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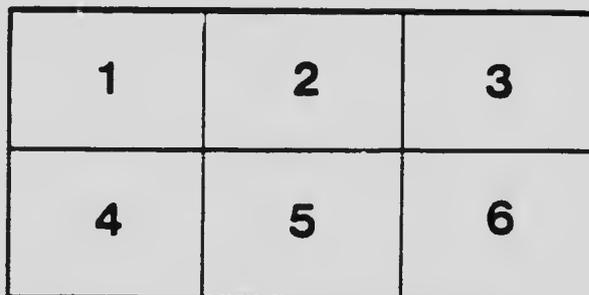
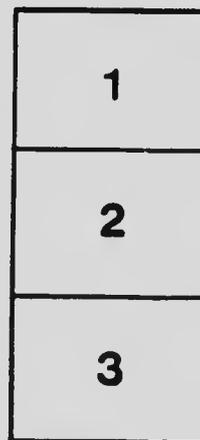
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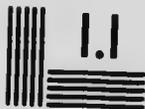
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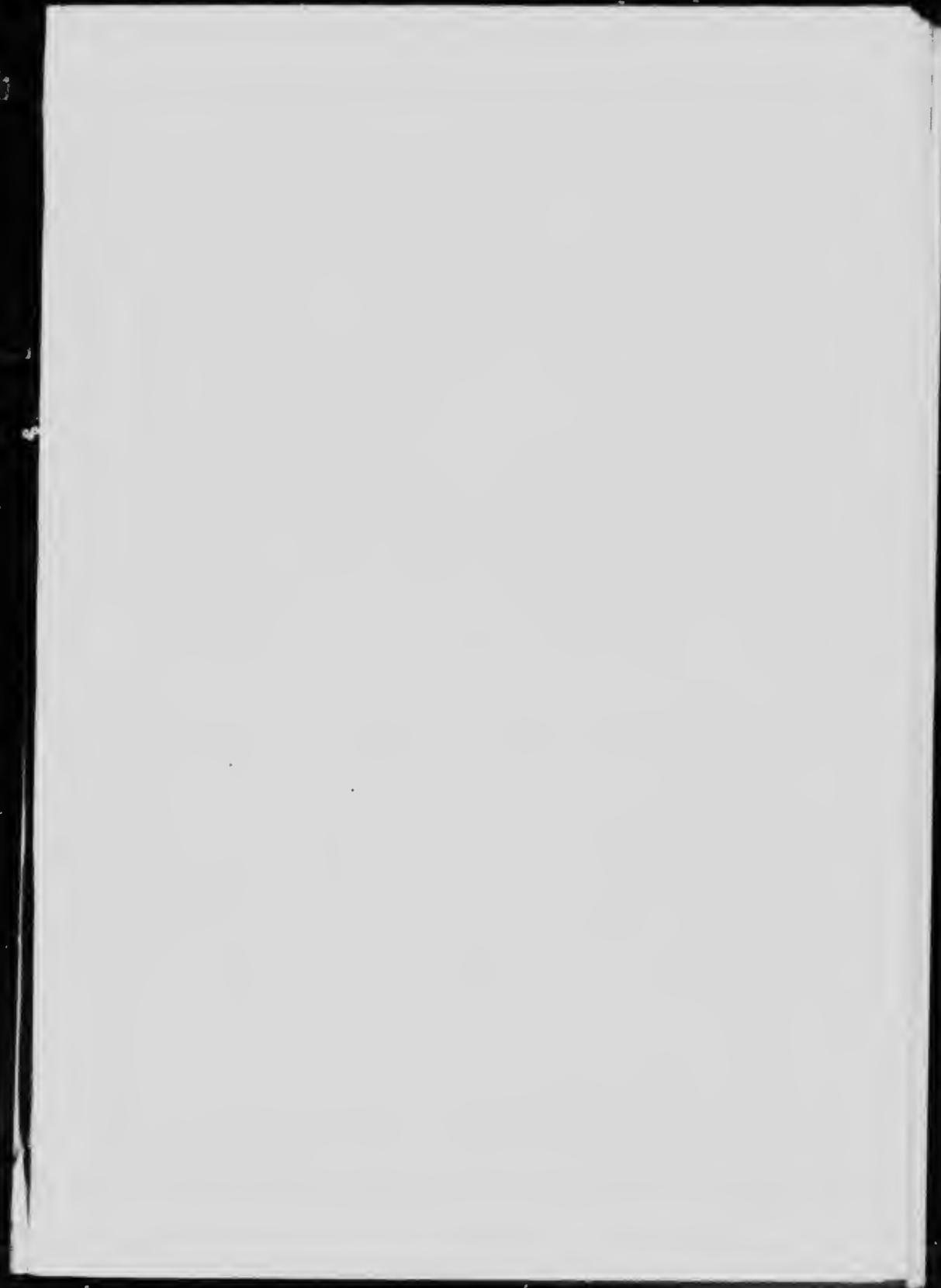
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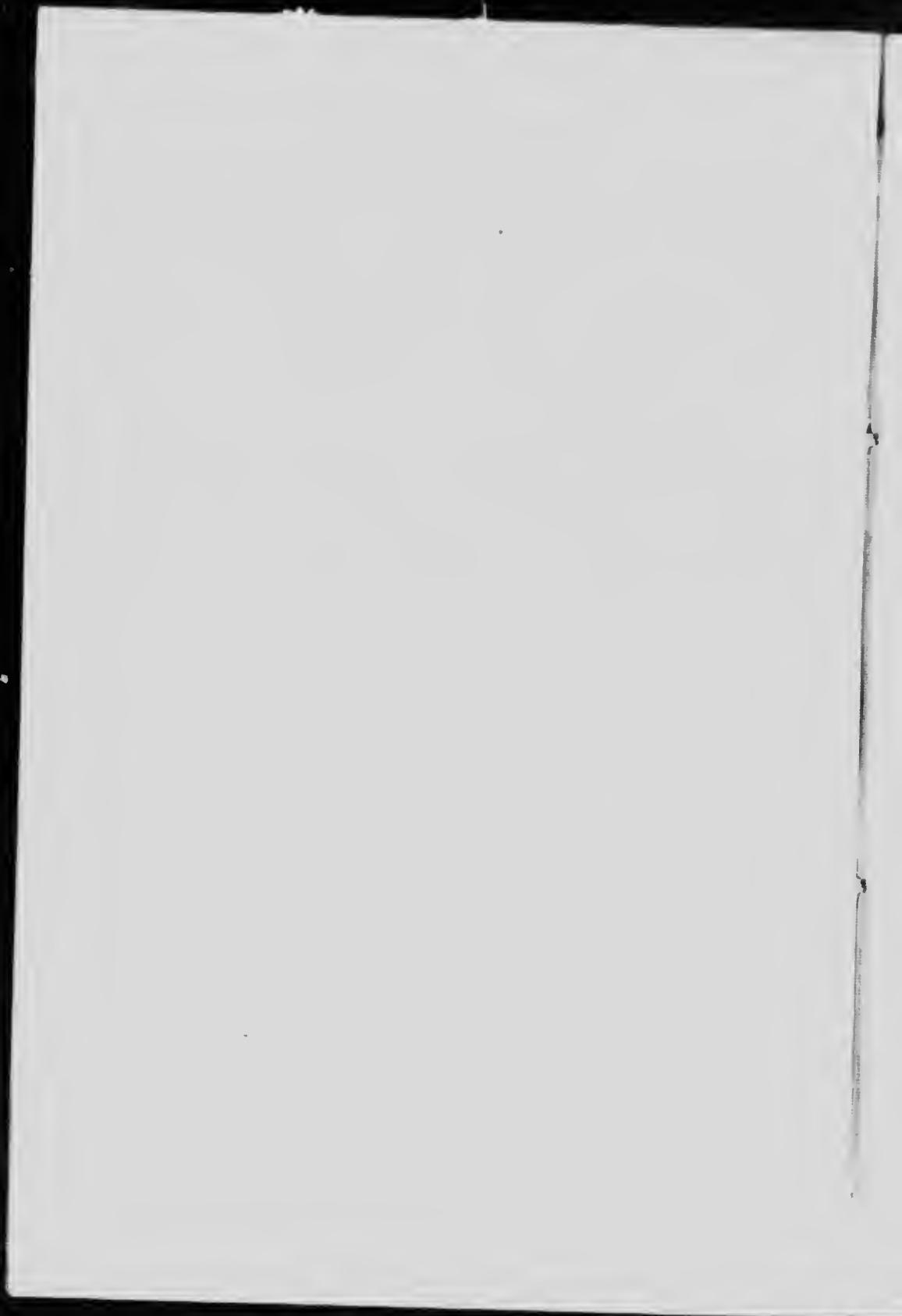
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**WORLDLY CONFORMITY
IN DRESS**



WORLDLY CONFORMITY

IN DRESS.

BY

C. D. MORDEN.

OTTAWA, CAN.,
HOLINESS MOVEMENT PUBLISHING HOUSE,
480 BANK STREET.

1909



PREFACE.

IT is with much pleasure we hail the advent of this timely treatise on the important and much vexed question of "Dress." Books, large and varied and exhaustive, have been written on many lines of interest, but there is surely much, both room and need, for just such a publication as the Rev. C. D. MORDEN has given to the public in this thorough treatment of the question of worldly conformity, in the matter of dress.

The original intention in the mind of God in the matter of clothing was, certainly, not adornment. To use dress as an ornament, is contrary to the spirit of the Scriptures and the mind of the Creator, and is to pervert it from its proper use. Covering and protection was the purpose, and is still the true purpose of dress, and God has given a number of ways for us to find what His mind is.

It is probable that as many souls, if not more, have perished on the rocks of worldly conformity as by any other evil. How important then that people everywhere should awake to hear God speak! Multitudes are being deluded by false teachers on this line and are being so blinded, that they will never be fully aroused to their awful danger and doom until death stares them in the face, (see an il-

illustration from the pen of Mrs. Palmer, as given in Rev. S. B. Shaw's book, entitled "Dying Testimonies of Saved and Unsaved;") or until they drop into the burning lake. Bro. Morden has done much, in giving this book to the Church of God and the general public, to stem this tide of evil and to undeceive and enlighten, such as are ready to be helped to see the Truth as it is in Christ Jesus. Every chapter contains much solid, forcible, weighty matter, and should be carefully and prayerfully read by every Christian. Unsaved people also could derive much profit by a careful perusal of its pages.

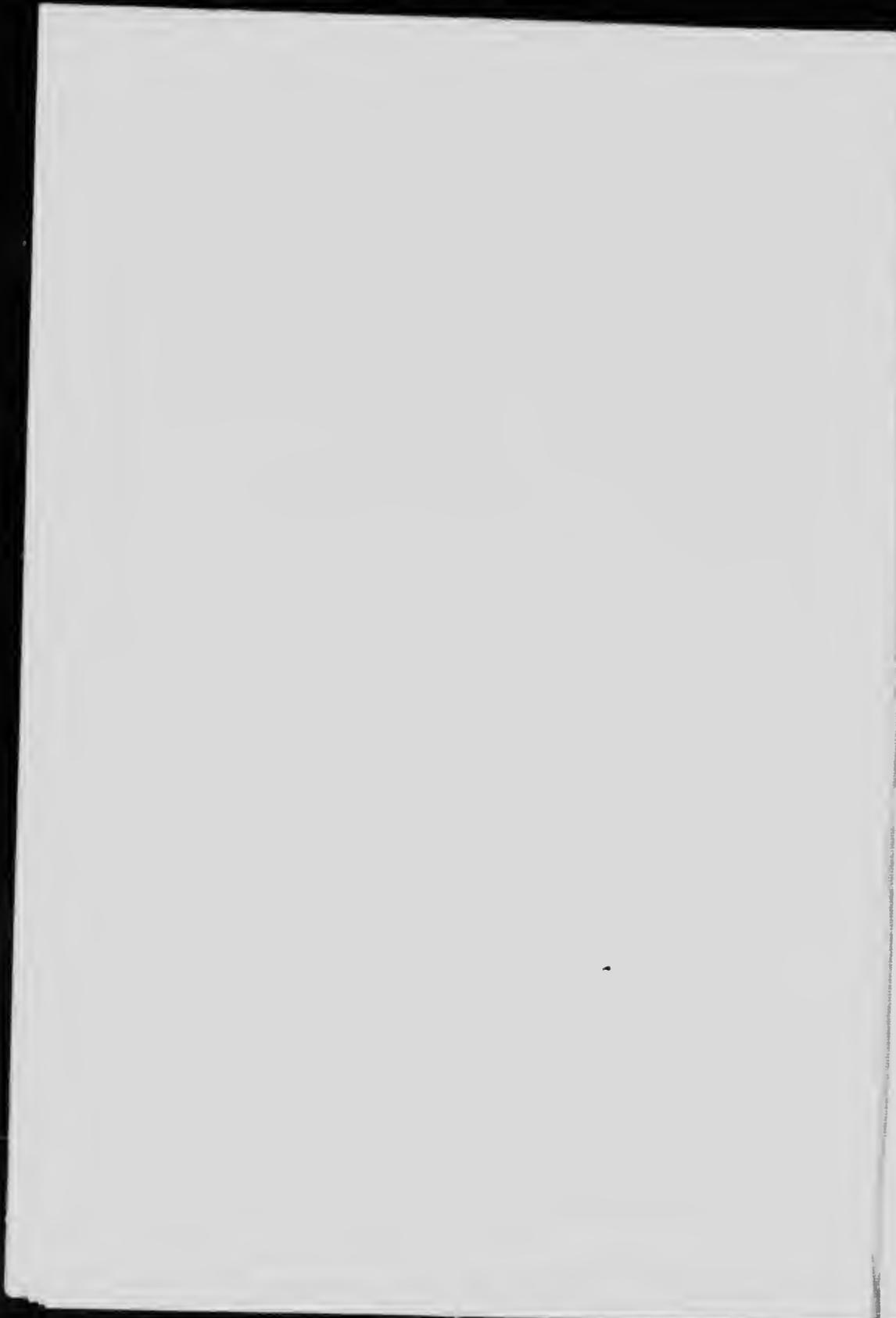
The author, in this treatise, deals with the subject from various standpoints, and in a masterly way stands by all his arguments against following the Goddess Fashion either to a greater or less degree. He gives much clear, strong light on the subject drawing conclusive proofs for his statements, and backing them up by a multitude of unimpeachable witnesses from the Scriptures, reason, the early religious Fathers, the poets, many of the eminent saints and leading lights of the great religious congregations of the world, as well as many others from various sources.

We are unhesitating in stating that we fully believe this book will be a great blessing to all honest, anxious souls who will peruse its pages, and a very great help to every preacher and religious worker who desires the light and instruction for his own benefit and to impart to others.

We feel to praise God for its advent, and rejoice that, though it is written by a minister of one denomination (or compiled by him), it is a book for people of all denominations: yes, for all Christians, and indeed for all unsaved people as well.

We earnestly hope and pray it may be very widely circulated, read, and studied. May God abundantly bless it to all into whose hands its falls, and so bless it to the instruction and edification of ministers and Christian workers, that multitudes of their hearers also, who may, themselves, never see this work, may be safely guarded against the awful danger of shipwreck on the rocks of style, fashion and worldly conformity, and guided over the sea of life into the heaven of eternal rest.

S. J. SHIELDS.



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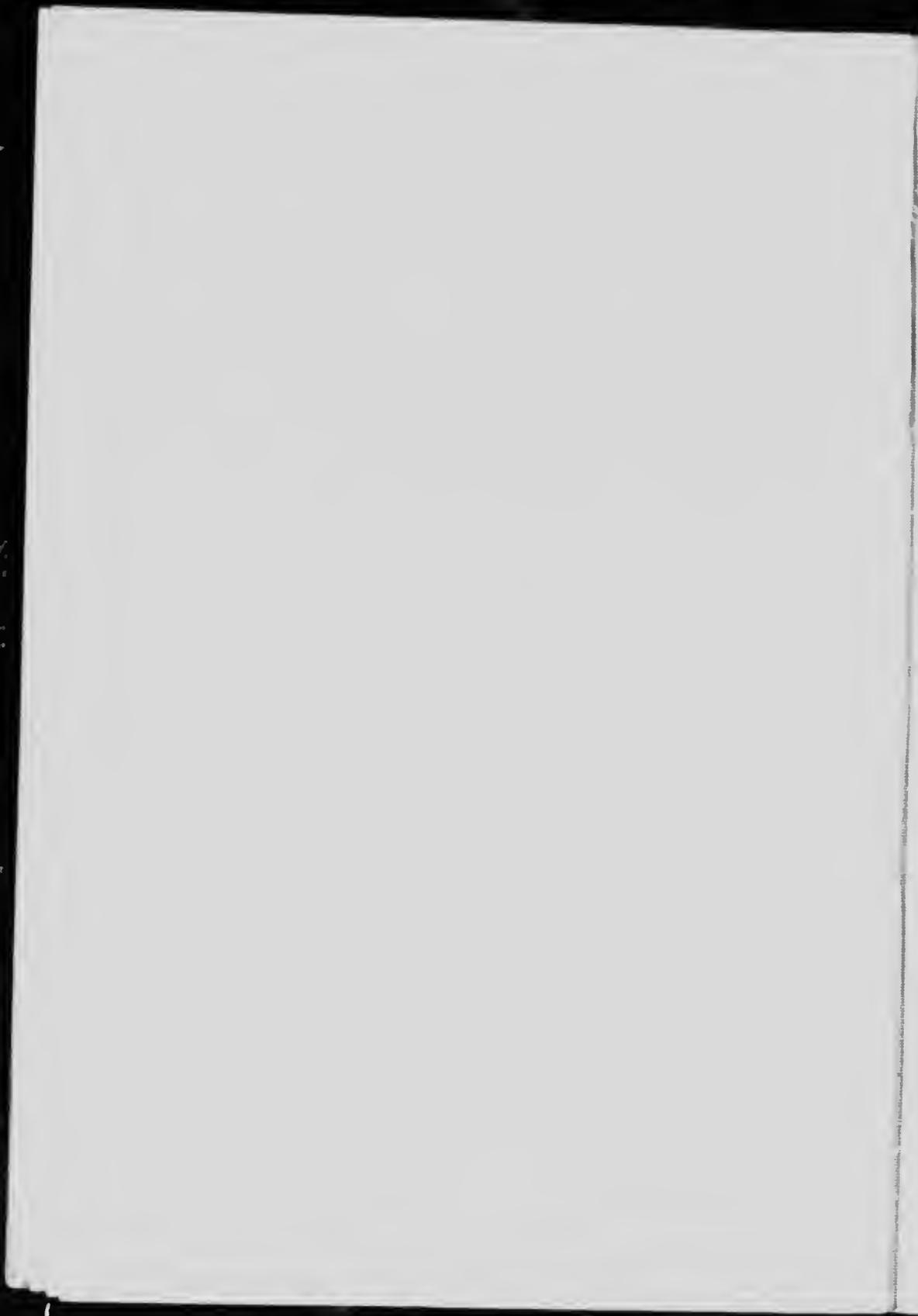
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CH R I.

INTR TION.

Realizing to some extent the great importance of right practice and proper Christian deportment, we feel constrained to do something, if possible, to illuminate the minds of the great body of professing Christians on the much neglected but very important subject of "Dress"—dress that becometh a true disciple of our Lord Jesus Christ.

Writers have written very profusely on almost every *other* branch of Christian deportment *but this*. Volumes have been penned on subjects so important. Almost every other phase of Christian practise has been dealt with at length, until libraries have swelled to an enormous size and scores of volumes on the one subject can be found with very little searching.

But where shall we find any books dealing with this subject? How shall the honest man, who has been surrounded by worldly conformity and lost in the labyrinth of error into which the great mass of professing Christians have wandered, extricate himself from the delusion that he can be a Christian and yet dress as a sinner?

Now, 'tis true, the spirit of the Gospel is against worldly adoinment. 'Tis true that there are express Scripture passages condemning it. 'Tis true Christ and the Apostles denounced it. 'Tis true the saints of old—those holy men and women who found it their meat and drink to do their Master's will—condemned it by precept and practise. 'Tis true, here and there throughout their writings, we have their faithful testimonies written in letters of gold. And, 'tis true there are a few to-day who do not bow their *knee to Fashion's Goddess.*

Notwithstanding all this, the people as a whole are ignorant of these things and deaf to the call of God, whose voice is lost in the noisy jargon of false prophets and deceived shepherds who appear as angels of light and all but deceive the very elect themselves.

Some may say: "Why write about 'Worldly Adornment?' Why preach on 'Dress?' Get the heart right and the outside will come right!" And this is true when people have light on the subject. 'Tis equally true also of murder, theft and falsehood. Get the heart right and there will be no murders, no thefts, no falsehoods; for God has given us commandments, statutes and laws against these sins—commandments to enjoin, statutes to control, laws to punish. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." (Romans 7: 7.)

Mr. Law speaks to the point when he says,—

“There is nothing to be said for the wisdom of sobriety, the wisdom of devotion, the wisdom of charity, or the wisdom of humility but what is as good an argument for the wise and reasonable use of apparel.

Neither can anything be said about the folly of luxury, the folly of sensuality, the folly of extravagance, the folly of prodigality, the folly of ambition, of idleness, or indulgence, but what must be said against the folly of dress. For religion is as deeply concerned in the one as in the other.’

The truth is there are very few who have the grace, courage and stamina, to expose this awful curse of ‘Worldly Adornment.’ So widespread is this sin that priest and people alike have become infected with the plague. The contagion has so overspread the Church, that only here and there is heard “the voice of one crying in the wilderness : ‘Prepare ye the way of the Lord, make His paths straight.’” Only here and there is seen one “clothed with such kind of raiment as is diverse from the raiment of any that trade in the Fair.” And, furthermore, in the language of Bunyan, we must say : “The people, therefore, of the Fair make a great gazing upon them ; some say they are fools ; some, they are bedlums ; and some, they are outlandish men.”

But we are thankful that there are some who “cry aloud, spare not : who lift up their voice like a trumpet, and show unto the people their transgression and the house of Jacob their sins.” (Isaiah 58 : 1.)

We are thankful that there are some who have a back-bone stronger than a pea-straw, and who uncompromisingly draw the sword and let the corruption flow from those who tog themselves up in the devil's finery, and, with the *brass of a strumpet*, (Jer. 3:3), profess to be the children of God. We are thankful that there are some who, in spite of all the worldliness about them, in spite of all the scoffs and jeers and persecution which they are called upon to bear, in spite of men and devils, priests and popes, follow in the footsteps of Jesus and adorn themselves after the "manner of the holy women of old, who trusted in God." (1 Peter 3 : 5).

Without doubt one of the chief curses of the age is the following the fashions. It is the rock on which multitudes destroy themselves, body and soul. To multitudes it is the crucial point in seeking salvation. Let them cross this Rubicon and victory is sure : let them cross this Jordan and the Promised Land is theirs.

Instead of dressing to please God, the fashion-monger dresses to please and deceive men. Instead of making herself more truly beautiful, she makes herself more truly hideous. Not satisfied with the depth of her own pride, she must needs feed it in her children. Not satisfied in her own destruction, she must needs destroy her offspring. Together they sink into hell for "they love the praise of men more than the praise of God." (John 12 : 43). They love the world, and "the things that are in the world."

And, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father but of the world. And the world passeth away and the lust thereof." (1 John 2 : 15, 16, 17).

The enemies of plainness often raise the objection and say : "Your Church believes in dressing one way and our Church another ; it is just as a person believes." No ! it is not as this one or that one believes, but it is according to the "Thus saith the Lord." It is according to the Word of God. "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." And to this Scriptural testimony we shall add that of a long list of the holiest men and women of all the ages.

CHAPTER II.

THE CURSE OF WORLDLY DRESS.

I. Worldly dress is a curse to all who indulge therein, not only to professors of religion but to all who love virtue : not only to all who indulge therein, but to all who are effected thereby. The curse of open sin does not end in the act, but its influence is far-reaching and never-ending. Therefore it is a false idea that a person has a right to follow the fashions because he is not a professor of religion. No man has the right to commit sin because he is a sinner. No man has the right to blast and blight and damn by his evil influence, because he is not a Christian. God will punish every sin whether in a professor or non-professor. "There is no respect of persons with Him."

II. The unsaved should not follow the fashions for the following reasons :—

1. It has an evil effect on the one who indulges therein, engendering and increasing many proud and unreaonable tempers and leading to many sins.

(a) "It engenders pride, and where it is already increases it. Whoever narrowly observes what pas-

ses in his own heart will easily discern this. Nothing is more natural than to think ourselves better because we are dressed in better clothes. And it is scarcely possible for a man to wear costly apparel, without in some measure valuing himself upon it. One of the old heathens was so well apprized of this, that when he had a spite *to a* poor man, and had a mind to turn his head, he made him a present of a suit of fine clothes. He could not then but imagine himself to be as much better as he was finer than his neighbor. And how many thousands, not only lords and gentlemen in England, but honest tradesmen, argue the same way? Inferring the superior value of their persons from the value of their clothes!" (John Wesley)

(b) It "naturally tends to breed and increase vanity. By vanity I here mean the love and desire of being admired and praised. Everyone of you that is fond of dress has a witness of this in your own bosom. Whether you will confess it before man or not, you are convinced of this before God. You know in your hearts, it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains were none to see you but God and His holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature, but, by thus indulging it, you increase it a hundred fold. Oh stop! Aim at pleasing God alone and all these ornaments will drop off." (John Wesley).

(c) It naturally tends to beget anger, for, where love of dress is, there you will find a thousand vexations. There dwells the spirit of worry and bitterness. There the spirit of Peace never comes, for how could she live with the "haughty, trifling, affected, servile, despotic, mean and ambitious, precise, fantastical" and ever-changing spirit of Fashion? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

(d) It naturally tends to beget envy and jealousy, for, many who love 'gay and costly apparel' will re-pine at the good (?) fortune of others when unable to procure these things for themselves. Many will envy their neighbors because they dress more stylishly. Many poor who love to follow the fashions will envy others who are more able to purchase "the latest."

(e) It leads to extravagance. Since Fashion is so changeable and despotic, her demands are very frequent and exorbitant. People are so carried away by her charms that the price is lost sight of in the desire for some new and pretty thing. Every new style means a new suit, and that, regardless of whether the individual can afford it or not. "She compels them to dress gaily, either upon their own property or that of others."

(f) It leads to dissipation. Those who dress in "gay and costly apparel" will find favor with the

world for "the world loves its own." They will find access to the circles of society and, as a consequence, will go from one round of entertainment to another, they are lost in the giddy whirl of countless, social functions. Once in the whirl, farewell to regularity and sobriety, moderation and frugality. Life becomes one long desire for pleasure, a selfish waste of time and strength and money.

(g) The path of extravagance and dissipation leads to debt, for the votaries of fashion must needs be dressed in "the latest." Pride and Fashion must be satisfied. When means are exhausted, what harm is there in going just a little into debt to keep up appearances.

(h) It leads to dishonesty. Having led her victims into debt, Fashion smiles serenely at their dishonesty, for unpaid bills are neglected and forgotten: promises are made only to be broken.

(i) "It tends to create and inflame lust. This fact is plain and undeniable: it has its effect both on the wearer and the beholder. To the former, our elegant poet Cowley addresses these fine lines:

'The adorning thee with so much art
Is but a barbarous skill:
'Tis like the poisoning of a dart,
Too apt before to kill.'

That is (to express the matter in plain terms without any coloring), you poison the beholder with far more of this base appetite, than otherwise, he would feel. Did you not *know* this would be the natural

consequence of your elegant adorning? To push the question home, did you not *desire*, did you not *design* it should? And yet all the time how did you

'Set to public view,
A specious face of innocence and virtue.'

Meanwhile, you do not yourself escape the snare, which you spread for others. The dart recoils, and you are infected with the same poison with which you infected them. You kindle a flame, which, at the same time, consumes both yourself and your admirers. And it is well if it does not plunge both you and them into the flames of hell." (John Wesley).

(j) It very often leads to the downfall of virtue and the destruction of body and soul. It has been said that 'gay and costly apparel' tends to create and inflame lust, and that in the wearer as well as the beholder. Men will be led to admire, desire and lust after some fair form which was dressed to attract and lure and draw to closer contact. Pretty forms become preys to the lecherous touch of their own lust-created victims. When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (Jas. 1: 15).

Such is the love for dress that many a woman has been led to barter her all, her chiefest of treasures—virtue.

(k) It leads to idolatry, for the great majority

worship at Fashion's shrine. Before her, they bow, surrendering all — time, talents, money, health, strength, truth, honor and virtue.

(l) It crowds out better thoughts and feelings. Those who are given to following the fashions, are very much concerned about their attire. A great deal of their thought is employed in the matter upon which their heart is set. Many think of little else than style and fashion, and how they can appear at their best. They live to dress that they may attract the admiration of some man who is simple enough to be deceived by a silk dress or elephantine hat. Thus they have no time or disposition to meditate on better subjects, or think on nobler thoughts.

“But, born on earth, on earth they will remain
Nor will they soar above the mean and vile.”

(m) It wastes time, talents and money. Those who worship at the shrine of Fashion must needs lay at her feet a goodly portion of their time, talents and money. Time is spent in searching the fashion plates and keeping posted on the latest styles: in making this dress and remodeling that; in washing, ironing and exhibiting to the public view, suits that are soiled with a single wearing.

Talents that might be employed in nobler works, more worthy undertakings, only lie neglected.

Money, which represents time and strength and talents, is foolishly spent in the vain endeavor to

beautify the body that will, ere long, perish and moulder into dust.

(n) It is detrimental to health. Chief among the murderous practices of insane Fashions are the diabolical customs of wearing corsets, high-heeled shoes and insufficient clothing.

First.--Of all the hellish inventions of his Satanic majesty, none is quite so fiendish as corset-wearing. You may search the darkness of Africa, and scour the jungles of benighted heathendom and fail to find a practise so irrational, so godless, so destructive. The Chinese women bind their feet, and lo! the cry --foolish, cruel, horrible! But, American women, with all their boasted civilization, bind their waists—a practise inconceivably more foolish, cruel, horrible and devilish! In many cases the waist is reduced to two-thirds its natural size, with the result that the several organs of the chest and abdomen are squeezed and pushed out of their natural shapes and made to protrude in places where they have no right to be.

This causes disease of the lungs, liver, kidneys, heart and stomach, besides rupture, obstruction of bowels, womb troubles, etc. In fact, it deranges the whole system. Physicians say, that the majority of the diseases of women are caused by tight-lacing, and that about two-thirds of those who die of consumption, are killed by this practise. Moreover, about ninety per cent. of female weaknesses are due to this same cause. Among the organs that suffer

very severely from the wearing of corsets, is the liver. We have heard of a woman who had nearly divided her liver in two, by this insane practise.

It has been said by good authority that a tight-lacing girl should never marry.

Corset-wearing tortures and deforms the body, and questions the wisdom of the Creator, who planned the human frame and who knew just where and how to locate each and every organ. But fashionable people are wiser than God and know better where and how to locate the several organs and just what shape people should be.

Alice B. Stockham, M.D., says : "If women had *common sense*, instead of *fashion sense*, the corset would not exist. One of the most cruel sights on earth is a little girl, from ten to twelve years of age, with a corset on. The little girl at first does not generally like it; her sides ache and she feels bound in it. But her vain mother thinks she is too round and plump to be a beautiful form in Dame Fashion's eye, so she undertakes to mould her over, and get her into better shape; just as if God had made a mistake in the laws of physical development which she must rectify. Cruel mothers! more cruel indeed than the one who throws her baby girl to the crocodiles to appease the wrath of the gods; for then the babe that has scarcely began to enjoy life is quickly destroyed. But the other girl has begun to enjoy the sunshine of life and the healthy growth of all the organs of the body makes

life a joy ; and then, for the sake of the pride of life, the mother begins the murder of that girl by slowly torturing her day after day, until life becomes a burden. Thus with intellect impaired, and the whole body a wreck, she steps upon the stage of womanhood a slender form—slender indeed for the work of life. Perhaps she marries, becomes the mother of a few sickly babes, drags out a few years of pain and sorrow with them, then leaves them in the world without a mother. Fashion smiles at the mourners' tears, and marches on in the road of destruction, demolishing beauty, virtue and peace, and all along the way digs graves for the young. All who knowingly bring upon themselves disease or death, by tobacco, corsets, or any other custom, are suicides—and drunkards and suicides cannot enter the kingdom of heaven. It is written 'Thou shalt not kill.'

Some who are aware of the evils of corset-wearing, lay them aside, and, because of a little pride in the heart, put on a substitute, by way of a stayed waist, or stiff-corded corset-waist, which brings almost as great a pressure upon the internal organs as does the corset itself. Some think the corset harmless if not laced too tightly and often ask "What possible harm can a corset do if worn loose?" Alice B. Stockham, M. D., in Tokology, thus answers the question. Put a band quilted full of cords and bones upon the arm of your active boy, whose athletic feats are your pride : let him wear it ever so loosely,

then witness the deteriorating effect upon his muscle. Put a similar bandage upon your cat or dog, just as loosely as it can be retained, and watch the result upon perspiration, digestion and circulation! Mark my word, in less than a month it will take more than pepsin to make the food of that animal digest, or magnetic insoles to keep its feet warm. Let a strong man strap his arm to a board and wear it constantly for a year, and he will find his arm almost useless. Its muscles will be thin, flaccid and powerless. The corset has the same effect upon the muscles of the chest, which are by nature designed to support the trunk. Even if corsets were worn perfectly loose, and divested of every piece of steel and whalebone, still they would be unhealthful. Once a woman begins to think outside of fashion's dictum, she surely thinks herself out of the ban of dress. Once free, her road to recovery is made clear." Then let us be "as obedient children, not fashioning yourselves according to your former lusts in your ignorance." 1Pet. 1 : 14.

Second.--As said before, the wearing of high-heeled shoes is very deliterious to health. The body is tilted forward and its weight is brought to bear mainly on the ball of the foot. Respiration is hindered, for in this position it is impossible to take in a full, deep breath. Muscles that should be relaxed are brought tensioned into play and even strained. This causes curvature of the spine, dis-

placement of the womb, heart-failure, lung-trouble, and many other diseases.

Third. --Insufficient clothing is another very prolific cause of disease. Low shoes, thin-soled shoes, open-work silk stockings, cotton underwear, "peak-a-boo" waists of thinnest muslin with low neck and short sleeves are scarcely sufficient for the cool evenings of summer, but behold the numbers of women dressed in this very same way in the depth of winter! But "we are going to the Opera or to the Ball" is their excuse. Here they may be warm enough in these crowded, over-heated hell-holes but must shiver and tremble on the homeward-way. Shall we wonder then that so many professional singers, public entertainers and society belles die yearly in the throes of the dread monster Consumption? Shall we wonder at the dreadful inroads which this terrible disease is making in the ranks of the common people who follow in the train of these leaders of fashion?

2. It has an evil influence on those about us.

(a) It influences others to dress worldly. "No man liveth unto himself, and no man dieth to himself" but his every act is either a blessing or a curse to his fellowmen. The man, who is given to the curse of following the fashions, will influence some one else to walk in his footsteps. The son will ape the father, the daughter the mother and the common people the leaders of society. Thus, gathering strength, the awful tide moves on, carrying in its wake disease, death, hell and destruction.

(b) Worldly adornment is used as a means of deception. People assume forms which they do not possess. They have recourse to pads, false-hair, and to loose, gaudy and meretricious ornaments to hide the defects of nature. They appear to be what they really are not. They use the art of dress to catch a husband or a wife and just as soon as the fraud is discovered, there is disappointment and trouble, and in many cases divorce.

(c) Worldly adornment excites vain admiration in the beholder. People appear better than they are. A superficial glance speaks them very fine ladies but knowledge of their character may find them only *strumpets*. Abroad, they excite admiration: at home disgust. Abroad, they appear to be neat and clean: at home, they are dirty and slovenly. Abroad, they are all aroma: at home, they smell like poison. We have seen young women abroad, adorned in Fashion's finery and so perfumed, that for yards around, the air was sweetly-scented: and we have seen them again at home slipping and sliding over dirty, greasy floors, with unwashed dishes piled a foot deep on stove and table, the whole giving off a very unsavory odor.

(d) Those who wear "gay and costly apparel" rob the poor as well as God, in order to maintain its costliness. Capitalists grind down the laborer to starvation wages, in order that they may lay up money to feed "the lust of the flesh, the lust of the eyes, and the pride of life." Millions of money are

spent in useless adornments which might be employed for the betterment of the poor and the uplifting of humanity.

(c) Following the fashions robs our offspring of the right of being born well. We have already shown that the wearing of corsets, high-heeled shoes and insufficient clothing, is the cause of a great many diseases. Delicate, sickly mothers will have delicate, sickly children—children born with the curse of the mother's pride stamped upon every feature, handicapped in the race of life before they see the light, destined to pain and misery, then to an untimely death.

III. Christians should not follow the fashions for the following reasons :

1. It has an evil effect upon the one who indulges therein.

(a) It is an offence against the humility and sobriety of the Christian spirit. The proud, haughty, vain and frivolous spirit of Fashion militates against the humble, meek and lowly spirit of Christianity.

(b) It wastes time that should be spent in prayer. We have previously shown that the unsaved who follow the fashions waste much precious time, and, we might say here, that professors of religion who walk in their footsteps can do no less. How much better it would be to spend these golden hours in prayer. Christ says: "Watch and pray," and Paul exhorts us to "pray without ceasing." We should

spend more time in adorning our soul than in adorning our person.

"A minister, visiting a gay person, was introduced to a room near by to that in which she dressed. After waiting some hours, the lady came in and found him in tears. She inquired the reason of his weeping. He replied: 'Madam, I weep, on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul.' The rebuke struck her conscience. She put on the ornament of a meek and quiet spirit."

(c) It clogs the mind and prevents soaring. The woman who gives her time and attention to such worldly things as flowers, feathers, gold and what-not, will not be much like the eagle. (Ezek. i. 10; Psa. ciii. 5.) She will not soar very high in the spiritual realm. The prophet says: "They that wait upon the Lord shall renew their strength, they shall mount up on wings as eagles." (Isa. xl. 31). Paul exhorts us by saying: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things of the earth. For ye are dead and your life is hid with Christ in God." (Col. iii. 1, 2, 3).

(d) It eats out spiritual vitality. In the first place, the man, who indulges in the spirit of fashion, which is diametrically opposed to the Christian

spirit of humility and meekness, will soon find that he is losing the grace of God out of his heart.

In the second place, the man who neglects the reading of God's Word for the trivial things of fashion, will soon become dry and cold and dead. The man who neglects prayer, will soon become "twice dead, plucked up by the roots."

"Prayer is the Christian's vital breath,
The Christian's native air."

(e) It closes the mouth from talking to sinners, or from preaching on pride and fashion. The man who follows the fashions and adorns himself in the things of the world, will have little grace to talk to sinners about their souls, or to exhort them in the words of the Apostle: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I. Jno. ii. 15, 16).

The man who adorns himself in "gold or pearls, or costly array" (I. Tim. ii. 9), could not conscientiously preach against the things he indulges in. He would condemn himself.

(f) Love for dress not only eats out spiritual vitality, but takes the place of love for God and souls. A man who loves such earthly things has no relish for heavenly and eternal things. He has visions of worldly pleasures and adornments, but no

vision of the lost and perishing, and "where there is no vision the people perish." (Prov. xxix. 18).

(g) "It tempts the devil to tempt you," for the man who indulges in dress lays himself open to the assaults of the devil; yea, he opens the door of his heart and invites him to come in. He indulges in the thing that leads him into a thousand temptations from which the plainly-dressed person is exempt; the thing that is diametrically opposite to the Christian spirit and expressly forbidden in the Word of God (I. Tim. ii. 9; I. Pet. iii. 3), the thing that brings leanness, coldness and deadness to his soul.

(h) "It tempts God to give you up to a worldly spirit. There are many now that have followed the world and followed the fashions till God seems to have given them over to the devil for the destruction of the flesh. They have little or no religious feeling, no spirit of prayer, no zeal for the glory of God, or the conversion of sinners; the Holy Spirit seems to have withdrawn from them."—*Charles G. Finney.*

(i) It violates the discipline of many of the Churches, for most all evangelical denominations have forbidden the wearing of "gay and costly apparel."

(j) It leads people to break vows taken at baptism, etc., for instance, we have the following question and answer:

Question:—Dost thou renounce the devil and all his works, the vain pomp and glory of the

world, with all covetous desires of the same, so that thou wilt not follow or be led by them?

Answer : — I renounce them all *M. E. Discipline, page 247.*

(k) It draws the mind and heart from God to self and to the "things of earth." The man who follows the fashions, who is so very solicitous about his dress and appearance, will have his mind and heart on these things—"the things of earth"—rather than on God and on "things above." He becomes a worshipper of self rather than of God.

Moreover, the wearer of "gay and costly apparel" when he enters the house of God draws the thoughts of the worshippers to himself and to worldliness, instead of to God and heavenly things.

2. It has an evil effect on those about us.

(a) It incites the world to continue in their mad pursuit of fashion, for if Christians might adorn themselves in "gay and costly apparel," might not the unsaved also? If God leads His people (which is not the case, [1 Pet. 3: 3], [1 Tim. 2: 9, 10,]) to follow the fashions, surely it would be well for sinners to do the same.

(b) It incites the Church to dress worldly. A professor of religion who dresses worldly can, by his bad example, do a great deal of harm in a Church or community. He does more harm, in fact, than he possibly could do, if he were an out-and-out sinner, for then all would know what he was and would not

necessarily be led to think that worldliness in dress could subsist with a Christian experience.

"Where the principal members, the elders and leaders in the Church, and their wives and families are fashionable Christians, they drag the whole Church with them into the train of Fashion, and everyone apes them as far as they can, down to the lowest servant. Only let a Christian lady come out to the house of God in full fashion, and the whole Church are set agog to follow as far as they can, and it is a chance if they do not run in debt to do it." (Chas. G. Finney).

(c) It leads the world to wonder at fashionably-dressed Christians. The world have a deeply-rooted sense of the power of the Christian religion and of the consecration and holiness of real saints. They expect them to be different from themselves and to hunger and thirst after higher and nobler things. Consequently, they wonder at Christians seeking pleasure in such vain and worldly things as style and fashion.

(d) It leads sinners to infidelity. The pride and fashion of Church-members, which necessarily brings with it coldness, stiffness and deadness, lead sinners to doubt the reality of religion, and finally, many sink into gross infidelity.

(e) It supplies infidels with an argument against the Christian religion. They say: "Why do Christians live and act like the world, if religion is what they say it is? Why do they dress like the world,

if they "love not the world, neither the things that are in the world;" if they are "new creatures;" if "old things pass away and all things become new;" if they "set their affections on things above and not on things of the earth?" Why do they declare by their words that the Christian religion will do these things and by their lives they say the contrary? Why do they declare: "He satisfieth the longing soul," and by their actions say "Give me dress, give me fashion, give me flattery and I am happy?"

(f) It brings a curse upon our offspring. The children of fashionable people are usually initiated into all the degrees of pride and haughtiness, and, as a rule, are hardened "past feeling" so that their path to hell is very slippery indeed.

(g) It robs God of money. People who dress in "gay and costly apparel" waste money on these things that should be used for the advancement of God's kingdom. They have money for feathers and flowers, and other finery, but none for the support of the Gospel. They have money to adorn themselves, but none to feed the hungry and clothe the naked. They give good, hard cash to feed the "lust of the flesh, the lust of the eyes, and the pride of life" and have a concert, bazaar, or raffle, to raise money for the Church. In fact, the demands of pride and fashion are such, that they have nothing to give to God.

(h) "It is the moth and rust of the Church." Nothing is so destructive to piety and religion as worldliness. It eats out and destroys the vitality of

the Church till it becomes a stench in the nostrils of God. Pride and haughtiness takes the place of humility and meekness, while deadness and coldness take the place of life and warmth.

IV. Now it is well-known that the good do not set the Fashions, but the wicked—those who indulge “the lust of the flesh, the lust of the eyes, and the pride of life.” How unbecoming then for Christians to follow customs set, it may be, by the worst of sinners; how unbecoming for them to worship the Goddess of Fashion set up by the enemies of the Cross of Christ! It is written: “Thou shalt have no other gods before Me,” but here is a goddess at whose feet fall nearly the whole of Christendom.

We exhort you, who wish to escape the wrath of a jealous God, to flee idolatry. Set at naught proud Fashion. Shame the silly World. Save your soul from death, and point the way to Heaven.

CHAPTER III.

DRESS—AN INDEX OF THE MIND AND HEART.

THE wise man says: "Keep thy heart with all diligence, for out of it are the issues of life," (Prov. 4 : 23), and this is true with regard to dress as well as with every other thing, for nothing indicates the state and disposition of the mind and soul more plainly than the manner and style of dress. Plainness and simplicity of dress express the sobriety and simplicity of the heart. Gayety and gaudiness of habit express the levity and vanity of the mind. Slovenliness in dress expresses carelessness and indifference alike in spiritual as in other things. Yes 'tis true: 'What's in comes out.' Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7 : 17). A good man out of the good treasure of the heart bringeth forth good things and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12 : 35). Isaiah says: "The show of their countenance doth witness against them; and they declare their sins as Sodom, they hide it not."

So we are at no loss to discover what is within,

what is the state and condition and what is the experience of an individual who is modestly dressed or who is decked out in all the fantastical finery of the fashionable world. Every degree of conformity to the world declares how great a hold the world has on the heart and how far the individual is from being in accord with the Divine will. Every degree of conformity to the world declares the heart's disorder and how far it is from being governed by the true spirit of religion. As modest apparel is a sign and fruit of humility, so "gay and costly apparel" is a sign of fruit and pride. Listen to what holy Queen Esther says of apparel she was forced to put on in order to save God's people: "Thou knowest, O Lord, the necessity which I am driven to, to put on this apparel and that I abhor this sign of pride, and defy it as a filthy cloth."

She evidently had a better conception of consistency and Divine requirement than most modern professors of religion have, for we see whole congregations pretending to worship and serve God and yet decked out in all the style and fashion of the world. In fact, there is very little, if any, difference between a Church-going and a theatre-going congregation. Such worldliness in professing Christians is not at all compatible with the reverence professed. It gives the lie to their profession.

Is it consistent for a shoemaker to put up a watch for a business sign, and a jeweler, a boot? Would a blacksmith put out a stripped pole, and a barber,

a horseshoe? And is it consistent for a Christian to hang out the sign of pride and lust instead of that of humility and meekness? Well might we cry out: "O Consistency, thou art a jewel." On this point Mr. Law says:

"Covetousness or ambition cannot subsist in a heart, in other respects rightly devoted to God. In like manner, though some people may spend most that they have in needless, expensive ornaments of dress and yet seem to be in every other respect truly pious, yet it is certainly false; for it is as impossible for a mind that is in a true state of religion, to be vain in the use of clothes, as to be vain in the use of alms or devotions. Now to convince you of this from your own reflections, let us suppose that some eminent saint as, for instance, that the Holy Virgin Mary was sent into the world to be again in a state of trial for a year, and that you were going to her, to be edified by her great piety; would you expect to find her dressed out and adorned in fine and expensive clothes? No. You would know, in your own mind, that it was as impossible as to find her learning to dance. Do but add saint, or holy, to any person, either man or woman, and your own mind tells you immediately that such a character cannot admit of the vanity of fine apparel. A saint genteelly dressed is as great nonsense as an Apostle in an embroidered suit: everyone's own

natural sense convinces him of the inconsistency of these things.

Now what is the reason, that, when you think of a saint or eminent servant of God, you cannot admit of the vanity of apparel? Is it not because it is inconsistent with such a right state of heart, such true and exalted piety? And is not this, therefore, a demonstration, that where such vanity is admitted, there a right state of heart, true and exalted state of piety, must needs be wanting? For, as certainly as the Holy Virgin Mary could not indulge herself, or conform to the vanity of the world in dress and figure, so certain is it, that none can indulge themselves in this vanity, but those who want her piety of heart; and, consequently it must be owned, that all needless and expensive finery in dress is the effect of a disordered heart, that is not governed by the true spirit of religion.

Covetousness is not a crime because there is any harm in gold or silver, but because it supposes a foolish and unreasonable state of mind that is fallen from its true good, and sunk into such a poor and wretched satisfaction.

In like manner the expensive finery of dress is not a crime because there is anything good or evil in clothes, but because the expensive ornaments of clothing show a foolish and unreasonable state of heart, that is fallen from right notions of human nature, that abuses the end of clothing and turns the

necessities of life into so many instances of pride and folly.

All the world agrees in condemning remarkable fops. Now what is the reason of this? Is it because there is anything sinful in their particular dress, or affected manners? No: but it is because all people know that it shows the state of a man's mind and that it is impossible for so ridiculous an outside to have anything wise, or reasonable, or good within. And, indeed, to suppose a fop of great piety is as much nonsense as to suppose a coward of great courage, so that all the world agrees in owning that the use and manner of clothes is a mark of the state of a man's mind, and, consequently, that it is a thing highly essential to religion."

True penitents abhor the marks of pride and should be outwardly as well as inwardly clothed with humility. They bring forth fruit meet for repentance. In accordance with this truth, "The Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb." (Exod. 33: 5, 6).

They who come to God for forgiveness bring forth fruit meet for repentance, "old things pass away, behold all things become new." Pride with its style and fashion passes away, for these are old things;

these are things that the unsanctified heart lusts after; these are "the lust of the eyes and the pride of life;" these are "the things of the world," and John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Therefore, when the penitent gets to the place where he is a child of God, where he is "in Christ, he is a new creature: old things are passed away; behold, all things are become new." And do you suppose it is common sense and consistency that he should ever put these things on again? Nay, "If I build again the things which I destroyed, I make myself a transgressor. (Gal. 2 : 18).

Let me exhort you in the words of Mr. Law :

"Let your dress be sober, clean, and modest, not to set out the beauty of your person, but to declare the sobriety of your mind, that your outward garb may resemble the inward plainness and simplicity of your heart. For it is highly reasonable that you should be one man, all of a piece, and appear outwardly such as you are inwardly."

CHAPTER IV.

DEGREE OF PLAINNESS.

FROM what has been said in the foregoing chapters, we learn that it is wrong to follow the fashions and to adorn one's self in worldly adornment : that it is natural for Christians to dress plainly ; and that it is the duty of sinners, as well as saints, to do so.

If it be asked how much may a person be "conformed to this world," (Rom. 12: 2) ; how much may a person indulge in "outward adorning," (1 Pet. 3 : 3) ; how much may a person feed "the lust of the eyes and the pride of life," (1 John 1: 15, 16) ; how much may a person do these things and still be obedient to the "heavenly calling" and to Christ who says : "If ye love Me, keep My commandments," (John 14: 15) ; then let it be asked how much may a person love the world and still have the love of the Father in him," (1 John 2: 15) ; how many times may a person steal and yet be honest ; how many murders may a person commit and still be innocent ; how many sins may a person indulge in and still be a Christian ? (1 John 35: 8, 11).

The truth is God demands a putting away of all

ornaments : "For the Lord said unto Moses : Say unto the children of Israel, ye are a stiff-necked people : I will come up into the midst of thee in a moment and consume thee : therefore now, put off thy ornaments from thee that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb," (Exodus 33 : 5, 6.) He requires a whole-hearted service. "Thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself," (Luke 10: 27). He requires decision as to whom we will yield obedience, to God, or to the World. "How long halt ye between two opinions, if the Lord be God, follow Him: but if Baal, then follow him." (1 Kings 18: 21).

There was no love of the world in Jesus, and He said of His disciples, "Ye are not of the world even as I am not of the world," (John 17: 16). This is what Christians of all ages are like, for it is written, "If any man have not the Spirit of Christ, he is none of His," (Rom. 8: 7). "If any man love the world, the love of the Father is not in him," (1 John 2: 15). The love and friendship of the world not only precludes the love of the Father, but it is at enmity with it, for James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world, is the enemy of God."

Since, therefore, Christians are "not of the world,"

and, since they do not love the world, yea, moreover, since they have no friendship with the world, neither have they any love for the things of the world, such as a few trifling ornaments of dress. They have no more use for one fashionable thing, than for a hundred. They trifle not with sin : they are at enmity with it : they give it no quarter. Moreover, they are assured that "he that offends in one point is guilty of all." Furthermore, they look to their influence, and dress for the glory of God. They know well that if they put on just a little style, some one else would go a little further and put on a little more. They are aware that people are ready to imitate them and hide behind them saying : "Miss So-and-So wears these things and she is a Christian, and why may not we wear them too?"

We may say then, without fear of contradiction, that those who are right with God will become the plainest of the plain, and those who *must* have a few stylish things have not yet been healed of "their wounds and bruises and putrifying sores."

Rev. Chas. G. Finney says on this point :

"Little circumstances often discover the state of the heart.

The individual that we find delinquent in small matters, we, of course, infer would be much more so in larger affairs, if circumstances were equally favorable.

Where you find persons wearing little ornaments from vanity, set them down as *rotten at*

heart. If they could, they would go all lengths in display, if they were not restrained by some other considerations than a regard to the authority of God and the honor of religion. You may see this every day in the streets. Men walking with their cloaks thrown very carefully over their shoulders, so as to show the velvet; and women with their feathers tossing in the air: it is astonishing how many ways there are in which these little things show their pride and *rottenness of heart.*

You say these are little things. I know they are little things, and because they are little things I mention them. It is because they are little things that they show their character so clearly. If their pride were not deeply rooted, they would not show it in little things. If a man had it put into his power to live in a palace, with everything corresponding, it would be no wonder if he should give way to the temptation. But when his vanity shows itself in little things, he gives full evidence that it has possession of his soul.

How important it is for you to see this and to keep a watch over these little things, so as to see what you are, and to know your characters, as they appear in the sight of God.

How important to cultivate the strictest integrity such as will carry itself out in small things as well as in large. There is something so beautiful, when you see an individual acting in little things with the same careful and conscientious upright-

ness as in matters of the greatest moment. Until professors of religion will cultivate this universal honesty, they will always be a reproach to religion."

Let us also hear what General Booth says along this line :

"We often see Salvationists and other professed followers of Christ dressing neatly, on the whole, or in Army style, and thereby making the impression on all about them that they wish to be regarded as on the side of the King, and yet wearing one or two fashionable things, trifling in themselves, but just enough to show that they are not saved from the desire to be well thought of by the fashion-loving world. Don't do so. Be out-and-out. Make a clean sweep of all that is likely to attract the admiration of worldly people and so be done with all controversy on the subject. Do not let your Lord have "somewhat against you" in carrying out, among other commands, the one given by the Holy Ghost through Paul, 'Be not conformed to this world.'"

Law is equally forceful in his views and arguments. He says :

"It should be well considered, that as it is not only the sot that is guilty of intemperance, but everyone that transgresses the right and religious measures of eating and drinking : so it should be considered that it is not only the fop who is guilty of the vanity and abuse of dress, but everyone

who departs from the reasonable and religious ends of clothing.

As, therefore, every argument against sottishness is as good an argument against all kinds of intemperance ; so every argument against the vanity of fops, is as good an argument against all vanity and abuse of dress. For they are all of the same kind, and only differ as one degree of intemperance may differ from another. She who only paints a little, may as justly accuse another because she paints a good deal, as she that uses but a common finery of dress, may accuse another that is excessive in her finery.

For, as in the matter of temperance, there is no rule, but the sobriety that is according to the doctrines and spirit of our religion ; so, in the matter of apparel, there is no rule to be observed, but such a right use of clothes as is strictly according to the doctrines and spirit of our religion. To pretend to make the way of the world our measure in these things, is as weak and absurd as to make the world the measure of our sobriety, abstinence or humility. It is a pretence that is exceedingly absurd in the mouths of Christians, who are to be so far from conforming to the fashions of this life, that to have overcome the world, is made an essential mark of Christianity."

That a person is not well-dressed unless he conforms to the world, is a false idea. To be becomingly dressed is to be spiritually dressed.

Worldly dress is fashioned by proud, wicked, sinful and devilish hearts, and is contrary to that simplicity, modesty and sobriety, demanded by the doctrines and Spirit of the Gospel of Jesus. The ways of the wicked are not the ways of the children of God. Christians should not imitate the children of the devil, nor should they be led by them in their manner of dress, but should "regulate and not follow the fashions." To be well dressed and righteously dressed is to be dressed after the dictates and Spirit of the Word of God, and only those who dress in this way are becomingly dressed. How would a woman of fashion look in heaven? I am sure the inhabitants of the Holy City would think a she-devil had found entrance through the pearly gates and would stand aghast at the sight!

Such is the pride of the human heart, and especially that of the female portion of the race, that they endeavor to change and reverse the laws of Nature by decking themselves out in flowers, feathers and senseless finery. Woman is not content to remain the plain, sober and modest peahen, but must transform herself into the loud, showy and strutting peacock. She is not content with being modestly attired, although modesty is a marked characteristic of the whole female portion of the animal kingdom, for, without exception, nature has endowed the male with an exuberance of clothing of more striking and variegated coloring.

The ridiculous manner in which the great major-

ity of women dress their hair is disgusting in the extreme. Here again Nature is taught another lesson. She made a mistake in making the hair straight or in allowing it to grow downward. It must be curled or puffed, or, much more contrary to Nature, combed to the top of the head.

Now there is a spiritual way of dressing the hair, and we might ask, "What is the verdict and ideal of artists and painters on this point?" How do they represent the Virgin Mary, St. Cecelia and other saints, yea, how do they represent the most spiritual of all creatures, the angels, as having their hair dressed? Is it not represented as plain, parted in the middle and hanging naturally? Would it not be an outrage to the spiritual and æsthetic taste of mankind to represent these saints and celestial beings with hair curled or puffed or combed a la Pompadour?

Adorn yourselves with spiritual ornaments, womanly virtues, for these are the true ornaments of Christian women. Crates said, "That is ornament which adorns; and that adorns a woman which renders her more comely and decent. This is an honor conferred upon her, not by the lustre of gold, the sparkling of emeralds and diamonds, nor splendor of the purple tincture, but by the red embellishment of gravity, discretion, humility and modesty."

The Teacher's Treasury says, "Jewels from heaven set deep within your souls, and glancing at every turn through the transparency of an unaffected life,

will do more to make your persons attractive than all the diamonds that ever decked a queen."

Tertullian gives the following rules for dress :

"Let women paint their eyes with tints of chastity, insert into their ears the Word of God, tie the yoke of Christ around their necks, and adorn their whole persons with the silk of sanctity and the damask of devotion; let them adopt that chaste and simple, that neat and elegant style of dress, which so advantageously displays the charms of real beauty, instead of those preposterous fashions and fantastical draperies of dress which while they conceal some few defects of person, expose so many defects of mind, and sacrifice to ostentatious finery all those mild, amiable and modest virtues, by which the female character is so pleasingly adorned."

Now we shall say just here that slovenliness is no part of plainness, nor yet is it any part of religion. The spirit and teaching of Scripture condemns carelessness, laziness, and slothfulness and is antagonistic to sin, dirt, and the . . . Plainness does not antagonize neatness and cleanness, but rather helps and supports them. It does not give license for any looseness whatever, for a plain dress should be neat as well as clean. We feel, therefore, like exhorting professors of religion to have a care not to disgrace, by their unkeptness and slovenliness, the simple and modest attire of the children of God. Have, at least, as much care on this point as the Mohammed-

dans, who think it "indecent to come into God's presence in a slovenly manner."

Plainness in dress influences powerfully both the wearer and the beholder.

In the first place, the decision for God and against the world will cut off a thousand temptations to worldliness. It saves from being drawn into ungodly companionships, social circles, and amusements. Besides, it opens our mouth against the sin of worldly conformity, which is the inveterate enemy of true religion.

In the second place, sinners are aroused from their stupor and greatly stirred up at the appearance of plainly-dressed Christians. They are given an object lesson in practical religion and one that is very effective. To show what I mean let me quote from Bunyan :

"Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hub-bub about them, and that for several reasons: For, First—The pilgrims were clothed with such kind of raiment as were diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them, some said they were fools; some, they were bedlams; and some, they were outlandish men," (1 Cor. 2: 7, 8).

Some young women make the following objection

to plain dressing : they say it will blight their prospects, will hinder them in getting husbands, at least, if they do not say this, they think so, and act so, and actions speak louder than words.

Now it would hinder them in getting a sinner and perhaps, sons of Belial for husbands. But hear what Tertullian says : "Clothe yourselves with the silk of piety, with the satin of sanctity, with the purple of modesty, so shall you have God Himself to be your suitor." Then listen to the encouragement contained in this promise in God's Word : "The Lord will give grace and glory and no good thing will He withhold from those who walk uprightly." Here they are promised not only grace, but joy and happiness, and everything that will be for their good.

CHAPTER V.

THE MODE OF DRESS.

THERE are some who walk in the light and who are really desirous of dressing according to the will of God. They really want to know what manner and style of dress is most modest, plain and Christ-like. They want to know what fashion of dress is best adapted to give the figure freedom, and at the same time will hide the shape of the body from the lustful eye and be no source of temptation to the good and virtuous.

They will not wear clothing that does not conceal the shape of the body, believing, with Clement of Alexandria, that "luxurious clothing which cannot conceal the shape of the body is no more a covering. For, such clothing, falling close to the body, takes its form more easily, and marks out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself."

To the praise and glory of God be it said that they have resolved to "regulate and not follow the fashions," and, since they are of the household of

God and, therefore, of royal blood, they seek a noble simplicity in their attire.

Always open to the light, they find it streaming in from all directions, from all times, and from all peoples. Even the heathen teach us wisdom here, for it is written :—"The Greeks accepted and retained a fashion of clothing which gave the figure perfect freedom, serving at the same time as a graceful and attractive covering. There can be, no doubt, but a kind of noble simplicity marked this period in dress. The chiton was the chief garment worn by women. This was a single piece of material sewed together and worn in the form of a long garment which was confined under the bust by a zoster or girdle." (Johnston's Universal Cyclopedia).

In conclusion we would say that those who are humble and modest, seek the following characteristics in their attire,—simplicity, plainness, neatness, and above all, a concealing of the shape of the body.

CHAPTER VI.

CHILDREN'S DRESS.

"TRAIN up a child in the way he should go and when he is old, he will not depart from it," and this is as true, in regard to dress, as in other things. Precept upon precept coupled with living example and fervent prayer will do wonders in directing the destiny of a child.

All are "shapen in iniquity" and "conceived in sin." Pride is deeply rooted in the natural, unsanctified heart, and needs not outward adorning to foster and increase this already flourishing evil.

Nevertheless, professors of religion and often those who dress plainly, water, in their children, the seeds of vanity, which will, ere long, drag them down to a devil's hell. Of all classes of men the proud in heart are the most despised and forsaken of God. An high look and a proud heart, and the plowing of the wicked is sin, (Prov. 21 : 4). Pride and arrogance do I hate, (Prov. 8 : 13). Though the Lord be high, yet hath He respect unto the lowly : but the proud He knoweth afar off, (Ps. 138 : 6). The Lord hateth a proud look, (Prov. 6 : 17). Everyone that

is proud in heart is abomination to the Lord, (Prov. 16 : 5). Him that hath an high look and a proud heart will not I suffer, (Ps. 101 : 5). Pride goeth before destruction, and a haughty spirit before a fall, (Prov. 16 : 18). God resisted the proud, but giveth grace to the humble, (Jas. 4 : 6).

Would you then by precept and example lead your children into pride? Would you lead them by the cords of vanity to be hated and resisted of God, and finally to be "cast into the lake that burneth with fire and brimstone?" Would you be the means of their damnation? Then deck them out in style and fashion, feed and nourish the pride of their hearts. Give place and countenance to the "lust of the eyes and the pride of life," and the devil will have in you a good and willing agent to damn your helpless offspring.

Do not act the hypocrite and pray for God to bless and save them, while you pamper and nourish their pride and vanity by permitting them to be clothed in all the attire of the world. Nay, but let them be dressed as plainly as yourself: and do not permit others to give them what you would not give them yourself.

Instill into them the grace of humility, a love for neatness and plainness; a contempt for pomp and show, and a hatred for all pride and worldliness.

Teach them to walk in the footsteps of the lowly Jesus with all meekness and self-denial. Endeavor to imitate the Rev. Thos. Collins, for with him,

'renouncing the pomp and vanities of this wicked world' was something more than a venerable phrase; it was a veritable requirement of religion, to be acted out every day. His children were carefully trained in obedience to that part of the Baptismal covenant; no finery ever bedizened them. Could feminine nature be expected never to resist this godly discipline? He writes, "My Emmy expressed wishes for fine clothes?" She was too young to know either their snare, or the pang her wish would give her father's heart. He set forth before her Jesus trampling on such desires by choosing the manger cradle, by leading a life of self-denial and by directing His work and way among the poor. Dear child! That picture of the Saviour melted her; she said, with tears, "Papa, I only want one thing, and that is to be good." It is believed that the aim for life that hour selected was never after departed from.

"Mrs. Catharine Booth, in a letter to her mother, (as recorded in 'Memoirs of Catharine Booth' by Booth-Tucker, Vol. 1), reproves her for sending such handsome dresses to her children, alleging that first of all, it was folly for her mother to thus wear herself out at such needless work; secondly, that it was a waste of precious time, because, thirdly, the garment was much too beautiful: to be serviceable and had to be laid away in a drawer."

Continuing on this subject she says:--

"You see, my dear mother, William speaks so plainly on the subject of dress, that it would be the

most glaring inconsistency if I were to deck out my children as the worldlings do. And, besides, I find it would be dangerous for their own sakes. The seed of vanity is too deeply sown in the young heart for me to dare to cultivate it.

Associated with my earliest ideas of religion was the necessity for plainness of dress. It seemed to me, clear from the teachings of the Bible, that Christ's people should be separated from the world in everything which denoted character; and that they should not only *be* separate, but *appear* so. Otherwise, what benefit would their separation confer on the others?

I remember feeling condemned, when quite a child, not more than eight years old, at having to wear a lace tippet, such as was fashionable in those days. From a worldly point of view, it would have been considered, no doubt, very neat and consistent. But on several occasions I had good crying fits over it. Not only did I instinctively feel it to be immodest because people could see through it, but I thought it was not such as a Christian child should wear."

On this subject General Booth writes thus:--

1. "Is the subject of dress of sufficient importance to be considered in connection with the training and instruction of children!

Yes, we think it is, and that because it has so much to do with their health, and the formation of their character, and, therefore, with the shaping

of their destiny, both in this life and in the next. Especially is this true of girls.

2. Is it important, then, that children should have correct views on this topic, imparted to them very early in life?

Yes ; unless they are inspired while quite young with correct notions and feelings on this subject, they will be in danger of being either led astray and ruined by the shameless examples set them in every direction, or, having no intelligent and Scriptural convictions on the matter, it will be a source of controversy and irritation all the way through life. I have, no doubt, that it is so with multitudes of sincere, god-fearing women. They are either all indecision, or, having correct views on the subject, they refuse to carry them out at all costs.

There is only one straight-forward course for women who hold the Bible as the rule of their life and practice, and that is to utterly despise, and forever renounce all obligation to follow the fashions of the ungodly world around them, and to openly avow this determination. In other words, they should boldly resolve to set the world at naught and dress as seems to them becoming godliness and good sense, and then uncompromisingly carry out their resolution. If Christian women would only act thus, it would save them not only heaps of money, but an amount of trouble and misery that cannot very well be overstated.

3. In dressing children, ought not parents to keep in view the sort of men and women they desire them to become in after life?

Certainly they ought. If parents want their children to turn out proud, vain, frothy and worldly, let them dress them accordingly: that is to say, after the fashion of those who are such. If they want them to grow up sober, steady, thoughtful and intelligent saints, let them make the children wear such raiment as seems to correspond with this kind of spirit and character.

Be as careful in dressing the little ones meekly and after salvation fashion, as you are in dressing yourself. As we go about the country, it pains us to see parents, who are themselves dressed modestly, perhaps in Salvation Army uniform, decking out their infants and children in robes and ribbons altogether at variance, with the mode in which they dress themselves. Some parents will pray in your presence—nay, before any number of people—that their children may become good soldiers of Jesus Christ and of the Army, and there is, no doubt, they have a real ambition and a hopeful expectation that they will become such, and yet they will dress them up and decorate them in such a manner as seems flatly to contradict all they say.

While the children are under your control and influence, make them dress just as you will wish them to do after they go from under your direction. Remember that you are now forming the

tastes and habits which they will carry out by-and-by, so be careful what you accustom them to be.

4. How are the children to be dealt with on this question?

1. First, and of chief importance, they should have a thoroughly honest and consistent example placed before them. Unless the example corresponds with the teaching, the teaching will be in vain. If you want your children to dress neatly and plainly, you must do so yourself.

2. Teach your children to avoid all kinds of dressing in any way calculated to injure health. Show them the evils of tight-lacing, high-heeled, narrow shoes, heavy headgear, over-long dresses, and all such things, and make them despise anything of the kind which is unnatural and injurious, however attractive it may otherwise appear, or whoever else may wear it. Make them understand the importance of varying their clothes in the different seasons, wearing heavier apparel in winter and lighter in summer. Make them understand the use of flannel, the evils of damp clothes, wet feet, and other things of the same kind. Do this while they are young. Reason with them on the subject. Show them why and wherefore they should do these things, and they will take care of themselves to an extent that will surprise you--and other people into the bargain. Moreover, they will soon acquire more wisdom than many men and women on the subject.

(3) Teach the children that their dress ought to endorse and support their profession of salvation ; that is, if they make one. If they say with their lips that they have renounced the world and its pomps why should they go straightway and give the lie to their profession by covering themselves with those things which are the chief signs and glories of the world? Don't let them do so, but on the contrary, if possible, let your children's dress, confess their Lord and identify them with His people.

(4) Children should be trained to regard with pity and contempt all the pomp, pagentry and pride of worldly fashion.

(5) As soon as girls are old enough, they should be shown the utter folly and wickedness of any systematic dressing with the view of attracting the attention and admiration of men, or of outshining their companions and neighbors.

(6) Be thorough in your practise and make your children thorough also. We often see Salvationists and other professed followers of Christ dressing neatly on the whole, or in Army style, and thereby making the impression on all about them that they wished to be regarded as on the side of the King, and yet wearing one or two fashionable things, trifling in themselves, but just enough to show that they are not saved from the desire to be well thought of by the fashion-loving world. Don't do so. Be out and out. Make a

clean sweep of all that is likely to attract the admiration of worldly people, and so be done with all controversy upon the subject. Do not let your Lord have 'somewhat against you' in carrying out among other commands, the one given by the Holy Ghost through Paul, 'Be not conformed to this world.' "

Let us hear also what Mr. Wesley also says in his sermon on Education of Children :—

"A wise and kind parent will be equally cautious of feeding 'the desire of the eyes' in her children. She will give them no pretty playthings, no glittering toys, shining buckles or buttons, fine or gay clothes; no needless ornaments of anykind ; nothing that can attract the eye. Nor will she suffer any other person to give them what she will not give them herself. Anything of the kind that is offered, may be either civilly refused, or received and laid by. If they are displeased at this, you cannot help it, complaisance yea, and temporal interest must needs be set aside, when the eternal interests of your children are at stake. Your pains will be well requited, if you can inspire them early with a contempt of all finery ; and on the other hand, with a love and esteem for neat plainness of dress. Teach them to associate the ideas of plainness and modesty ; and those of a fine and a loose woman. Likewise, instill into them, as early as possible, a fear and contempt of pomp and grandeur."

CHAPTER VII.

A CLOUD OF WITNESSES.

ALL must admit that, without doubt, God is a true judge of what is good and beautiful. His all-seeing eye and omniscient glance perceives what is spiritual and Divine, and what is worldly and devilish. And shall not they, who, by "the exceeding great and precious promises," are made "partakers of the Divine nature," enjoy, to a great extent, this same discernment. Yes, for the Scripture saith, "He that is spiritual, discerneth all things, yet, he, himself, is discerned of no man." "For, who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ," (1 Cor. 2 : 5, 16).

This being the case, it follows that the true saints of all the ages should be one, in regard to the matter of "Dress." Do we find it so? Does history say they were? Verily it does. Moreover, we shall let each individual speak for himself, hoping that the incorrigibility of *some hypocritical professors of religion may be melted* into submission, being led to

acknowledge the ways of God ; and the faith of the true, strengthened and established.

The Holy Scriptures.

MOSES.

“And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears ; and Jacob hid them under the oak which was by Shechem.” (Gen. 35: 4.)

“And when the people heard these evil tidings they mourned : and no man did put on him his ornaments. For the Lord had said unto Moses, say unto the children of Israel, Ye are a stiff-necked people. I will come up into the midst of thee in a moment, and consume thee : therefore now, put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the Mount Horeb.” (Gen. 33: 4-6).

ISAIAH.

“Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caul, and their

round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and wimples, and the cringing pins, the glasses and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell, there shall be stink ; and instead of a girdle, a rent ; and instead of well-set hair, baldness ; and instead of a stomacher, a girdle of sackcloth ; and burning instead of beauty. (Isaiah 3 : 16-24)

JESUS.

They are not of the world even as I am not of the world. (John 17 : 16.)

PAUL.

Be not conformed to this world. (Rom. 12 : 2). In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works. (1 Tim. 2 : 9, 10).

JAMES.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ?

whosoever, therefore, will be a friend of the world is the enemy of God. (James 4 : 4.)

PETER.

Whose adorning let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves. (1 Pet. 3 : 3—5).

JOHN.

Love not the world. neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father but is of the world. (1. John 1 : 15, 16).

Early Church Fathers.

TERTULLIAN.

What is the use of showing a decent and Christian simplicity in your face, while you load the rest of your body with the dangling, absurdities of pomps and vanities ?

CHRYSOSTOM.

And what then is modest apparel? Such as covers them completely and decently, and not with superfluous ornaments; for the one is decent and the other is not. What? Do you approach God to pray with broidered hair and ornaments of gold? Are you come to a ball? to a marriage feast? to a carnival? There such costly things might have been seasonable: here not one of them is wanted. You are come to pray, to ask pardon for your sins, to plead for your offences, beseeching the Lord, and hoping to render Him propitious to you. Away with such hypocrisy. God is not mocked. This is the attire of actors, and dancers, who live upon the stage. Nothing of this kind becomes a modest woman, who should be adorned with shamefacedness and sobriety. And if St. Paul would remove those things which are merely the marks of wealth, as gold, pearls, and costly array; how much more those things which imply studied adornment, as painting, coloring the eyes, a mincing walk, an affected voice, a languishing look? For he glances at all these things in speaking of modest apparel and shamefacedness.

CYPRIAN.

That a woman ought not to be adorned in a worldly fashion. In the Apocalypse: "And there came one of the seven angels having vials, and approached me, saying, Come, I will show thee the con-

demnation of the great whore, who sitteth upon many waters, with whom the kings of the earth have committed fornication. And I saw a woman who sat upon a beast. And that woman was clothed with a purple and scarlet robe; and she was adorned with gold, and precious stones, and pearls, holding a golden cup in her hand full of curses, and impurity, and fornication of the whole earth."

Also to Timothy: "Let your women be such as adorn themselves with shamefacedness and modesty, not with twisted hair, nor with gold, nor with pearls, or precious garments, but as becometh women professing chastity, with a good conversation."

Of this same thing in the epistle of Peter to the people of Pontus: "Let there be in a woman not the outward adorning of ornament, or of gold, or of apparel, but the adorning of the heart." Also in Genesis: "Tamar covered herself with a cloak, and adorned herself; and when Judah beheld her, she appeared to him to be an harlot."

The characteristics of ornaments, and of garments, and the allurements of beauty are not fitting for any but prostitutes and immodest women; and the dress of none is more precious than of those whose modesty is lowly. Thus in the Holy Scriptures, by which the Lord wished us to be both instructed and admonished, the harlot city is described more beautifully arrayed and adorned, and with her ornaments, and the rather on account of those very ornaments about to perish.

Let chaste and modest virgins avoid the dress of the unchaste, the manners of the immodest, the ensigns of brothels, the ornaments of harlots.

Therefore hear me, O virgins, as a parent; hear, I beseech you, one who fears while he warns; hear one who is faithfully consulting for your advantage and your profit. Be such as God the Creator made you; be such as the hand of your Father ordained you. Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; Let not wounds be made in your ears, nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God.

CLEMENT OF ALEXANDRIA.

Garments which are like flowers are to be abandoned to Bacchic fooleries, and to those of the rites of initiation, along with purple and silver plate, as the comic poet says:

‘Useful for tragedians, not for life? And our life ought to be anything, rather than a pageant. Therefore, the dye of Sardis, and another of olive, and another green, or rose-colored, and scarlet, and ten thousand other dyes, have been invented with much trouble for mischievous voluptuousness. Such clothing is for looking at, not for covering.

I admire the Ceiansophist, who delineated like and suitable images of Virtue and Vice, representing

the former of these, viz.: Virtue, standing simply, white-robed and pure, adorned with modesty alone (for such ought to be the true wife, dowered with modesty). But the other, viz.: Vice, on the contrary, he introduces dressed in superfluous attire, brightened up with color not her own; and her gait and mien are depicted as studiously framed to give pleasure, forming a sketch of wanton women."

As, then, in the fashioning of our clothes, we must keep clear of all strangeness, so in the use of them we must beware of extravagance. For neither is it seemly for the clothes to be above the knee, as they say was the case with the Lacedaemonian virgins; nor is it becoming for any part of a woman to be exposed. Though you may with great propriety, use the language addressed to him who said, 'Your arm is beautiful, yes, but it is not for the public gaze. Your thighs are beautiful; but, was the reply, for my husband alone. And your face is comely. Yes, but only for him who has married me.' But I do not wish chaste women to afford cause for such praises to those, who, by praises, hunt after grounds of censure; nor is it seemly for a woman to wish to make herself conspicuous by using a purple veil. Would it were possible to abolish purple in dress, so as not to turn the eyes of spectators on the face of those that wear it!

It is childish to admire excessively dark or green stones, and things cast out by the sea or foreign shores, particles of the earth. For to rush after

stones that are pellucid and of peculiar colors, and stained glass, is only characteristic of silly people, who are attracted by things that have a striking show. Thus children, on seeing the fire, rush to it, attracted by its brightness; not understanding through senselessness, the danger of it. Such is the case with the stones which silly women wear, fastened to chains and set in necklaces, amethysts, ceraunites, jaspers, topaz, and the Milesian, 'Emerald, most precious ware.'

And the highly prized pearl has invaded the women's apartments to an extravagant extent. This is produced in a kind of oyster-like muscels, and is about the bigness of a fish's eye of large size, and the wretched creatures are not ashamed at having bestowed the greatest pains about this little oyster, when they might adorn themselves with the sacred jewel, the Word of God, whom the Scripture has somewhere called a pearl, the pure and pellucid Jesus.

In fine. they must accordingly utterly cast off ornaments as girl's gewgaws, rejecting ornament itself entirely. For they ought to be adorned within, and show the inner woman beautiful. For in the soul alone are beauty and deformity shown. Wherefore also only the virtuous man is really beautiful and good. And it is laid down as a dogma that only the beautiful is good. And excellence alone appears through the beautiful body, and blossoms out in the flesh, exhibiting the amiable comeliness of self-

control, whenever the character like a beam of light gleams in the form. For the beauty of each plant and animal consists in its individual excellence. And the excellence of man is righteousness, and temperance, and manliness, and godliness. The beautiful man is, then, he who is just, temperate, and in a word, good, not he who is rich.

Modesty and chastity are collars and necklaces ; such are the chains which God forges.

It is not then, the aspect of the outward man, but the soul that is to be decorated with the ornament of goodness ; we may say also the flesh with the adornment of temperance. But those women who beautify the outside, are unawares all waste in the inner depths, as in the case with ornaments of the Egyptians ; among whom temples with their porticos and vestibules are carefully constructed, and groves and sacred fields adjoining ; the halls are surrounded with many pillars ; and the walls gleam with foreign stones, and there is no want of artistic painting ; and the temples gleam with gold, and silver, and amber, and glitter with parti-colored gems from India and Ethiopia ; and the shrines are veiled with gold-embroidered hangings.

But if you enter the penetralia of the enclosure, and in haste to behold something better, seek the image that is the inhabitant of the temple, and if any priest of those that offer sacrifice there, looking grave, and singing a pæan in the Egyptian tongue, remove a little of the veil to show the god, he will give

you a hearty laugh at the object of worship. For the deity that is sought, to whom you have rushed, will not be found within, but a cat, or a crocodile, or a serpent of the country, or some such beast unworthy of the temple, but quite worthy of a den, a hole, or the dirt. The god of the Egyptians appears a beast rolling on a purple couch.

So those women who wear gold, occupy themselves curling at their locks, and engaged in anointing their cheeks, painting their eyes, and dying their hair and practicing the other pernicious arts of luxury, decking the covering of flesh—in truth, imitate the Egyptians, in order to attract their infatuated lovers. But if one withdraw the veil of the temple,—I mean the head-dress, the dye, the clothes, the gold, the paint, the cosmetics,—that is, the web consisting of them, the veil, with the view of finding within the true beauty, he will be disgusted, I know well. For he will not find the image of God dwelling within, as is meet; but instead of it, a fornicator and an adulteress has occupied the shrine of the soul and the true beast will thus be detected—an ape smeared with white paint. And that deceitful serpent, devouring the understanding part of man, through vanity, has the soul as its hole, filling all with deadly poisons; and injecting his own venom of deception, this pander of a dragon has changed women into whores. For love of display is not for a lady but a courtesan.

Church of England.

A sermon against Excess of Apparel, from Certain Sermons or Homilies Appointed to be Read in Churches, in the time of Queen Elizabeth.

“Where ye have, heretofore, been excited and stirred to use temperance of meats and drinks, and to avoid excess thereof, many ways hurtful to the state of the common-wealth, and so odious before Almighty God, being the author and giver of such creatures, to comfort and stablish our frail nature with thanks unto Him, and not by abusing of them to provoke His liberality, to severe punishing of that disorder; in like manner it is convenient, that ye be admonished of another foul and chargeable excess: I mean of apparel, at these days so gorgeous, that neither Almighty God, by His Word, can stay our proud curiosity in the same, neither yet godly and necessary laws, made of our princes, and oft repeated with the penalties, can bridle this detestable abuse, whereby, both, God is openly contemned, and the prince’s laws manifestly disobeyed, to the great peril of the realm. Wherefore, that sobriety also in this excess may be espied among us, I shall declare unto you, both the moderate use of apparel approved by God in His holy Word, and also the abuses thereof, which He forbiddeth and disalloweth as it may appear by the inconveniences which daily increase by the just judgment of God, where that measure is not kept, which He Himself hath appointed. If we consider the end and purpose whereunto

Almighty God hath ordained His creatures, we shall easily perceive that He alloweth us apparel, not only for necessities' sake, but also for an honest comeliness. Even as in herbs, trees and sundry fruits, we have not only divers necessary uses, but also the pleasant sight and sweet smell, to delight us withal, wherein we may behold the singular love of God towards mankind, in that He hath provided both to relieve our necessities, and also to refresh our senses with an honest and moderate recreation. Therefore David, in the hundred and fourth Psalm, confessing God's careful providence, sheweth that God not only provided things necessary for men, as herbs and other meats, but also such things as may rejoice and comfort, as wine to make glad the hearts, oils and ointments to make the face to shine. (Ps. 104: 14). So that they are altogether past the limits of humanity, who, yielding only to necessity, forbid the lawful fruition of God's benefits. With whose traditions, we may not be led, if we give ear to St. Paul, writing to the Colossians, willing them not to hearken unto such men as shall say, 'Touch not, taste not, handle not,' (Col 2: 21); superstitiously bereaving them of the fruition of God's creatures.

And no less truly ought we to beware, lest, under pretence of Christian liberty, we take license to do what we list, advancing ourselves in sumptuous apparel, and despising others; preparing ourselves in fine bravery, to wanton, lewd, and unchaste behaviour. To the avoiding whereof, it behoveth us to

be mindful of four lessons, taught in Holy Scripture, whereby we shall learn to temper ourselves, and to restrain our immoderate affections, to that measure which God hath appointed.

The first is, that we make not provision for the flesh, to accomplish the lusts thereof (Rom. 13: 14), with costly apparel, as that harlot did, of whom Solomon speaketh (Prov. 7: 16), which perfumed her bed, and decked it with costly ornaments of Egypt, to the fulfilling of her lewd lust; but rather ought we, by moderate temperance, to cut off all occasions, whereby the flesh might get the victory.

The second is writteu by St. Paul, in the seventh chapter of his first epistle to the Corinthians, where he teacheth us to use this world as though we used it not: whereby he cutteth away not only all ambition, pride, and vain pomp in apparel; but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and consideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and careless in matters concerning the soul. Therefore our Saviour Christ willeth us not to take thought what we shall eat, or what we shall drink, or wherewith we shall be clothed; but rather to seek the Kingdom of God, and the righteousness thereof. (Matt. 6: 31). Whereby we may learn to beware, lest we use those things to our hindrance, which God hath ordained for our comfort and furtherance towards His kingdom.

The third is, that we take in good part our estate and condition, and content ourselves with that which God sendeth, whether it be much or little. He that is ashamed of base and simple attire, will be proud of gorgeous apparel, if he may get it. We must learn therefore of the Apostle St. Paul (Phil. 4: 12) both to use plenty and also to suffer penury, remembering that we must yield accounts of those things which we have received unto Him who abhorreth all excess, pride, ostentation and vanity, who also utterly condemneth and disalloweth whatsoever draweth us from our duty toward God, or diminisheth our charity towards our neighbors and brethren, whom we ought to love as ourselves.

The fourth and last rule is, that every man behold and consider his own vocation, inasmuch as God hath appointed every man his degree and office, within the limits whereof it behoveth him to keep himself.

Therefore all may not look to wear like apparel, but every one, according to his degree, as God hath placed him. Which, if it were observed, many one, doubtless, should be compelled to wear a russet-coat, which now ruffeth in silks and velvets, spending more by the year in sumptuous apparel, than their fathers received for the whole revenue of their lands. But, alas! now-a-days, how many may we behold occupied wholly in pampering the flesh, taking no care at all, but only how to deck themselves, setting their affection altogether on worldly bravery, abusing

God's goodness, when He sendeth plenty, to satisfy their wanton lusts, having no regard to the degree, wherein God hath placed them. The Israelites were contented with such apparel as God gave them, although it were base and simple. And God so blessed them, that their shoes and clothes lasted them forty years (Dent. 26: 5); yea, and those clothes which their fathers had worn, their children were contented to use afterward. But we are never contented, and therefore we prosper not; so that most commonly he that ruffleth in his sables, in his fine furred gown, corked slippers, trim buskins, and warm mittens, is more ready to chill for cold, than the poor laboring man, which can abide in the field all the day long, when the north winds blow, with a few beggarly clouts about him. We are loth to wear such as our fathers have left us; we think not that sufficient or good enough for us. We must have one gown for the day, another for the night; one long, another short; one for winter, another for summer, one through furred, another but faced; one for the working day, another for the holy day; one of this color, another of that color; one of cloth, another of silk or damask. We must have change of apparel, one afore dinner, and another after, one of the Spanish fashion, another Turkey; and, to be brief, never content with sufficient. Our Saviour Christ bade His disciples they should not have two coats (Matt. 10: 10); but the most men, far unlike to his scholars, have their presses so full of apparel, that

many know not how many sorts they have. Which thing caused St. James to pronounce this terrible curse against such wealthy worldlings: Go to, ye rich men; weep and howl on your wretchedness that shall come upon you: your riches are corrupt and your garments are moth-eaten: ye have lived in pleasure on the earth, and in wantonness, ye have nourished your hearts, as in the day of slaughter. (Jas. 5: 1). Mark, I beseech you, St. James calleth them miserable, notwithstanding their riches and plenty of apparel, forasmuch as they pamper their bodies to their own destruction.

What was the rich glutton the better for his fine fare and costly apparel? (Luke 16: 19). Did he not nourish himself to be tormented in hell-fire? Let us learn therefore to content ourselves, having food and raiment, as St. Paul teacheth, lest, desiring to be enriched with abundance, we fall into temptations, snares, and many noisome lusts, which drown men in perdition and destruction. Certainly, such as delight in gorgeous apparel are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion and people of Jerusalem, whom Esay the prophet threateneth, because they walked with stretched-out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads bald, and discover their secret shame. In that day, saith he, shall the Lord take away the ornament of the slippers, and the cauls, and the round attires, and

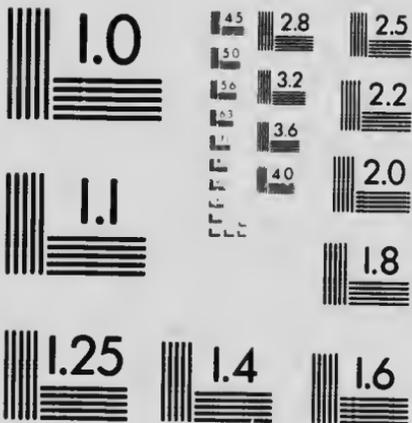
the sweet balls, and the bracelets, and the attires of the head, and the slops, and the head-bands, and the tablets, and the earrings, the rings, and the mufflers, the costly apparel, and the veils, and wimples, and the cringing-pin, and the glasses, and the fine linen, and the hoods, and the lawns. (1s. 3 : 16). So that Almighty God would not suffer His benefits to be vainly and wantonly abused, no not of that people whom He most tenderly loved, and had chosen to Himself before all other.

No less truly is the vanity that is used among us in these days. For the proud and haughty stomachs of the daughters of England are so maintained with divers disguised sorts of costly apparel, that, as Tertullian, an ancient father, saith, there is left no difference in apparel between an honest matron and a common strumpet. Yea, many men are become so effeminate, that they care not what they spend in disguising themselves, ever desiring new toys, and inventing new fashions. Therefore, a certain man, that would picture every countryman in his accustomed apparel, when he had painted other nations, he pictured an Englishman all naked, and gave him cloth under his arm, and bade him make it himself as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our fantastical devices we make ourselves laughing-stocks to other nations ; while one spendeth his patrimony upon pounces and cuts, another bestoweth more on a dancing-shirt than might suffice to buy him honest



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and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his best joint, to maintain himself in sumptuous raiment. And every man, nothing considering his estate and condition, seeketh to excell other in costly attire. Whereby it cometh to pass, that, in abundance and plenty of all things, we yet complain of want and penury, while one man spendeth that which might serve a multitude, and no man distributeth of the abundance which he hath received, and all men excessively waste that which should serve to supply the necessities of other. There hath been very good provision made against such abuses, by divers good and wholesome laws; which, if they were practised as they ought to be of all true subjects, they might in some part serve to diminish this raging and riotous excess in apparel: but, alas! there appeareth amongst us little fear and obedience, either of God or man. Therefore must we needs look for God's fearful vengeance from heaven, to overthrow our presumption and pride, as He overthrew Herod, who, in his royal apparel, forgetting God, was smitten of an angel, and eaten up of worms. (Acts 12: 21). By which terrible example, God hath taught us, that we are but worms' meat, although we pamper ourselves never so much in gorgeous apparel.

Here we may learn that which Jesus the son of Sirach teacheth, not to be proud of clothing and raiment, neither to exalt ourselves in the day of honor,

because the works of the Lord are wonderful and glorious, secret and unknown, teaching us with humbleness of mind, everyone to be mindful of the vocation whereunto God hath called him. (Eph. 4 : 1). Let Christians therefore endeavor themselves to quench the care of pleasing the flesh ; let us use the benefits of God in this world, in such wise, that we be not too much occupied in providing for the body. Let us content ourselves quietly with that which God sendeth, be it never so little. And if it please Him to send plenty, let us not wax proud thereof, but let us use it moderately, as well to our own comfort, as to the relief of such as stand in necessity. He that in abundance and plenty of apparel hideth his face from him that is naked, despiseth his own flesh, as Esay the prophet saith. (Isa. 58 : 7). Let us learn to know ourselves, and not to despise other : let us remember that we stand all before the majesty of Almighty God, who shall judge us by His holy Word, wherein He forbiddeth excess, not only to men, but also to women. So that none can excuse themselves, of what estate or condition soever they be. Let us therefore present ourselves before His throne as Tertullian exhorteth, with the ornaments which the Apostle speaketh of, Ephesians, the sixth chapter, having our loins girt about with verity, having the breastplate of righteousness, and shod with shoes prepared by the Gospel of peace. (Eph. 6 : 14). Let us take unto us simplicity, chastity, and comeliness, submitting our necks to the sweet yoke of

Christ. (Matt. 11 : 30). Let women be subject to their husbands, and they are sufficiently attired, saith Tertullian. The wife of one Pilo, an heathen philosopher, being demanded why she wore no gold, she answered that she thought her husband's virtues sufficient ornaments. How much more ought Christian women, instructed by the Word of God, to content themselves in their husbands ! Yea, how much more ought every Christian to content himself in our Saviour Christ, thinking himself sufficiently garnished with His heavenly virtues !

But it will be here objected, and said of some nice and vain women, that all which we do in painting our faces, in dying our hair, in embalming our bodies, in decking us with gay apparel, is to please our husbands, to delight his eyes, and to retain his love toward us. Oh, vain excuse, and most shameful answer, to the reproach of thy husband ! What couldst thou more say to set out his foolishness, than to charge him to be pleased and delighted with the devil's tire ? Who can paint her face, and curl her hair, and change it into an unnatural color, but therein doth work reproof to her Maker who made her ? As though she could make herself more comely than God hath appointed the measure of her beauty. What do these women but go about to reform that which God hath made ? not knowing that all things natural are the work of God, and things disguised and unnatural be the works of the devil : and as though a wise and Christian husband

should delight to see his wife in such painted and flourished visages, which common harlots most do use, to train therewith their lovers to naughtiness or as though an honest woman could delight to be like an harlot for pleasing of her husband. Nay, nay, these be but vain excuses of such as go about to please rather others than their husbands. And such attires be but to provoke her to shew herself abroad, to entice others: a worthy matter. She must keep debate with her husband to maintain such apparel, whereby she is the worse housewife, the seldomer at home to see her charge, and so neglect his thrift, by giving great provocation to her household to waste and wantonness, while she must wander abroad to show her own vanity, and her husband's foolishness. By which her pride, she stirreth up much envy of others, which be as vainly delighted as she is. She doth but deserve mocks and scorns, to set out all her commendation in Jewish and ethnic apparel, and yet brag of her Christianity. She doth but waste superfluously her husband's stock by such sumptuousness, and sometimes she is the cause of much bribery, extortion, and deceit, in her husband's dealings, that she may be the more gorgeously set out to the sight of the vain world, to please the devil's eyes, and not God's, who giveth to every creature sufficient and moderate comeliness wherewith we should be contented, if we were of God. What other thing dost thou by those means, but provokest others to tempt thee, to deceive thy soul, by the

bait of thy pomp and pride? What else dost thou, but settest out thy pride, and makest of the undecent apparel of thy body, the devil's net, to catch the souls of them which behold thee? O thou woman, not a Christian, but worse than a paynim, thou minister of the devil! why pamperest thou that carrion flesh so high, which sometime doth stink and rot on the earth as thou goest? Howsoever thou perfumest thyself, yet cannot thy beastliness be hidden, or overcome with thy smells and savours, which do rather deform and mis-shape thee, than beautify thee. What meant Solomon to say of such trimming of vain women, when he said, (Prov. 11 : 22), A fair woman, without good manners and conditions, is like a sow which hath a ring of gold upon her snout; but that the more thou garnish thyself with these outward blazings, the less thou carest for the inward garnishing of thy mind, and so dost but deform thyself by such array, and not beautify thyself? Hear, hear, what Christ's holy Apostles do write: Let not the outward apparel of women, saith St. Peter, be decked with the braiding of hair, with wrapping on of gold, or goodly clothing; but let the mind and the conscience, which is not seen with the eyes, be pure and clean; that is, saith he, an acceptable and an excellent thing before God. For so the old ancient, holy women attired themselves, and were obedient to their husbands. (1 Pet. 3 : 5). And St. Paul saith, that women should apparel themselves with shamefacedness and soberness, and not

with braids of their hair, or gold, or pearl, or precious clothes, but as women should do, which will express godliness by their good outward works. (1 Tim. 2: 9).

If ye will not keep the Apostles' precepts, at the least, let us hear what pagans, which were ignorant of Christ, have said in this matter: Democritus saith, "The ornament of a woman standeth in scarcity of speech and apparel." Sophocles saith of such apparel thus: "It is not an ornament, O thou fool, but a shame and a manifest shew of thy folly." Socrates saith, "That is a garnishing to a woman which declareth out her honesty." The Grecians use it in a proverb, "It is not gold or pearl which is a beauty to a woman, but good conditions." And Aristotle biddeth that a woman should use less apparel than the law doth suffer. For it is not the goodliness of apparel, nor the excellency of beauty, nor the abundance of gold, that maketh a woman to be esteemed, but modesty, and diligence to live honestly in all things. This outrageous vanity is now grown so far, that there is no shame taken of it. We read in histories, that when King Dionysius sent to the women of Lacedæmon rich robes, they answered and said, that they shall do us more shame than honor; and therefore refused them. The women in Rome, in olden times, abhorred that gay apparel which King Pyrrhus sent to them, and none were so greedy and vain to accept them. And a law was openly made of the senate, and a long time ob-

served, that no woman should wear over half an ounce of gold, nor should wear clothes of diver's colors.

But, perchance, some dainty dame will say and answer me, that they must do something to shew their birth and blood, to shew their husband's riches: as though nobility were chiefly seen by these things, which be common to those which be most vile; as though thy husband's riches were not better bestowed than in such superfluities, as though, when thou was christened, thou didst not renounce the pride of this world, and the pomp of the flesh. I speak not against convenient apparel for every state agreeable, but against the superfluity, against the vain delight to covet such vanities, to devise new fashions to feed thy pride with, to spend so much upon thy carcase that thou and thy husband are compelled to rob the poor to maintain thy costliness.

Hear how that noble holy woman Queen Esther setteth out these goodly ornaments (as they be called), when (in respect of saving God's people) she was compelled to put on such apparel, knowing that it was a fit state to bring to the eyes of carnal fools. Thus she prayed: *Thy servant, O Lord, the necessity which I am driven to, to put on this apparel, and that I abhor this sign of pride and of this glory which I bear on my head, and that I defy it as a filthy cloth, and that I wear it not when I am alone.* (Esther. Apoc. 14: 16). Again, by what means was Holofernes deceived, but by the glittering show of apparel, which that holy woman Judith did

put on her, not as delighting in them, nor seeking vain voluptuous pleasure by them? (Judith 10: 3) But she wore it of pure necessity by God's dispensation, using this vanity to overcome the vain eyes of God's enemy. Such desire was in those holy women, being very loth and unwilling otherwise to wear such sumptuous apparel, by the which others should be caused to forget themselves. These be commended in Scripture for abiding such vanities, which, by constraint and great necessity, against their heart's desire, they were compelled to wear them for a time. And shall such women be worthy commendations, which neither be comparable with these women aforesaid in nobility, nor comparable to them in their good zeal to God and His people, whose daily delight and seeking is to flourish in such gay shifts and changes, never satisfied, nor regarding who smarteth for their apparel, so they may come by it? O vain men, which be subjects to their wives in these inordinate affections! O vain women to procure so much hurt to themselves, by the which they come the sooner to misery in this world, and in the meantime be abhored of God, hated and scorned of wise men, and in the end like to be joined with such, who in hell, too late repenting themselves, shall openly complain with these words: What hath our pride profited us? Or what profit hath the pomp of riches brought us? All these things are passed away like a shadow. As for virtue, we did never show any sign thereof: and thus we are con-

suined in our wickedness. If thou sayest that the custom is to be followed, and the use of the world doth compel thee to such curiosity ; then I ask of thee, whose custom should be followed ? wise folks' manners or fools' ? If thou sayest, the wise ; then I say, follow them : for fools' customs, who should follow but fools ? Consider that the consent of wise men ought to be alleged for a custom. Now if any lewd custom be used, be thou the first to break it, labor to deminish it, and lay it down : and more land before God and more commendation shalt thou win by it, than by all the glory of such superfluity.

Thus ye have heard declared unto you, what God requireth by His Word concerning the moderate use of His creatures. Let us learn to use them moderately, as He hath appointed. Almighty God hath taught us to what end and purpose we should use our apparel. Let us therefore learn so to behave ourselves in the use thereof, as becometh Christians, always shewing ourselves thankful to our heavenly Father for His great and merciful benefits, who giveth unto us our daily bread, that is to say, all things necessary for this our needy life ; unto whom we shall render accounts for all His benefits, at the glorious appearing of our Saviour Christ : to whom with the Father and the Holy Ghost, be all honor, praise and glory, for ever and ever. Amen.

WM. LAW.

This therefore is the way you are to judge of the crime of vain apparel : you are to consider it as an

offense against the proper use of clothes, as covetousness is an offense against the proper use of money; you are to consider it as an indulgence of proud and unreasonable tempers, as an offense against the humility and sobriety of the Christian spirit; you are to consider it as an offense against all these doctrines that require you to do all to the glory of God, that require you to make a right use of your talents, you are to consider it as an offense against all those texts of Scripture that command you to love your neighbor as yourself, to feed the hungry, to clothe the naked, and to do all works of charity that you are able: so that you must not deceive yourself with saying: "Where can be the harm of clothes?" for the covetous man might as well say, "Where can be the harm of gold or silver?" but you must consider, that it is a great deal of harm to want that wise, and reasonable, and humble state of heart, which is according to the spirit of religion, and which no one can have in the manner he ought to have, who indulges himself either in the vanity of dress, or the desire of riches.

There is, therefore, nothing right in the use of clothes, or in the use of anything else in the world, but the plainness and simplicity of the Gospel. Every other use of things (however polite and fashionable in the world) distracts and disorders the heart, and is inconsistent with that inward state of piety, that purity of heart, that wisdom of mind, and regularity of affection, which Christianity requireth.

Never consider yourselves as persons that are to be seen, admired and courted by men; but as poor sinners that are to save yourselves from the vanities and follies of a miserable world by humility, devotion, and self-denial.

JOHN FLETCHER.

To speak the melancholy truth, how few individuals are free from practical Antinomianism? Setting aside their attendance on the ministry of the Word, where is the material difference between several of our genteel believers and other people? Do not we see the sumptuous furniture in their apartments, and fashionable elegance in their dress? What sums of money do they frequently lay out in costly superfluities to adorn their persons, houses and gardens?

Wise heathens, by the help of a little philosophy, saw the impropriety of having any useless, brittle vessels about them; they broke them on purpose that they might be consistent with the profession they made of seeking wisdom. But we, who profess to have found Christ, the *wisdom of God*, purchase such vessels and toys at an high rate, and instead of hiding them for shame, as Rachel did her terraphim for fear, we "write our motto over against the candlestick of the plaister upon the wall," and any man that fears the God of Daniel may, upon studying the Chinese characters, make out Antinomianism.

Our Lord, whose garment does not appear to have

been cut in the height of fashion, as it was made without seam, informs us, that they who wear soft clothing, and splendid apparel, are in king's houses. But had He lived in our days, He might have found them in God's houses; in our fashionable Churches and Chapels. There you may find them professing to believe the Bible, who conform to this present world, as to wear gold, pearls, and precious stones, when no distinction of office or state obliges them to it; in direct opposition to the words of two Apostles: "Let not their adorning be," says St. Peter, "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." "Let them adorn themselves in modest apparel," adds St. Paul, "not with curled hair, or gold, or pearls, or costly array."

Multitudes of professors, far from being convinced of their sin in this respect, ridicule Mr. Wesley, for bearing his testimony against it. The opposition he dares make to that growing branch of vanity, affords matter of pious mirth to a thousand Antinomians. Isaiah could openly reprove the "haughty daughters of Zion, who walked with stretched-forth necks, wanton eyes, and tinkling feet; he could expose the bravery of their fashionable ornaments, their round tires like the moon, their chains, bracelets, head-bands, rings and ear-rings: "But some of our humble Christian ladies will not bear a reproof from Mr. Wesley on the head of dress. They even laugh at him, as a 'pitiful legalist;' and yet, O the

inconsistency of the Antinomian spirit! They call Isaiah the 'evangelical prophet!'

JEREMY TAYLOR, D.D.

Be grave, decent and modest, in thy clothing and ornaments; never let it be above thy condition, not always equal to it, never light or amorous, never discovering a nakedness through a thin veil, which thou pretendest to hide; never to lay a snare for a soul; but remember what becomes a Christian, professing holiness, chastity and the discipline of the Holy Jesus: and the first effect of this let your servants feel by your gentleness and aptness to be pleased with their usual diligence and ordinary conduct. For the man or woman that is dressed with anger and impatience, wear pride under their robes, and immodesty above.

HORATIUS BONAR.

'Even Christ pleased not Himself.' Let us in this respect be His true followers; bearing burdens for Him, doing work for Him; submitting to the sorest toil for Him; not grudging effort, or cost, or sacrifice, or pain; spending and being spent for Him; adjuring the lazy, luxurious, self-pleasing, fashionable religion of the present day. A self-indulgent religion has nothing in common with the cross of the Lord Jesus Christ; or with the cross of ours, which He has commanded us to take up and carry after

Him, renouncing ease and denying self. Our time, our gifts, our money, our strength, are all to be laid upon the altar. We are to be "living sacrifices." (1 Rom. 12 : 1).

Presbyterian.

HENRY.

They must be very modest in their apparel, not affecting gaudiness, gayety, or costliness ; (you may read the vanity of a person's mind in the gayety and gaudiness of their habit). (Note on 1 Tim. 2—9.)

This rule relates to the dress of religious women ; here are three sorts of ornaments forbidden ; *plaiting of hair*, which was commonly used in those times by lewd women ; *wearing of gold*, or ornaments made of gold as practised by Rebecca, and Esther, and other religious women, but afterwards became the attire chiefly of harlots and wicked people ; *putting on of apparel* is not absolutely forbidden, but only too much curiosity and costliness in apparel. The outward adorning of the body is very often sensual and excessive ; for instance, when it is immoderate, and above your degree and station in the world ; when you are proud of it, and puffed up with it ; when you dress, designing to allure and tempt others ; when your apparel is too rich, curious or superfluous ; when your fashions are fantastical, imitating the levity and vanity of the worst people ; and when they are immodest and wanton. The at-

tire of an harlot can never become a chaste Christian matron. (Note on 1 Pet. 3 : 3).

HENRY & SCOTT.

Women who profess the Christian religion, must be modest in apparel, not affecting gaudiness, gayety, or costliness ; we see the vanity of the minds of many persons in the gayety and gaudiness of their habits ; but there are better ornaments with which they should adorn themselves. Good works are the best ornaments ; these are, in the sight of God, of great price. Those who profess godliness should, in dress, as well as other things, act as becomes their profession ; instead of laying out money on fine clothes, lay it out in works of piety and charity, which are properly called good works. Modesty and neatness are more to be consulted in garments, than elegance and fashion. Foppery and extravagance as to dress, in men, are emphatically condemned by the Apostle's silence, intimating that they surely could not be guilty of such vanity. It would be well if the professors of serious godliness were wholly exempt from disgraceful vanity in dress, and always spent as much time and money in relieving the sick and distressed, as they do in uselessly decorating themselves and their children, in a manner unsuitable to their rank in life, and inconsistent with their profession. These are not trifles or Pharisical impositions, but Divine injunction. The best ornaments for professors of godliness are good works.

C. G. FINNEY.

Why are Christians required not to follow the fashions of the world ?

(1). Because it is directly at war with the spirit of the Gospel, and is minding earthly things.

What is minding **earthly** things, if it is not to follow the fashions of the world, that, like a tide, are continually setting to and fro, and fluctuating in their forms, and keeping the world continually changing ? There are many men of large business in the world, and men of wealth, who think they care nothing for the fashions. They are occupied with something else, and they trust the fashions altogether with their tailor, taking it for granted, that he will make all right. But mind, if he should make a garment unfashionable, you would see that they do care about the fashion, and they never would employ that tailor again. Still, at present, their thoughts are not much on the fashions. They have a higher object in view. And they think it beneath the dignity of a preacher to preach about fashions. They overlook the fact, that with the greater part of mankind, fashion is everything. The greater part of the community are not rich and never expect to be, but they look to the world to enable them to make a "respectable" appearance, and to bring up their families in a "respectable" manner ; that is, to "follow the fashions." Nine-tenths of the population never look at anything higher, than to do as the world does, or to follow the

fashions. For this they strain every nerve. And this is what they set their hearts on, and what they live for.

The merchant and the rich man deceives himself, therefore, if he supposes that fashion is a little thing. The great body of the people mind this, their minds are set upon it, the thing which they look for in life is to have their dress, equipage, furniture, and so on, like other people, in the fashion, or "respectable" as they call it.

(2). To conform to the world, is contrary to their profession.

When people join the Church, they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomps and vanities of the world, to repent of their pride, to follow the meek and lowly Saviour, to live for God. And now, what do they do? You often see professors of religion go to the extreme of the fashion. Nothing will satisfy them that is not in the height of fashion. And a Christian female dressmaker who is conscientiously opposed to the following of fashions, cannot get her bread. She cannot get employment among professing Christian ladies, unless she follows the fashions in all their countless changes. God knows it is so, and they must give up their business if their conscience will not permit them to follow the changes of fashion.

(3). This conformity is a broad and complete approval of the spirit of the world.

What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this gaudy show, and dash, and display? It is the love of applause. And when Christians follow the changes of fashion, they pronounce all this innocent. All this waste of money, time and thought, all this feeding and cherishing vanity, and the love of applause, the Church sets her seal to, when she conforms to the world.

(4). Nay, further, another reason is, that following the fashions of the world, professing Christians show that they do, in fact, love the world.

They show it by their conduct, just as the ungodly show it by the same conduct. As they act alike they give evidence that they are actuated by one principle, the love of fashion.

(5). When Christian professors do this, they show most clearly that they love the praise of men.

It is evident that they love admiration and flattery, just as sinners do. Is not this inconsistent with Christian principle, to go right into the very things that are set up by the pride and fashion and lust of the ungodly?

(6) Conforming to the world in fashion, you show you do not hold yourself accountable to God for the manner in which you lay out money.

You practically disown your stewardship of the money which is in your possession. By laying out money to gratify your own vanity and lust, you take off the keen edge of that truth which ought to cut

that sinner in two, who is living to himself. It is practically denying that the earth is the Lord's, with the cattle on a thousand hills, and all to be employed for His glory.

(7) You show that reputation is your idol.

When the cry comes to your ear on every wind from the ignorant and lost of all nations, "Come over and help us, come over and help us," and every week brings some call to send the Gospel, to send tracts, to send bibles, and missionaries, to those who are for lack of knowledge, if you choose to spend money in following the fashion, it is demonstration that reputation is your idol. Suppose now, for the sake of argument that it is not prohibited in God's Word, to follow the fashions, and that professing Christians, if they will, may *innocently* follow the fashions; (I deny that it is innocent, but suppose it were), does not the fact that they do follow them when there are such calls for money, and time, and thought, and labor to save souls, prove conclusively that they do not love God nor the souls of men?

Take a case of a woman whose husband is in slavery, and she is trying to raise money, enough for his redemption. There she is, toiling and saving, rising up early and sitting up late, and eating the bread of carefulness, because her husband, the father of her children, the friend of her youth, is in slavery. Now go to that woman and tell her that it is innocent for her to follow the fashions and dress, and display like her neighbors—will she do it? Why not? She does

not desire to do it. She will scarcely buy a pair of shoes for her feet ; she grudges almost the bread she eats—so intent is she on her great object.

Now suppose a person loved God, and the souls of men, and the Kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life following the fashions ? No, indeed, he will rather need a positive injunction to take what is needful for his own comfort and for his own life. Take the case of Timothy, did he need a prohibition to prevent him from indulging in the use of wine ? so far from it, he was so cautious that it required an express injunction from God to make him drink a little as a medicine. Although he was sick, he would not drink it till he had the Word of God for it. He saw the evils of it so clearly. Now, show me a man or woman, I care not what their professions are, that follow the fashions of the world, and I will show you what spirit they are of.

Now do not, ask me why Abraham, and David, and Solomon, who were so rich, did not lay out their money in spreading the Kingdom of God. Ah, tell me, did they enjoy the light professors now enjoy ? Did they even know so much as this, that the world can be converted, as Christians now clearly see that it can ? But suppose it were as allowable in you as it was in Abraham or David to be rich and to lay out the property you possess in display, and pomp, and fashion ; suppose it were perfectly innocent, who that love the Lord Jesus Christ would wish to lay out

money in fashion when they could lay it out to gratify the all-absorbing passion to do good to the souls of men?

(8) By conforming to the world in fashion, you show that you differ not at all from ungodly sinners.

Ungodly sinners say, "I don't see but that these Christian men and women love to follow fashion as well as I do." Who does not know that this leads many to infidelity?

(9.) By following fashions you are tempting God to give you up to a worldly spirit.

There are many now that have followed the world, and followed the fashions till God seems to have given them over to the devil for the destruction of the flesh. They have little or no religious feeling, no spirit of prayer, no zeal for the glory of God, or the conversion of sinners; the Holy Spirit seems to have withdrawn from them.

(10.) You tempt the Church to follow the fashions.

Where the principal members, the elders and leaders in the Church, and their wives and families are fashionable Christians, they drag the whole Church with them into the train of fashion, and every one apes them as far as they can, down to the lowest servant. Only let a rich Christian lady come out to the house of God in full fashion, and the whole Church are set agog to follow as far as they

can, and it is a chance if they do not run in debt to do it.

(11). You tempt yourself to pride and folly and a worldly spirit.

Suppose a man that had been intemperate and was reformed, should go and surround himself with wine and brandy and every seductive liquor, keeping the provocatives of appetite always under his eye, and from time to time tasting a little, does he not tempt himself? Now see that woman that has been brought up in the spirit of pride and show, and that has been reformed, and has professed to abandon them all; let her keep these trappings, and continue to follow the fashions, and pride will drag her backwards as sure as she lives. She tempts herself to sin and folly.

(12). You are tempting the world.

You are setting the world into a more fierce and hot pursuit of these things. The very things that the world loves and that they are sure to have scruples about their being right, professing Christians fall in with and follow, and thus tempt the world to continue in the pursuit of what will destroy their souls in hell.

(13). By following the fashions, you are tempting the devil to tempt you.

When you follow the fashions, you open your heart to him. You keep it for him, empty, swept and garnished. Every woman that suffers herself to

to follow the fashion, may rely upon it, she is helping Satan to tempt her to pride and sin.

(14). You lay a great stumbling-block before the greatest part of mankind.

There are a few persons who are pursuing greater objects than fashion. They are engaged in the scramble for political power, or they are eager for literary distinction, or they are striving for wealth. And they do not know that their hearts are set on fashion at all. They are following selfishness on a larger scale. But the great mass of the community are influenced mostly by these fluctuating fashions. To this class of persons it is a great and sore stumbling-block, when they see professing Christians just as prompt and as eager to follow the changing of fashion as themselves. They see, and say, "What does their profession amount to when they follow the fashions, for, see the professing Christians do it as much as we."

(15). Another reason why professing Christians are required not to be conformed to the world in fashion is the great influence their disregarding fashion would have on the world.

If professing Christians would show their contempt for these things, and not pretend to follow them, or regard them, how it would shame the world and convince the world that they were living for another object, for God and for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! Even the apparent renuncia-

tion of the world, by many orders of monks, has, doubtless, done more than anything else to put down the opposition to their religion, and give it currency and influence in the world. Now, suppose all this was hearty and sincere, and coupled with all that is consistent and lovely in Christian character, and all that is zealous and bold in labors for the conversion of the world from sin to holiness. What an influence it would have! What thunders it would pour into the ears of the world to wa' 'hem up to follow after God!

Objection. Is it best for Christians to be singular? Certainly. Christians are bound to be singular. They are called to be a peculiar people, that is, a singular people, essentially different from the rest of mankind. To maintain that we are not to be singular, is the same as to maintain that we are to be conformed to the world. Be not singular, that is, Be like the world. In other words, Be ye conformed to the world. This is the direct opposite to the command in the text.

But the question now regards fashion, in dress, equipage, and so on. And here I will confess that I was formerly myself in error. I believed, and I taught, that the best way for Christians to pursue, was to be dressed so as not to be noticed, to follow the fashions and changes so as not to appear singular, and that nobody would be led to think of their being different from others in these particulars. But I have seen my error, and now wonder greatly at my

former blindness. It is your duty to dress so plain as to show to the world, that you place no sort of reliance in the things of fashion, and set no value at all on them, but despise and neglect them altogether, But unless you are singular, unless you separate yourselves from the fashions of the world, you show that you do value them. There is no way in which you can bear a proper testimony by your lives against the fashions of the world, but by dressing plain. I do not mean that you should study singularity, but that you should consult convenience and economy, although it may be singular.

Objection. But if we dress plain, the attention of people will be taken with it.

The reason of it is this, so few do it that it is a novelty, and everybody stares when they see a professing Christian so strict as to disregard the fashions. Let them all do it, and the only thing you show by it is that you are a Christian, and do not wish to be confounded with the ungodly. Would it not tell on the pride of the world, if all the Christians in it were united in bearing a practical testimony against its vain show.

Objection. But in this way you carry religion too far away from the multitude. It is better not to set up an artificial distinction between the Church and the world.

The direct reverse of this is true. The nearer you bring the Church to the world, the more you annihilate the reasons that ought to stand out in view of

the world, for their changing sides and coming over to the Church. Unless you go right out from them, and show you are not of them in any respect, and carry the Church so far as to have abroad interval between saints and sinners, how can you make the ungodly feel that so great a change is necessary.

Objection. But this change which is necessary is a change of heart.

True, but will not a change of heart produce a change of life?

Objection. You will throw obstacles in the way of persons becoming Christians. Many respectable people will become disgusted with religion, and if they cannot be allowed to dress and be Christians, they will take to the world altogether.

This is just about as reasonable as it would be for a temperance man to think he must get drunk now and then, to avoid disgusting the intemperate, and to retain his influence over them. The truth is, that persons ought to know, and ought to see in the lives of professing Christians, that if they embrace religion, they must be weaned from the world, and must give up the love of the world, and its pride, and show, and folly, and live a holy life, in watchfulness, and self-denial, and active benevolence.

Objection. Is it not better for us to disregard this altogether, and not pay any attention to such little things, and let them take their course; let the milliner and mantua-maker do as they please, and follow

the usages of society in which we live, and the circle in which we move ?

Is this the way to show contempt for the fashions of the world ? Do people ordinarily take this course of showing contempt for a thing, to practice it ? Why, the way to show your abhorrence of the world is to follow along in the customs and the fashions of the world ! Precious reasoning, this.

Objection. No matter how we dress, if our hearts are right ? Your heart right ! Then your heart may be right when your conduct is all wrong. Just as well might the profane swearer say, "No matter what words I speak, if my heart is right." No, your heart is not right, unless your conduct is right. What is outward conduct, but the acting out of the heart ? If your heart was right, you would not wish to follow the fashions of the world.

Objection. What is the standard of dress ? I do not see the use of all your preaching, and laying down rules about plain dress, unless you give us a standard.

This is a mighty stumbling-block with many. But to my mind the matter is extremely simple. The whole can be comprised in two simple rules. One is—Be sure, in all your equipage, and dress, and figure, to show that you have no fellowship with the designs and principles of those who are aiming to set off themselves, and to gain the applause of men. The other is—Let economy be first consulted, and then convenience. Follow Christian economy ;

that is, save all you can for Christ's service; and then, let things be as convenient as Christian economy will admit.

Objection. Would you have us all to turn Quakers, and put on their plain dress?

Who does not know, that the plain dress of the Quakers has won for them the respect of all the thinking part of the ungodly in the community? Now, if they had coupled wjth this, the zeal for God, and the weanedness from the world, and the contempt for riches, and the self-denying labor for the conversion of sinners to Christ, which the Gospel enjoins, and the clear views of the plan of salvation which the Gospel inculcates, they would long since have converted the world. And if all Christians would imitate them in their plain dress, I do not mean the precise cut and fashion of their dress, but in a plain dress, throwing contempt upon the fashions of the world, who can doubt that the conversion of the world would hasten on apace?

Objection. Would you make us all into Methodists?

Who does not know that the Methodists, when when they were noted for their plain dress, and for renouncing the fashions and show of the world, used to have power with God in prayer, and that they had the universal respect of the world as sincere Christians. And who does not know that since they have laid aside this peculiarity, and conformed to the world in dress and other things, and seemed to be trying to lift themselves up as a denomination,

and gain influence with the world, they are losing the power of prayer? Would to God they had never thrown down this wall. It was one of the leading excellences of Wesley's system, to have his followers distinguished from others by a plain dress.

Objection. We may be proud of a plain dress as well as of a fashionable dress. The Quakers are as proud as we are.

So may any good thing be abused. But that is no reason why it should not be used, if it can be shown to be good. I put it back to the objector. Is that a reason why a Christian female, who fears God and loves the souls of men, should neglect the means which may make an impression that she is separated from the world, and pour contempt on the fashions of the ungodly, in which they are dancing their way to hell?

Objection. This is a small thing, and ought not to take up so much of a minister's time in the pulpit.

This is an objection often heard from worldly professors. But the minister that fears God will not be disturbed by it. He will pursue the subject, until such professing Christians are cut off from their conformity to the world, or cut off from the Church. It is not merely the dress, as dress, but it is the conformity to the world in dress and fashion, but is the great stumbling block in the way of sinners. How can the world be converted, while professing Christians are conformed to the world? What good will it do to give money to send the Gospel to the heathen, when Christians live so at home? Well might

the heathen ask, "What profit will it be to become Christians, when those who are Christians are pursuing the world with all the hot haste of the ungodly?" The great thing necessary for the Church is to break off from conformity to the world, and then they will have power with God in prayer, and the Holy Ghost will descend and bless their efforts, and the world will be converted.

Objection. But if we dress so, we shall be called fanatics.

Whatever the ungodly may call you, fanatics, Methodists, or anything, you will be known as Christians, and in the secret consciences of men will be acknowledged as such. It is not in the power of unbelievers to pour contempt on a holy Church, that are separated from the world. How was it with the early Christians? They lived separate from the world, and it made such an impression, that even infidel writers say of them, "These men win the hearts of the mass of the people, because they give themselves up to deeds of charity, and pour contempt on the world." Depend upon it, if Christians would live so now, the last effort of hell would soon be expended in vain to defeat the spread of the Gospel. Wave after wave would flow abroad, till the highest mountain tops were covered with the waters of life.

1 By non-conformity to the world, you may save much money for doing good. In one year a greater fund might be saved by the Church, than has ever been raised for the spread of the Gospel.

2 By non-conformity to the world, a great deal of time may be saved for doing good, that is now consumed and wasted in following the fashions, and obeying the maxims and joining in the pursuits of the world.

3 At the same time Christians in this way would preserve their peace of conscience, would enjoy communion with God, would have the spirit of prayer, and would possess far greater usefulness.

Is it not time something was done? Is it not time that some Church struck out a path, that should be not conformed to the world, but should be according to the example and spirit of Christ?

You profess that you want to have sinners converted. But what avails it, if they sink right back again into conformity with the world? Brethren, I confess, I am filled with pain in view of the conduct of the Church. Where are the proper results of the glorious revivals we have had? I believe they were genuine revivals of religion and outpourings of the Holy Ghost, that the Church has enjoyed the last ten years. I believe the converts of the last ten years are among the best Christians in the land. Yet, after all, the great body of them are a disgrace to religion. Of what use would it be to have a thousand members added to the Church, to be just such as are now in it? Would religion be any more honored by it, in the estimation of ungodly men? One holy Church, that are really crucified to the world, and the world to them, would do more to recommend Christ-

ianity, than all the Churches in the country, living as they now do. O, if I had strength of body, to go through the Churches again, instead of preaching to convert sinners, I would preach to bring up the Churches to the Gospel standard of holy living. Of what use is it to convert sinners, and make them feel there is something in religion, and when they go to trade with you, or meet you in the street, have you contradict it all, and tell them, by your conformity to the world, that there is nothing in it?

Where shall I look, where shall the Lord look, for a Church like the first Church, that will come out from the world, and be separate. and give themselves up to serve God? O if this Church would but do so. But it is of little use to make Christians if they are not better. Do not understand me as saying that the converts, made in our revivals are spurious. But they live so as to be a disgrace to religion. They are so stumbled by old professors that many of them do more hurt than good. The more there are of them, the more occasion infidelity seems to find for her jeers and scoffs.

Now, do you believe that God commands you not to be conformed to the world? Do you believe it? And dare you obey it, let people say what they will about you? Dare you now separate yourself from the world, and never again be controlled by its maxims, and never again copy its practices, and never again be whiffled here and there by its fashions? I know a man who lives so, I could mention his name,

he pays no attention to the customs of the world in this respect, and what is the result? Wherever that man goes, he leaves the impression behind that he is a Christian. O, if one Church would do so, and would engage in it with all the energy that men of the world engage in their business, they would turn the world upside down. Will you do so? Will you break off from the world now, and enter into covenant with God, and declare you will dare to be singular enough to be separate from the world, and from this time set your face as a flint to obey God, let the world say what they will? Dare you do it? Will you do it?

Methodist.

JOHN WESLEY.

“Whose adorning let it not be that outward adorning of—wearing of gold, or of putting on of apparel,

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” (1 Pet. 3: 3, 4).

St. Paul exhorts all those who desire to be “transformed by the renewal of their minds” and to “prove what is that good, and acceptable, and perfect will of God,” “not to be conformed to this world.” Indeed this exhortation relates more directly to the wisdom of the world which is totally opposite to His “good, and acceptable, and perfect will.” But it, likewise,

has a reference, even to the manners and customs of the world, which naturally flow from its wisdom and spirit, and are exactly suitable thereto. And it was not beneath the wisdom of God, to give us punctual directions in this also.

Some of these, particularly that in the text, descend even to the apparel of Christians. And both this text, and the parallel one of St. Paul, are as express as possible. St. Paul's words are (1 Tim. 2: 9-13), "I will that women adorn themselves in modest apparel, not.....with gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works."

But is it not strange, say some, that the all-wise Spirit of God, should condescend to take notice of such trifles as these ? To take notice of such insignificant trifles ? Things of so little moment ; or rather of none at all ? For what does it signify, provided we take care of the soul, what the body is covered with ? Whether with silk or sackcloth ? What harm can there be in the wearing of gold, or silver, or precious stones ; or any other of those beautiful things, with which God has so amply provided us ? May we not apply to this what St. Paul has observed on another occasion, "That every creature of God is good, and nothing to be rejected ?"

It is certain, that many who sincerely fear God have cordially embraced this opinion. And their practice is suitable thereto ; they make no scruple of conformity to the world, by putting on as often as

occasion offers, either gold, or pearls, or costly apparel. And indeed, they are not well pleased with those that think it their duty to reject them, the using of which they apprehend to be one branch of Christian liberty. Yea, some have gone considerably farther; even so far as to make it a point to bring those who had refrained from them for some time, to make use of them again, assuring them that it was mere superstition to think there was any harm in them. Nay, farther still; a very respectable person has said in express terms, "I do not desire that any who *dress plain* should be in our society." It is, therefore, certainly worth our while to consider this matter thoroughly; seriously to inquire, whether there is any harm in putting on of gold, or jewels, or costly apparel?

But before we enter on the subject, let it be observed that slovenliness is no part of religion; that neither this, nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty; not a sin. "Cleanliness is indeed next to godliness." Agreeably to this, good Mr. Herbert advises every one that fears God:

"Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation."

And surely every one should attend to this, if he would not have the good that is in him evil spoken of.....

The question is, What harm does it do, to adorn

ourselves with gold, or pearls, or costly array ; suppose you can afford it ? That is, suppose it does not hurt or impoverish your family ? The first harm it does is, it engenders pride ; and where it is already, increases it. Whoever narrowly observes what passes in his own heart, will easily discern this. Nothing is more natural than to think ourselves better because we are dressed in better clothes. And it is scarce possible for a man to wear costly apparel, without in some measure, valuing himself upon it. One of the old heathens was so well apprized of this, that when he had a spite to a poor man, and had a mind to turn his head, he made him a present of a suit of fine clothes.

“*Entrapelus, cuiusque nocere volebat,
Vestimenta debat pretiosa.*”

He could not then but imagine himself to be as much better, as he was finer than his neighbor. And how many thousands, not only lords and gentlemen, in England, but honest tradesmen, argue the same way ? Inferring the superior value of their persons from the value of their clothes.

But may not one be so proud, though clad in sack-cloth, as another is though clad in cloth of gold ? As this argument meets us at every turn, and is supposed to be unanswerable, it will be worth while to answer it once for all, and to show the utter emptiness of it. “May not, then, one in sackcloth” you ask, “be as proud as he that is clad in cloth of

gold?" I answer, certainly, he may; I suppose no one doubts of it. And what inference can you draw from this? Take a parallel case. One man that drinks a cup of wholesome wine, may be as sick as another that drinks poison. but does this prove that the poison has no more tendency to hurt a man than the wine? Or does it excuse any man for taking what has a natural tendency to make him sick? Now to apply this; experience shows that fine clothes have a natural tendency to make a man sick of pride. Plain clothes have not. Although it is true, you may be sick of pride in these also, yet they have no natural tendency, either to cause or increase this sickness. Therefore, all that desire to be clothed with humility, abstain from that poison.

Secondly: The wearing gay or costly apparel naturally tends to breed and increase vanity. By vanity I here mean, the love and desire of being admired and praised. Every one of you that is fond of dress, has a witness of this in your own bosom. Whether you will confess it before man or not, you are convinced of this before God, you know in your hearts, it is with a view to be admired that you thus adorn yourselves; and that you would not be at the pains, were none to see you but God and His holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundredfold. Oh stop! Aim at pleasing God alone, and all these ornaments will drop off.

Thirdly : The wearing of gay and costly apparel naturally tends to beget anger, and every turbulent and uneasy passion. And it is on this very account that the Apostle places this "outward adorning" in direct opposition to the "ornament of a meek and quiet spirit." How remarkably does he add, "Which is in the sight of God of great price :

"Than gold or pearls more precious far,
And brighter than the morning star."

None can easily conceive, unless himself were to make the sad experiment, the contrariety there is between the "outward adorning," and this inward "quietness of spirit." You never can thoroughly enjoy this, while you are fond of the other. It is only while you sit loose to that "outward adorning," that you can in "patience possess your soul." Then only when you have cast off your fondness for dress, will the peace of God reign in your hearts.

Fourthly : Gay and costly apparel tends to create and inflame lust. I was in doubt whether to name this brutal appetite, or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the dean, who, some years ago, told his audience at Whitehall, "If you do not repent you will go to a place, which I have too much manners to name before this good company.") But I think it best to speak out ; since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable, it has this effect both on the wear-

er and the beholder. To the former, our elegant poet Cowley addresses these fine lines :

"The adorning thee with so much art
Is but a barbarous skill :
'Tis like the poisoning of a dart,
Too apt before to kill."

That is (to express the matter in plain terms, without any coloring), "you poison the beholder, with far more of this base appetite, than otherwise he would feel." Did you not *know*, this would be the natural consequence of your elegant adorning? To push the question home, did you not *desire*, did you not *design* it should? And yet all the time how did you

"Set to public view,
A specious face of innocence and virtue."

Meanwhile you do not yourself escape the snare which you spread for others. The dart recoils, and you are infested with the same poison with which you infested them. You kindle a flame, which, at the same time, consumes yourself and your admirers. And it is well, if it does not plunge both you and them into the flames of hell.

Fifthly : the wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this ; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, and to lessen the numberless afflictions to which we

are exposed in the vale of tears. And here is no room for the evasion used before: "I may be as *humble* in cloth of gold, as in sackcloth." If you could be as humble, when you choose costly, as when you choose plain apparel (which I flatly deny); yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom ye "have always with you." Therefore every shilling which you needlessly spend on your apparel is, in effect, stolen from God and the poor. And how many precious opportunities of doing good have you defrauded yourself of. How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you buy these ornaments? To please God? No: but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money. And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward, according to own labor."

I pray, consider this well. Perhaps you have not seen it in this light before. When you are laying out that money in costly apparel, which you could have otherwise spared for the poor, you thereby deprive them of what God, the proprietor of all, had lodged in your hands for their use. If so, what you

put upon yourself, you are in effect, tearing from the back of the naked ; as the costly and delicate food which you eat you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His gospel, stay your hand. Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow-creature.

Many years ago, when I was at Oxford, in a cold winter's day, a young maid (one of those who kept at school) called upon me. I said, you seem half-starved. Have you nothing to cover you but that thin linen gown ? She said, "Sir, this is all I have !" I put my hand in my pocket ; but found I had scarce any money left, having just paid away what I had. It immediately struck me, Will thy Master say, "Well done, good and faithful steward ! Thou hast adorned thy walls with the money which might have screened this poor creature from the cold." Oh justice, Oh mercy ! Are not these pictures the blood of this poor maid ? See thy expensive apparel in the same light ; thy gown, hat, head-dress. Everything about thee, which cost more than Christian duty required thee to lay out, is the blood of the poor. Oh be wise for the time to come ! Be more merciful. More faithful to God and man. More abundantly *adorned* (like men and women professing godliness) *with good works*.

It is true, great allowance is to be made for those who have never been warned of these things, and

perhaps do not know that there is a word in the Bible which forbids costly apparel. But what is *that to you*? You have been warned over and over; yea, in the plainest manner possible. And what have you profited thereby? Do you not still dress like other people of the same fortune? Is not your dress as gay, as expensive as theirs, who never had any such warning? As expensive as it would have been if you had never heard a word about it? Oh, how will you answer this when you and I stand together at the judgment seat of Christ? Nay, have not many of you grown finer as fast as you have grown richer? As you increased in substance, have you not increased in dress? Witness the profusion of ribbons, gauze, or linen about your heads? What have you profited then by bearing the reproach of Christ? by being called Methodists? Are you not as fashionably dressed as others of your rank that are no Methodists? Do you ask, "But may we not as well buy fashionable things as unfashionable?" I answer, Not if they give you a bold, immodest look, as those huge hats, bonnets, head-dresses. And not if they cost more. "But I can *afford* it." Oh! lay aside forever that idle, nonsensical word! No Christian can *afford* to waste any part of the substance which God has entrusted him with. How long are you to stay here? May not you to-morrow, perhaps to-night, be summoned to arise and go hence, in order to give an account of this and all your talents to the Judge of quick and dead?

How then can it be, that after so many warnings, you persist in the same folly? Is it not hence? There are still among you some that neither profit themselves by all they hear, nor are willing that others should; and these, if any of you are almost persuaded to dress as Christians, reason, and rally, and laugh you out of it. Oh ye pretty triflers, I entreat you not to do the devil's work any longer! Whatever ye do yourselves, do not harden the hearts of others. And you that are of a better mind, avoid these tempters with all possible care; and if you come where any of them are, either beg them to be silent on the head or quit the room.

Sixthly: The putting on of costly apparel is directly opposite to what the Apostle terms, "The hidden man of the heart;" that is, to the whole "image of God," wherein we were created, which is stamped anew upon the heart of every Christian believer: opposite to "the mind which was in Christ Jesus," and the whole nature of inward holiness. All the time you are studying this outward adorning, the whole inward work of the Spirit stands still, or rather goes back; though by very gentle and almost imperceptible degrees. Instead of growing more heavenly minded, you are more and more earthly minded. If you once had fellowship with the Father and the Son, it now gradually declines, and you insensibly sink deeper and deeper into the Spirit of the world, into foolish and hurtful desires, and grovelling appetites. All these evils, and a thousand more,

spring from that one root, indulging yourself in costly apparel.

Why then does not everyone that either loves or fears God, flee from it, as from the face of a serpent? Why, are *you* still so conformable to the irrational, sinful customs of a frantic world? Why do you still despise the express commandment of God, uttered in the plainest terms! You see the light; why do you not follow the light of your own mind? Your conscience tells you the truth; why do you not obey the dictates of your own conscience?

You answer, "Why, universal custom is against me, and I know not how to stem the mighty torrent." Not only the profane, but the religious world, run violently the other way. Look into, I do not say the theatres, but the Churches, nay, and the meetings of every denomination (except a few old-fashioned Quakers, or the people called Moravians), look into the congregations in London or elsewhere, of those that are styled Gospel ministers; look into Northampton chapel; yea, into the Tabernacle, or the chapel in Tottenham Court Road; nay, look into the chapel in West street, or that in the City Road; look at the very people that sit under the pulpit, or by the side of it; and are not *those that can afford it* (I can hardly refrain from doing them the honor of naming their names), as fashionably adorned as those of the same rank in the other places?

This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and

earth to witness this day, that it is not my fault. The trumpet has not "given an uncertain sound" for near fifty years last past. O God! Thou knowest I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore, clear of the blood of those that will not hear. It lies upon their own head.

I warn you once more, in the name, and in the presence of God, that the number of those that rebel against God, is no excuse for your rebellion. He hath expressly told us, "Thou shalt not follow the multitude to do evil." It was said of a great, good man, he

"Feared not, had heaven decreed it, to have stood,
Adverse against the world, and singly good."

Who of you desire to share in that glorious character? To stand adverse against a world? If millions condemn you, it will be enough that you are acquitted by God and your own conscience.

"Nay, I think," say some, "I could bear the contempt or reproach of all the world beside. I regard none but my own relations, those especially that are of my own household, My father, my mother, my brothers and sisters (and perhaps one that is nearer than them all), are teasing me continually." This is a trial indeed; such as very few can judge of but those that bear it. "I have not strength to bear it." No, not of your own; certainly you have not. But

there is strength laid up for you on "One that is mighty! "His grace is sufficient for you; and He now sees your case, and is just ready to give it you. Meantime, remember His awful declaration, touching them that regard man more than God: "He that loveth father or mother, brother or sister, husband or wife, more than Me, is not worthy of Me."

But are there not some among you that did once renounce this conformity to the world, and dress, in every point, neat and plain, suitable to your profession? Why then, did you not persevere therein? Why did you turn back from the good way? Did you contract an acquaintance, perhaps a friendship, with some that were still fond of dress? It is no wonder that you were sooner, or later, moved to "measure back your steps to earth again." No less was to be expected, than that one sin would lead you on to another. It was one sin to contract a friendship with any that knew not God: for know ye not that friendship with the world is enmity with God? And this lead you back into another, into that conformity to the world, from which you had clean escaped. But what are you to do now? Why, if you are wise, escape for your life, no delay; look not behind you! Without loss of time, renounce the cause and the effect together? Now, to-day, before the heart be hardened by the deceitfulness of sin, cut off, at one stroke, that sinful friendship with the ungodly, and that sinful conformity to the world! Determine this day. Do not delay till to-morrow,

lest you delay for ever. For God's sake, for your own soul's sake, fix your resolution now.

I conjure you all who have any regard for *me*, show me before I go hence, that I have not labored, even in this respect, in vain for near half a century. Let me see, before I die a Methodist congregation, full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be 'cheap' as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray let their be no costly silks among you, how grave soever they may be. Let their be no Quaker linen, proverbially so called for their exquisite fineness; no Brussells lace; no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness; professing to do everything small and great, with the single view of pleasing God.

Let not any of you who are rich in this world, endeavor to excuse yourselves from this by talking nonsense. It is stark, staring nonsense to say, "Oh I can afford this or that?" If you have regard to common sense, let that silly word never come out of your mouth. No man living can "afford" to waste any part of what God has committed to his trust. None can 'afford' to throw any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to

spend any part of it in gay or costly apparel. For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison, both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires" which tend to pierce them through with many sorrows. And is there no harm in all this? O God, arise and maintain Thy own cause! Let not men or devils any longer put out our eyes, and lead us blindfold into the pit of destruction.

I beseech you, every man that is here present before God, every woman young or old, married or single, yea, every child that knows good from evil, take this to yourself. Each of you for one, take the Apostle's advice; at least, hinder not others from taking it. I beseech you, oh ye parents, do not hinder your children from following their own convictions, even though you might think they 'look prettier' if they were adorned with such gewgaws as other children wear! I beseech you, oh ye husbands, do not hinder your wives! You, oh ye wives, do not hinder your husbands, either by word or deed, from acting just as they are persuaded in their own minds. Above all, I conjure you, ye half-Methodists, you that trim between us and the world, you that, perhaps, frequently, perhaps, constantly, hear our preaching, but are in no farther connection with us; yea, and all you that were once in full connection with us, but are not so now; whatever you do your-

selves, do not say one word to hinder others from recovering and practicing the advice which has been now given. Yet a little while we shall not need these poor coverings ; for this corruptible body shall put on incorruption. Yet a few days hence, and this mortal body shall put on immortality. In the meantime, let this be our only care, "to put off the old man ;" our old nature ; —which is corrupted, which is altogether evil ;—and to "put on the new man, which after God is created in righteousness and true holiness." In particular, "put on as the elect of God, bowels of mercies, kindness, gentleness, long-suffering." Yea, to sum up all in one word, "put on Christ," that "when He shall appear, ye may appear with Him in glory."

ADAM CLARKE.

All the ornaments placed on the head and body of the most illustrious female, are, in the sight of God, of no worth : but a meek and silent spirit are, in His sight, invaluable ; because proceeding from, and leading to, Himself ; being incorruptible ; surviving the ruins of the body, and the ruins of time, and enduring eternally.

The women, who trust *not* in God, are fond of dress and frippery : those who trust in God, follow Nature and common sense.

It will rarely be found that women who are fond of dress, and extravagant in it, have any subjection to

their husbands, but what comes from mere necessity. Indeed, their dress, which they intend as an attractive to the eyes of others, is a sufficient proof that they have neither love nor respect for their own husbands. Let them who are concerned refute the charge.

They must not imitate the extravagance of those who, through impurity or littleness of mind, decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. Woman has been invidiously defined, *an animal fond of dress*. How long will they permit themselves to be thus degraded?

The wife of Phocian, a celebrated Athenian General, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls; took occasion to call the attention of her guest to the elegance and costliness of her dress; "My ornaments," said the wife of Phocian, "is my husband, now for the twentieth year general of the Athenians." How few Christian women act this part! Women are, in general, at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is, however, in every case, the argument either of a shallow-mind, or of a vain and corrupted heart.

BENSON.

How must all the short-lived beauties, the shapes, features, and most elegant and rich ornaments of the

mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charms and lustre, when compared with the heavenly graces of a pious and regular temper, the incorruptable ornaments and beauties of the soul, which are ever amiable, and of high value in the eye of God, the Sovereign Judge of what is good and beautiful.

In like manner also, I command that women--particularly when they are about to appear in public assemblies for Divine worship,--adorn themselves in modest, decent, or becoming apparel. Neither too costly or sordid, but what is neat and clean, as the word signifies, and suitable to their place and calling. The word, KATASOTN, rendered apparel, according to Theophylact and Oecumenius, was a long upper garment, which covered the body every way. What the Apostle especially forbids was that immodest manner of dressing which is calculated to excite impure desires in the spectators, or a vain admiration of the beauty of those that use it: also that gaudiness or showiness of dress which proceeds from vanity, and nourishes vanity, and wastes time and money, and so prevents many good works.

BRAMWELL.

My Dear Ann,—You are now entered upon another station in life. I suppose that you imagined your former state called you to make some appearance, which was connected with your standing. In

this I have always thought your were mistaken. However, on your leaving the school, even in your own idea, there is no farther plea. I, therefore, as your most affectionate father, wish you by every means, to consider how you may, in the greatest degree, ornament your profession. You are the daughter of a Methodist preacher; you see my station. You are a child of God, a follower of your Saviour. You will be noticed by all; all will watch, and you should expect it. In the first place, let all your manners be open, free, kind to all; yet modest, serious, without the least gloom. Let your clothes be quite plain,—bonnet, gown, shoes, everything you have. But let them be always clean and good. Though dress is not religion, yet plainness is becoming. A well-dressed Quaker appears to me to be near a pattern. I wish you to be such, and not to hesitate for one moment; but without saying a word to anyone, determine in God to do so. I believe you will, and I shall rejoice. The greater the cross, the greater the glory.

CARVOSSO.

When I was last at Cury, a respectable young female was deeply convinced of sin. Her mind continuing in a state of bondage through unbelief, she imbibed a notion, that if she had another interview with me, her soul would be set at liberty, and, through the expected medium, it pleased the Lord

to reveal Himself unto her in His pardoning mercy. Like many others who have the means of gratifying the taste of the carnal mind, she had previously indulged in the vanity of dress and fashion, but now, God having clothed her with humility, she made a striking sacrifice of all conformity to the world.

MRS. FLETCHER.

I prayed for direction, and saw clearly that plainness of dress and behaviour best became a Christian, and that for the following reasons :

First. The Apostle expressly forbids women professing godliness to let their adorning be in apparel; allowing them no other ornament than that of a meek and quiet spirit.

Secondly. I saw the reasonableness of the command, and proved it good for a proud heart to wear the plain and modest livery of God's children.

Thirdly. It tended to open my mouth ; for when I appeared like the world, in Babylonish garments, I had its esteem and knew not how to part with it. But when I showed, by my appearance, that I considered myself as a stranger and foreigner, none can know (but by trying) what an influence it has on our whole conscience, and what offence it is to keep us from sinking into the spirit of the world. For there is no medium : they who are conformed to the fashions, customs, and maxims of the world, must embrace the spirit also and they shall find the esteem

they seek : for the world will love its own. But let them remember also that word, "the friendship of this world is enmity toward God."

Fourthly. I saw myself as a steward, who must render an account for every talent, and that it was my privilege to have the smiles of God on every moment of my time, or penny of money which I laid out.

Fifthly. I saw clearly that the helping my fellow-creatures in their need, was both more rational, and more pleasant, than spending my substance on superfluities ; and as I am commanded to love my neighbor as myself, and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity but also (as occasion may require) my necessities to their extremity.

Sixthly. But it is not only the talent of money but of time, which is thrown away by conformity to the world, entangling us to a thousand little engagements which a dress entirely plain cuts through at once.

Seventhly. The end usually proposed by young persons in their dress is such as a devout soul would abominate. A heathen may say, It will promote my being comfortably settled in life ; but I believe the Lord appoints the bounds of our habitation, and that no good thing shall be withheld from those who walk uprightly. I have therefore nothing to do but to commend myself to God, in holy obedience,

and to leave every step of my life to be guided by His will. I will therefore make it my rule to be clean and neat, but in the plainest things, according to my station ; and whenever I thought on the subject, these words would pass through my mind with power, "For so the holy women of old adorned themselves."

HESTER ANN ROGERS.

After listening to a sermon by Rev. Mr. Simpson, she says : I wept aloud, so that all around me were amazed ; nor was I any longer ashamed to own the cause. I went home, ran upstairs, and fell on my knees ; and made a solemn vow to renounce and forsake all my sinfull pleasures and trifling companions.

I slept none that night : but arose early next morning, and without telling my mother, took all my finery, high-dressed caps, etc., etc., and ripped them all up, so that I could wear them no more.

I refused to conform in dress, or in anything my conscience disapproved.

MRS. MARY COTLER.

"Every time she was conscious of the existence of pride, she felt uneasy, and endeavored to mortify this carnal affection by putting away those ornaments of dress which were likely to encourage it."—From her Life.

LADY MARY FITZGERALD.

"The truth and reality of Lady Mary's conversion were at once evidenced by the changed tenor of her life. 'As far as her situation in the attendance of a princess would permit, everything splendid or expensive was wholly renounced.' Court trappings had still to be worn at Court; but in private life an austere simplicity replaced the sumptuousness affected by persons in her rank of life; and on the poor and the suffering she now lavished the means, once employed, without a thought of wrong, on mere luxury and pomp."—From her Life.

LADY MAXWELL.

"The extreme simplicity of the mode of life and the style of dress which she adopted, enabled her to devote large sums of money to various enterprises which, otherwise, would have been quite beyond her means.

Preserving something graceful and dignified in her plain, inexpensive attire, something consonant with her character and her rank, she contrived to avoid all needless outlay, and found that 'she could relieve many a suffering creature, and give education to many an orphan child, with what numbers expend in useless decoration, whose income was as much below her own as was their situation in society.'"—From her Life.

THOS. COLLINS.

The Rev. Thos. Collins both hated and dreaded worldly conformity. It seemed to him the moth and rust of the Church. His exhortations upon this subject inclined many to lay aside jewels and flowers for the Lord's sake. Not a few brought to him the garlands that had decked their brows. They became the ornaments of a missionary May-pole, six feet high; and tastefully wreathed from top to bottom, though it could not be proud, it was exceedingly pretty. A missionary box formed the base of this trophy of crucified vanity.—S. Coley.

PETER CARTWRIGHT.

We had no pewed Churches, no choirs, no organs; in a word we had no instrumental music in our Churches anywhere. The Methodists, in that early day, dressed plain; attended their meetings faithfully, especially preaching, prayer, and class-meeting; they wore no jewelry, no ruffles, they would frequently walk three or four miles to class-meetings and home again, on Sundays; they would go thirty or forty miles to their quarterly meetings, and think it a glorious privilege to meet their presiding elder, and the rest of the preachers.

They could, nearly every soul of them, sing our hymns and spiritual songs. They religiously kept the Sabbath day; many of them abstained from dram-drinking, not because the temperance reforma-

tion was ever heard of in that day, but because it was interdicted in the General Rules of our Discipline. The Methodists of that day stood up and faced their preacher when they sung; they kneeled down in the public congregation as well as elsewhere, when the preacher said, "Let us pray." There was no standing among the members in time of prayer, especially the abominable practise of sitting down during that exercise, was unknown among early Methodists. Parents did not allow their children to go to balls or plays; they did not send them to dancing-schools; they generally fasted once a week, and almost universally on the Friday before each quarterly meeting. If the Methodists had dressed in the same "superfluity of naughtiness" then as they do now, there were very few even out of the Church that would have had any confidence in their religion. But O, how things have changed for the worse, in this educational age of the world! I do declare there was little or no necessity for preachers to say anything against fashionable and superfluous dressing in those primitive times of early Methodism! The very wicked themselves, knew it was wrong, and spoke out against it in the members of the Church. The moment we saw members begin to trim in dress after the fashionable world, we all knew they would not hold out. Permit me here to give a few cases in confirmation of some things I have said.

This year, in my circuit, there lived a very wealthy, fashionable family. The good lady governess of this

family attended a two days' meeting I held in the neighborhood. On Saturday, under preaching, the Lord reached her proud heart, and although, perhaps, she was the finest dressed lady in the congregation, when I invited mourners, she was the first that came and fell on her knees, praying aloud for mercy. It pleased God, before our meeting closed, to bless her with a sense of pardoning mercy, and she rose and shouted aloud for joy; she also joined the Church. When we closed the meeting, I gave out our love-feast for next morning at eight o'clock; not a word was said about dress. She went home, intending to come to love-feast next morning, but it occurred to her that all her superfluities ought to be laid aside now, and that she, as a Christian, for example's sake, ought to go in plain attire; but alas for her! she had not a plain dress in the world. Said she to herself, What shall I do? She immediately hunted up the plainest and most easily altered dress she had. To work at it she went; trimmed it and fixed it tolerably plain. To love-feast she came; and when she rose to speak, she told all about her trouble to get plainly attired to appear in love-feast as she thought she ought to. Take another case:

I traveled in the state of Ohio in 1806, and at a largely-attended camp-meeting near New Lancaster, there was a great work of God going on; many were pleading for mercy; many were getting religion; and the wicked looked solemn and awful. The pul-

pit in the woods was a large stand ; it would hold a dozen people, and I would not let the lookers-on crowd into it, but kept it clear that at any time I might occupy it for the purpose of giving directions to the congregation.

There were two young ladies, sisters, from Baltimore, or somewhere down east. They had been provided for on the ground in a tent of a very religious sister of theirs. They were very fashionably dressed ; I think they must have had in rings, earrings, bracelets, gold chains, lockets, etc., at least one or two hundred dollars' worth of jewelery about their persons. The altar was crowded to overflowing with mourners ; and these young ladies were very solemn. They met me at the stand, and asked permission to sit down inside it. I told them that if they would promise me to pray to God for religion, they might take a seat there. They were too deeply affected to be idle lookers on ; and when I got them seated in the stand, I called them and urged them to pray ; and I called others to my aid. They became deeply engaged ; and about midnight they were both powerfully converted. They rose to their feet, and gave some very triumphant shouts ; and then very deliberately took off their gold chains ; earrings, lockets, etc., and handed them to me, saying, "We have no more use for these idols. If religion is the glorious good thing you have represented it to be, it throws these idols into eternal shade."

Take still another case in point. In 1810, when

I was travelling in West Tennessee, at a camp-meeting I was holding, there was a great revival in progress. At that time it was customary for gentleman of fashion to wear ruffled shirts. There was a wealthy gentleman thus attired at our meeting, and he was brought under strong conviction. I led him to the altar with the mourners; and he was much engaged. But it seemed there was something he would not give up. I was praying by his side, and talking to him, when all of a sudden he stood erect on his knees, and with his hands he deliberately opened his shirt bosom, took hold of his ruffles, tore them off, and threw them down in the straw, and in less than two minutes God blessed his soul, and he sprang to his feet, loudly praising God.

I state these cases to show that unless the heart is desperately hardened through the deceitfulness of sin, there is a solemn conviction on all minds, that fashionable frivolities are all contrary to the humble Spirit of our Saviour; but idolatry is dreadfully acceptable, and we must remember that no idolater hath any inheritance in the kingdom of God. Let the Methodists take care.

PHOEBE PALMER.

A lady, who by some, might have been called a star in the fashionable world, was wholly sanctified last night. About three months since, she was converted. But, in looking upon her, and observing how light was gradually brought to her mind as she

became better able to endure it, I thought of the Saviour's words to His disciples, "I have many things to say unto you, but ye cannot bear them now." Her influence has been considerable in view of the many, who, more recently than herself, have been brought to Christ; and O, how I longed that she, in all things, might be an example to believers! She has, by degrees, been parting with her relics of worldliness, till I really hope that she has now parted with her last one. This one had given me uneasiness, and I asked her if she would not give it up. "I will," said she. Last night, she came to the social meeting, adorned as a woman professing godliness. Her appearance was not only lovely, but of good report as a follower of Jesus. As I noticed that this sister's last needless ornament was gone, it brought vividly to my recollection a scene in the history of Jacob and his household, where he was commanded to go up to Bethel, there to receive a renewal of the promises to himself and to his seed. Before going up, they were to put away all their household gods, and their ear-rings, and change their garments and be clean. After they had made these preparations, Jacob took their household gods and their ear-rings, and hid them under an oak, doubtless, with the intention that they should never—never—be again resumed. Thus prepared, they went up to Bethel, and most graciously did the Lord accept them. Jacob's name was changed to Israel, and the Lord renewed His covenant to him and to his seed

forever. And thus it was with this sister. She had searched out her last idol and hid it. "Have you given up all?" I asked. "Yes, all," she replied. "If you are indeed wholly given up, the Lord waits now to receive you wholly. He does not mean five minutes hence, but now." "Now, is the accepted time, behold, now is the time of salvation." She appropriated the promises, and was cleansed from all filthiness of the flesh and spirit. I had thrown my arm around her, as I stood conversing, and so great was the power resting upon her that her physical system began to give way, and she sank under

"The overwhelming power of saving grace."

NATHAN BANGS.

He conformed himself to the severest customs of the Methodists. He had prided himself on his fine personal appearance, and had dressed in full fashion of the times, with ruffled shirt, and long hair in a cue. He now ordered his laundress to take off his ruffles; his long hair shared the same fate.—Abel Stevens, L.L. D.

G. W. HENRY.

Writing of the holy zeal of Moses for the cause of God when he found, on his return from the mount, the Israelites worshipping a golden calf says,—

Oh! that every evangelical preacher, and class-leader, might breathe this holy vengeance. Fash-

ionable idolatry would then be as secure in the Church as Pharisees in heaven. The professor of religion would now turn pale and feel insulted if asked to worship a golden calf; but let the idol be moulded into a modern popular fashion, and willing votaries will not be wanting. This fashionable idolatry is a sovereign remedy against shouting, or loud hallelujas. None fall under the power of God who worship at its shrine. It knows nothing of either battles or victory. A Church of idolaters may be peacefully united, but the union is that of icebergs frozen together, floating with the current, whose only light is the Aurora Borealis.

Writing of John the Baptist, he says,— He is no modern dandy. No gold studs, beset with sparkling gems, glitter upon the bosom of his fine dicky, or well starched wristbands. He does not swing a gold headed cane, or carry a gold watch attached to a massive chain. He does not haul out the precious jewel to see how many minutes he shall preach, and to show it to his congregation. His college was among the rude rocks of the wilderness. His daily food was locusts and wild honey. His wardrobe consisted of a camel's hair surtout, with a leather strap for a girdle—mortifying indeed, to the upper tens of his audience. But all are spell bound. This is John the Baptist, the forerunner of the Lord, the greatest born of woman.

BISHOP FOSTER.

How true, that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them.....Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who, in many cases, make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances, spirituality is frozen to death.

J. A. WOOD.

The world knows how Christians ought to live. They can see a sad inconsistency in Christians decorating themselves with the extravagant trappings of modern fashion. They know the exterior of many professing Christians brands their profession with hypocrisy. Christians should so dress as to show that their minds are occupied with nobler objects. Their external appearance should evince gravity, simplicity, decency, and modesty. They should dress neatly, plainly, and suitably to persons professing godliness.

Baptist.

JOHN BUNYAN.

If there be any addicted to pride, and must needs let in all the newest fashions, how do their example provoke others to love and follow the same vanity, spending that upon their lusts which should relieve their own and others' wants.

JUDSON.

A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel, and appealed to her own consciousness of vanity. I then read to her the Apostle's prohibition, I Tim. 2: 9. She looked up again and again at her handsome necklace, and then, with an air of modest decision, that would adorn beyond all ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this."

During the years you have been wearing these useless ornaments, many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true and only Saviour. The Holy Bible and valuable tracts might have been more extensively circulated in heathen lauds, had you not been afraid of being thought unfashionable and not

"like other folk;" had you not preferred adorning your person, and cherishing the sweet, seductive feeling of vanity and pride.

C. H. SPURGEON.

Needless accessories.—I go into a Church, and I see somebody dressed out in fine trappings,—see thousands of pounds spent over it, and say, well, now, if this be the original worship of the Church of Christ, a person must have had a decent haul of fish for a year or two, before he could save enough money to fit himself up in that style. If this be the religion of Christ he must have contrived to bring all fish (as was once done) to land with twenty pence in the mouth—each must have had a shekel. Some brethren cannot preach without gown and a cassock, and some without the altar, and some without five thousand pieces of frippery. Anyone who chooses to reason will say, "This cannot be the religion of Christ's open air sermons on the mountain top; this cannot be the religion of the dozen poor fishermen who 'turned the world upside down,' this cannot be the religion of Paul, who preached the Gospel of Christ—dressed in common garb with no altar or tools to use—only His simple tongue, and won souls for his Master."

A good use for ornaments :—Some of you might do great good with articles which you might very readily spare. You have ornaments which Christian men and women are better without, which, if broken

or sold, would aid the good cause. I wish many would follow the example of Oliver Cromwell, when he went into Exeter Cathedral, and saw twelve massive images of the apostles in silver. "Oh, oh," said he, "what do these gentlemen here?" "They are the twelve Apostles," was the reply. "Very well," said he, "melt them down, and send them about doing good." I wish Christians would do that with some of their gold and silver jewelry. Anyhow, for our own sakes, lest the canker get into our gold, and the rust into our silver, use it for doing good.

FULLER.

He that is proud of the rustling of his silks, like a madman laughs at the rattling of his future. For, indeed, clothes ought to be our remembrances of our lost innocency; besides, why should any brag of what is but borrowed? Should the ostrich snatch off the gallant's feather, the beaver his hat, the goat his gloves, the sheep his suit, the silkworm his stockings, the neat (oxen) his shoes (to strip him no further than modesty will give leave), he would be left in a cold condition. And yet it is more pardonable to be proud, even of cleanly rags, than (as many are) of affected slovenliness. The one is proud of a molehill, the other of a dunghill.

Free Methodist.

FREE METHODIST DISCIPLINE.

We insist on the rules concerning dress. This is no time to give encouragement to superfluity of apparel. Therefore, receive none into the Church

until they have left off superfluous ornaments. In order to this :

1. Every one who has charge of a circuit shall read Mr. Wesley's sermon on dress at least once a year in every Society.

2. In visiting the classes, be very mild but very strict.

3. Allow of no exempt case ; better one suffer than many.

H. L. HASTINGS.

Imagine a company of fops and flirts and worldlings singing :

“O Beulah land, sweet Beulah land,”

or warbling some song about the “Evergreen Shore,” for which they say they are bound, when, if the Bible is true, they know that they are bound straight for perdition. And yet gay and godless worldlings are hired and paid to participate in the worship of God, and sing words which, on their lips, can be nothing less than falsehood, hypocrisy and profanation.

A. SIMS.

Some Excuses for **D**ude Answered.

1. *O I desire to look like other people.* Nothing superfluous should be worn simply because it is in fashion. “Be not conformed to this world.” “If any man love the world, the love of the Father is not in him.”

2. *Other professors of religion wear these fashions.* "What is that to thee, follow thou Me?" "Thou shalt not follow a multitude to do evil." Christians should set, not follow the fashion.

3. *Why, our ministers say there is no harm in adorning the body.* "If any man preach any other Gospel unto you than that you have (already) received, let him be accursed."

4. *I love God, and my heart is not set on these things.* You may think so; but if all your ornaments were stripped off, you would soon find the contrary. "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

5. *One might as well be out of the world as out of fashion.* "Ye are not of the world; but I have chosen you out of the world." A dead bird has no use for feathers.

6. *I can afford to wear these things.* "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and spirit which are God's." "So, then, every one of us shall give an account of himself to God."

7. *I never had the light.* "Thy Word is a lamp unto my feet, and a light unto my path."

8. *I do not believe it is wrong to dress as one pleases.* "If we believe not, He abideth faithful; He cannot deny Himself." "We ought not to please

ourselves.....for even Christ pleased not Himself.

9. *Why, I never think of these little ornaments.* Well if you never think of them; why do you remember always to put them on? "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."

10. *It makes no difference how you dress if your heart is right.* You might as well say, "It makes no difference how much you lie if the heart is right."

The "General Rules" of the Methodist Church, after stating a great variety of sins, including the putting on of gold and costly apparel, which the candidate for membership is required to avoid, says, "And all these we know His Spirit writes upon truly awakened hearts." According to these "General Rules," thousands in the Methodist Churches of to-day, who wear gold, jewelry, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."

BISHOP WM. PEARCE.

We should dress according to the Bible, the discipline, and good judgment, without ostentation, and without dilapidation.

GENERAL CONFERENCE EVANGELIST C. W. STAMP.

We regard this matter of vital importance to spirituality and power in the Church. Few people who

conform to the world and follow the fashions of society, exercise much influence for the growth of the Church or the salvation of the lost. The people who, for Christ's sake, dress plainly according to the teaching of the Scriptures, are the Christians who bear the burdens and prevail in prayer.

The Free Methodist Church has, from the beginning, held true to the principles and rules adopted concerning the question of worldly conformity in dress and insists that the members lay aside all superfluous ornaments and adorn themselves in modest apparel. We prohibit the wearing of gold, or pearls, or costly array according to the Bible.

I look upon the worldly conformity of the professed Christian world of to-day, as one of the causes of religious dearth in the land.

Salvation Army.

ORDERS AND REGULATIONS FOR FIELD OFFICERS.

Soldiers only recently converted or added to our ranks, and who may not therefore have yet got into full uniform, should be instructed in their duty to abandon at once all worldly finery, such as gold or silver ornaments, flowers, feathers, fashionably-cut apparel, and the like. The F. O. must have patience with such soldiers, but he should gradually bring them into the mind to strip themselves of these badges of the ungodly world.

Soldiers of over three months' standing must not

be allowed to take any prominent position on our platforms, or speak in our meetings, or hold any office, unless they conform to the Order contained in the foregoing paragraph.

All Local Officers, such as Treasurers, Secretaries, Sergeants, and the like, will be expected to wear uniform, and to conform to the foregoing rule respecting worldly conformity in dress.

GENERAL BOOTH.—See Chapters IV & VI.

MRS. CATHARINE BOOTH.

Now, what is fashion? What does the term mean? It means the world's way of doing things. When we look abroad on the great majority of men and women around us, we see that they are utterly godless, selfish and untrue, and yet the majority always fixes the fashions. It is not the few true, real, God-fearing, earnest men and women who want to serve God and help humanity, who fix the fashion; it is always the majority. Consequently, you see, fashion is always diametrically opposed to God's way of having things, and God's way of doing things. Therefore the votaries of fashion cannot possibly be the servants of God! There is no getting away from that conclusion. Let us now inquire what is God's great end or purpose in His way of doing things, and in the way that He has prescribed in which we are to have and to do things. What is shown by the constitution of our bodies, by the laws and ordinan-

ces of the heavens, and by the laws of nature, to be God's end in everything? Utility! if you look at your eye, or study your ear or hands, or any other part of your body, you cannot find a single fibre or nerve, which is not of some use in your animal economy—nothing superfluous, nothing for waste or mere sake of being there. A useful result is the end contemplated. Look at the heavens—it is the same; there is not a single waste star. Look at the animal creation—it is the same. Look at the vegetable creation—it is the same. The very rocks exist not for themselves. The earth ministers to the want of man and beast. There is nothing created for mere show, no useless part of creation. The aim of God in all His modes and works is the highest good to all His creatures. Now let us inquire what is the end of fashion. When we substitute the means for the end, we lose the great result God had in store for us. This is true in everything, natural, mental, and spiritual. Now, God's order is to have everything atuned to the highest result, especially in the case of His highest creature—man. He wants us to use every power and capacity He has given us for the highest ends—to serve God and humanity! But fashion has turned God's order topsy-turvy, and set up as its end, supposed Beauty! not that beauty which is an accompaniment of utility; but Fashion set up Beauty as the end and not the accompaniment. Fashion says, "That is elegant. That looks grand, so it shall be so." So the

great question comes to be in dress, in equipage, in our modes of doing business, in our furnishing arrangement, and in our institutions. What is the order of fashion? Fashion sets the law, and everybody does what everybody else does; and all who will not bow down to this idol are called Puritans, fanatics, straight-laced, or by any other terms of contempt most convenient. So hot is this furnace of contempt and scorn that it is one of the highest tests of moral courage in man or woman to set Fashion at naught. It is one of the grandest things to teach your children from babyhood to say, "No, I won't do that because everybody else does it. You must give me a better reason than the Fashion for what I do."

Fashion prescribes the form of dress for almost the whole world. Doctors may talk, and advise, and warn against high heels, tight waists, and insufficient clothing, and all the monstrous and ridiculous appendages to dress, which Fashion, from time to time prescribes. But it is Fashion! that is enough. Never mind if tight-lacing does squeeze my lungs and prevent my getting the necessary amount of air, thus inducing premature disease and death; it is the Fashion, and I must do it. Never mind if the high-heeled shoes produce deformity of the spine and all manner of other injuries; it is the Fashion and I must have them. I must dress myself in the most ridiculous costumes which Parisian milliners can contrive, it is the Fashion; if the dress is too light, or

does not half cover my body, never mind; I shall wear it because it is the Fashion.

In this day when chaplains of prisons and reformatories tell us that gaudy, flashy dressing leads as many young girls to destruction as drink, it behooves every true woman to settle before God in her closet what kind of dress she ought to wear, and to resolve to wear it in spite of Fashion. If all professedly Christian ladies would do this, what a salvation this one reform alone would work in the world! You young people here resolve that you will be original, natural human beings, as God would have you; resolve that you won't be pressed into this mould, or into that, to please anybody—that you will be an independent man or woman, educated or refined by intercourse with God; but be yourself, and do not aim to be anybody else. Set Fashion at naught. If people would do this, what a different household they would have! What different children! What different friends! What different results they would produce in the world, and how differently they would feel when they were dying! Oh, what wasted lives! What beautiful forms, and beautiful minds and beautiful intellects are prostrated and ruined at the shrine of the God of Fashion! May God deliver us from this idol!

Discipline Holiness Movement of Canada.

General Rules.

Let them show sincerity of profession,—

By being clean and dressing neatly, being transformed by the renewing of their minds; wearing no gold, feathers, flowers, lace, silks, or showy colors, etc. Regulating and not following the fashions.

By wearing no velvet or high collars or long dress coats. Our preachers, evangelists and local preachers shall not wear white or showy fronts or neckties; and they shall strongly recommend our people to do the same.

Ques. 1. —Should we insist on the rules concerning dress?

Ans.—By all means. This is no time to give encouragement to superfluity of apparel. Therefore, let none be received into the Movement until they have left off the wearing of gold and superfluous ornaments. In order to this:

1 In visiting the classes be very mild, but very strict.

2 Allow of no exempt case; better one suffer than many.

Ques. 2 Should we insist on plain dress?

Ans. Certainly. We should not on any account spend what the Lord has put into our hands, as stewards, to be used for His glory, in expensive wearing apparel, when thousands are suffering for food and raiment, and millions perishing for the word

of life. Let the dress of every member be plain. Let the strictest economy be used in these respects.

And we would not only enjoin on all who fear God, plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views, expressed in his sermon on the "Inefficiency of Christianity," published but a few years before his death, and containing his matured judgement, distinguished plainness; 'plainness' which will publicly commit them to the maintenance of their Christian profession, wherever they may be.

We disapprove of Christians changing their apparel in mourning for the dead; and enter our protest against the extravagant waste of money, and needless expense, merely for display on funeral occasions and monuments.

BISHOP R. C. HORNER.

It is not so much the coat, the dress, or the hat as it is the style and the amount of trimming used. It is something more than what is necessary. It is the cutting, goring, puckering, and trimming that has become so excessive. It is the latest style, the last cut—the devil's masterpiece. It is painful to see the Children of God caught in the devil's latest trap. If we want to see the latest style, in blazing colors, in plumes and feathers, in lace and ruffles, in silks and satins, in kids and glasses, in gold and diamonds, we may go to the Methodist Church:—the minister in the pulpit with his gold watch and

chain, buttons and studs, and his wife dressed up in the very latest from Paris ; the officials of the Church trimmed up in all the pomp and vanity of this proud age, and their wives as if they had slipped out of the band-box.

Ornamentation is the blood of the poor, the bread of the hungry, and the clothing of the naked. It gives the lie to our profession of religion. We say we have given up all for Jesus, that we have denied ourselves of all ungodliness and worldly lusts, and that we are not conformed to the world. The sinner listens to our profession, and then looks at our gold rings, watches, guards, and our silks, satins, lace, finery, flowers and feathers, and concludes that there is nothing in religion. Ornamentation is contrary to the first principles of our holy religion. The first principle of religion is self-denial. Jesus says : " If any man will be my disciple, let him deny himself and take up his cross and follow me." Those who commence a religious life without stepping on the plank of self-denial are always trying to get right with God, and never succeed.

Ornamentation generates pride, anger, and all lusts of the Spirit. It is a sign as well as the fruit of pride. It makes humility impossible, and is one of the chief causes of backsliding.

Ornamentation closes the doors of our churches against the poor, who are not able to live up to the latest styles. The rich in this way are guilty of the blood of the poor.

Ornamentation is the violation of the plain teaching of God's Word and the disciplines of the Methodist Churches.

Ornamentation is the external evidence of the empty vaporings of a proud heart.

Ornamentation is one of the visible expressions of a backslidden Church. (From "Original and Inbred Sin.")

A. B. VAN CAMP.

Rather run the chances of getting saved with distorted feet than a distorted waist.

A. T. WARREN.

The dress question is a matter of light, that God gives either through the Spirit, by His Word, or through some of His preachers or people. It may take some people some time to get as plain as others who will advance more rapidly. But every man or woman who walks in the light will be led into the stripping room. Before I heard a word on the dress question, the Spirit of God showed me I was to strip myself of my ornaments

W. J. DEV.

I have all reason to believe that worldly conformity on any line is contrary to the teaching of the Scriptures, **Matt. vi.: 24, 25** ; **John xxii.: 16** ; **1 John ii., 15**. Worldliness increases and genders pride,

vanity and lust. It is the bread of the hungry and the clothing of the naked. It is one of the prevailing evils of the day, and is quite averse to all Christian experience. "If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new." Many professors of religion are worldly both in mind and in person; this is one reason why there are so many weak, sickly, sleepy church members. May God grant us all the mind there is in Christ Jesus.

W. G. BURNS.

How a person dresses who professes religion has always been of great importance to me since I got the light myself. The terribly immodest, and outlandish, silly fixtures of the world is not the thing that is doing the most harm. It is the half-way people--those who are ashamed to take the plain, modest way, freeing themselves from all flounces, and puffs, and puckers, and bows, and every unnecessary thing not conducive of comfort or health. This is the grand way of the devil to damn souls. "He was clothed in purple and fine linen," is the significant statement Jesus made of one who lost his soul, and it is certain that all who, in heart, crave for superfluity of dress need not expect any other end but to be damned forever.

Poets.

SHAKESPEARE.

Our purses shall be proud, our garments poor :
For 'tis the mind that makes the body rich ;
And as the sun breaks through the darkest clouds,
So honor peereth in the meanest habit.
What, is the jay more precious than the lark,
Because his feathers are more beautiful ?
Or is the adder better than the eel,
Because his painted skin contents the eye ?

MILTON.

After these,
But on the hither side, a different sort
From the high neighboring hills, which was their
 seat,
Down to the plain descended by their guise
Just men they seemed, and all their study bent
To worship God aright, and praise His works
Not hid ; nor those things out which might preserve
Freedom and peace to men upon the plain
Long had not walked, when from the tents, behold,
A bevy of fair women, richly drest,
In gems and wanton dress ; to the harp they sung
Soft amorous ditties, and in dance came on :
The men, though grave, eyed them ; and let their
 eyes
Rove without rein ; till, in the amorous net
Fast caught, they liked, and each his liking chose.

* * * * *

For that fair female troop thou saw'st, that seemed
Of goddesses, so blithe, so smooth, so gay,

Yet empty of all good wherein consists
 Woman's domestic honor and chief praise ;
 Bred only and completed to the taste
 Of lustful appetence, to sing, to dance,
 To dress, and troll the tongue, and roll the eye.
 To these that sober race of men, whose lives
 Religious titled them the sons of God,
 Shall yield **up** all their virtue, all their fame,
 Ignobly, to the trains and to the smiles
 Of these fair atheists ; and now swim in joy,
 Ere long to swim at large : and laugh, for which
 The world ere long a world of tears must weep.

COWPER.

In man or woman, but far most in man,
 And most of all in man that ministers
 And serves the altar, in my soul I loathe
 All affectation. 'Tis my perfect scorn ;
 Object of my implacable disgust.
 What !—will a man play tricks, will he indulge
 A silly fond conceit of his fair form
 And just proportion, fashionable mien,
 And pretty face, in presence of his God ?
 Or will he seek to dazzle me with tropes,
 As with the diamond on his lily hand,
 And play his brilliant parts before my eyes
 When I am hungry for the Bread of life ?
 He mocks his maker, prostitutes and shames
 His noble office, and, instead of truth,
 Displaying his *own beauty*, starves his flock.

We sacrifice to dress, till household joys
 And comforts cease.

THOMPSON.

For loveliness
Needs not the foreign aid of ornament,
But is, when unadorned, adorned the most.

YOUNG.

Women were made to give our eyes delight,
A female sloven is an odious sight.

BURNS.

What though on homely fare we dine,
Wear hoddin' grey, and a' that;
Gie fools their silks, and knaves their wine,
A man's a man for a' that !
For a' that, and a' that,
Their tinsel show, and a' that ;
The honest man, though e'er so poor,
Is king o' men for a' that !

You see yon birkie, ca'd a lord,
What struts, and stares, and a' that,
Though hundreds worship at his word,
He's but a coof for a' that,
For a' that and a' that,
His riband, star, and a' that,
The man of independent mind,
He looks and laughs at a' that.

DANTE.

A time to come
stands full within my view, to which this hour
Shall not be counted of an ancient date,
When from the pulpit shall be loudly warned
The unblushing dames of Florence, lest they bare

Unkerchiefed bosoms to the common gaze
What savage woman hath the world e'er seen
What Saracens, for whom there needed scourge
Of spiritual or other discipline,
To force them walk with covering on their limbs ?

Miscellaneous.

ALLEINB.

“A secret enmity against the strictness of religion.” Many moral persons, punctual to their formal devotion, have a bitter enmity against preciseness, and hate the life and power of religion (Phil. 3 : 6 compared with Acts 9 : 1). They like not this forwardness, nor that men should keep such a stir in religion ; they condemn the strictness of religion as singularity, indiscretion, and intemperate zeal ; and, with them, a lively preacher or a lively Christian, is but a heady. These men love not holiness as holiness, for then they would love the height of holiness, and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

THOS. K. DOTY.

From the stand-point of health, the subject of dress calls for more of the attention of the sanctified than it receives. Dress is the design for protection and comfort, as well as for decency and propriety. It should keep out winds and dampness, and keep

heat within and equal. Many do not wear clothing enough, or that which is warm and heavy enough, for protection. Many more, especially women and children, wear too much on some parts, and too little on others, thereby causing unhealthful congestion and bloodlessness at the same time.

And now to the Scriptural and spiritual view of the subject. Let us read: "That women adorn themselves modest in apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." (Tim. 2: 9). Here adornment is not condemned, but beautifully commended. Modest apparel is declared to be an adorning: and such modesty is defined. It is the kind that corresponds exactly with "shamefacedness and sobriety." That is, unobtrusive, not showy, not loud.

But some say that the wearing of gold for useful purposes is not forbidden. Now let us see. The useful ornamentation of modest apparel is expressly enjoined; while, not with it, but separated, and placed directly over against it, we find gold among the articles expressly forbidden. That is, in stating the propriety of clothing that is purely useful, gold is excepted by name, and forbidden. Thus we very easily conclude that no useful article about the person may be made of gold. But to make the matter still plainer, gold is clearly forbidden under the term "costly array." That gold comparatively considered is costly, is a matter beyond argument.

CRATES.

Neither gold, nor emeralds, nor pearls give grace and ornament to a woman ; but those things which already express and set off their gravity, regularity, and modesty.

An ornament is that which adorns. The proper ornament of a woman, that which becomes her best. This is neither gold, nor pearls, nor scarlet, but those things which are an evident proof of gravity, regularity and modesty.

JOHN RUSKIN.

I say further, that as long as there are cold and nakedness in the land around you, so long can there be no question at all but that splendour of dress is a crime.

You ladies like to lead the fashion—by all means lead it thoroughly, lead it far enough. Dress yourselves nicely and dress everybody else nicely. Lead the fashions for the poor first ; make them look well, and you yourselves will look, in ways of which you have now no conception, all the better. The fashions you have set for some time among your peasantry are not pretty ones ; their doublets are too irregularly slashed, and the wind blows too frankly through them.

ANON.

Some women are proud of their fine clothes, and when they have less wit and sense than the rest of

their neighbors, comfort themselves that they have more lace. Some ladies put so much weight upon ornaments that, if we could see their hearts, it would be found that even the thought of death was made less heavy to them by the contemplation of their being laid out in state, and honorably attended to the grave.

REV. DR. BUDDINGTON.

Let the Christian dress so that Christian manhood shall not be overlaid, disguised, or misinterpreted. Let Christians so dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate that dress is a supreme object in life, and whatever implies this, is just so far both wrong and unchristian. There is no better definition of an idol than that it steals the heart away from God; and when dress does this, it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody.

GOLDSMITH.

The clothes are extremely fine, I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose.

MOIR.

Nature is the true guide in our application of ornament. She delights in it, but ever in subserviency

to use. Men generally pursue an opposite course, and adorn only to encumber. With the refined few, simplicity is the feature of greatest merit in ornament. The trifling, the vulgar-minded, and the ignorant prize only what is striking and costly,—something showy in contrast, and difficult to be obtained.

HAZLITT.

Fashion always begins and ends in two things it abhors most—singularity and vulgarity. It is the perpetual setting up and disowning a certain standard of taste, elegance and refinement, which has no other formation or authority than that it is the prevailing distraction of the moment, which was yesterday ridiculous from its being new, and to-morrow will be odious from its being common. It is one of the most slight and insignificant of all things. It cannot be lasting, for it depends on the constant change and shifting of its own harlequin disguises; it cannot be sterling, for if it were it could not depend on the breath of caprice: it must be superficial, to produce its immediate effect on the gaping crowd; and frivolous, to admit of its being assumed at pleasure by the number of those who appear to be in the fashion, to be distinguished from the rest of the world. It is not anything in itself, nor the sign of anything but the folly and vanity of those who rely upon it as their greatest pride. Fashion is haughty, trifling, affected, servile, despotic, mean and ambi-

tious, precise and fantastical, all in a breath—tied to no rule, and bound to conform to every rule of the minute.

MRS. BALFOUR.

Fashion makes people sit up at night when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing. She makes her votaries visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades their pleasures, and interrupts their business; she compels them to dress gaily either upon their own property or that of others; she makes them through life seek rest on a couch of anxiety, and leaves them, in the hour of desolation, on a bed of thorns.

ANON.

In the court of Alexander the Great, every one affected to carry his head awry, because the mighty hero had a twist in his neck, which made it with him a grace of necessity. Dionysius was extremely short-sighted; and his flatterers, as Montaigne tells us, "ran against one another in his presence, stumbled at and overturned whatever was under foot, to show that they were as purblind as their sovereign." Don John of Austria, son of Charles V., had a large patch of hair on one side of his head, which grew upright like bristles; and to conceal the peculiarity, he used to comb back the whole of the hair from his

forehead. When he went as Governor into the Law Countries, all the people of fashion there immediately fell into the same mode, and from them it would seem to have descended to our own times. Ruffs, once so fashionable in England that even bishops and judges condescended to adopt them, and were the last to lay them aside, are said to have been introduced by Queen Anne, wife of James I., who wore them to conceal a wen in her neck. But what are all these instances to that of the Ethiopians, as recorded by Diodorus Siculus? "It was a custom among them," says he, "that when they had a lame or one-eyed sovereign, they would voluntarily break a limb, or pluck out an eye; for they thought it exceedingly uncomely in them to walk upright, when their prince was forced to halt, or to see with two eyes, when their gracious master could see only with one."

BISHOP WEAVER.

If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

MARCUS CATO.

"Marcus Cato, the Elder, never wore a garment that cost him more than a hundred pence. During his Practor and Consulship, he drank the same wine his laborers did, and if he treated himself he brought

his supper from market that cost him not more than thirty half-pence. A Babylonic garment that he inherited he disposed of. He used to say, "Nothing which is superfluous can be had at a small rate, and for my part I account that dear at a half-penny of which I have no need."

DEAN SWIFT.

"When George Faulkner, the printer, returned from London, where he had been soliciting subscriptions for his edition of Dean Swift's works, he went to pay his respects to him, dressed in a lace waistcoat, a bag wig and other fopperies. Swift received him with the same ceremonies as if he had been a stranger. 'And pray, sir,' said he, 'what are your commands with me?' 'I thought it was my duty, sir,' replied George, 'to wait on you immediately on my arrival from London.' 'Pray, sir, who are you?' 'George Faulkner, the printer, sir.' 'You, George Faulkner the printer! why, you are the most impudent, bare-faced scoundrel of an impostor I have ever met with! George Faulkner is a plain, sober citizen, and would never trick himself out in lace and other fopperies. Get you gone, you rascal, or I will immediately send you to the house of correction? Away went George as fast as he could, and having changed his dress he returned to the deanery, where he was received with the greatest cordiality. My friend George, says the Dean, 'I am glad to see you returned safe from London. Why, here has been an impudent fellow with

me just now, dressed in lace waistcoat, and he would fain pass himself off for you, but I soon sent him away with a flea in his ear.' "

SAFEGUARD.

Fashion not only tortures her votaries, but also commands them to make themselves ridiculous and hideous. One is surprised to see the pains people take, not only to ruin their health, but also to make themselves positively ugly. A girl will go about all day with her hair tied, twisted and puckered, and pinned upon her forehead, looking like a perfect fright, for the sake of having the privilege at night of combing her tresses in kinky waves, or brushing them down in her eyes in the shape of contemptible frizzes; thus appearing like a guy all the morning, for the sake of looking like a chimpanzee at night; and losing the respect of those who know her best, for the sake of attracting the attention of those who never saw her before, and may never wish to see her again.

CLARENDON.

Without the sovereign influence of God's extraordinary and immediate grace, men do very rarely put off all the trappings of their pride till they are about to put on their winding-sheet.

JOHNSON'S UNIVERSAL CYCLOPAEDIA.

Some modern writers have contended in support of the corset of the present day, that the women of

Greece and Rome wore a garment which served the same purpose, but there is nowhere any account of a similiar garment. Both Greek and Roman women seem to have worn a kind of breast support, but it was a single band of cloth which served its purpose without having the objectionable tendency to compression and deformity which distinguishes the stays of latter centuries.

