

walked over ground, where much of their dye stuffs have drained away.

Here I have felt a longing in my mind, that people might come into cleanness of spirit, cleanness of person, cleanness about their houses and garments.

Some, who are great, carry delicacy to a great height themselves, and yet the real cleanliness is not generally promoted. Dyes being invented partly to please the eye, and partly to hide dirt, I have felt in this weak state, travelling in dirtiness and affected with unwholesome scents, a strong desire that the nature of dyeing cloth to hide dirt may be more fully considered.

To hide dirt in our garments, appears opposite to real cleanliness.

To wash garments, and keep them sweet, this appears cleanly.

Thro' giving way to hiding dirt in our garments, a spirit which would cover that which is disagreeable, is strengthened.

Real cleanness becometh a holy people: but hiding that which is not clean by colouring our garments, appears contrary to the sweetness of sincerity.

Thro' some sorts of dyes, cloth is less useful; and if the value of dye-stuffs, the expence of dyeing, and the damage done to cloth, were all added together, and that expence applied to keep all sweet and clean, how much more cleanly would people be.

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