

# Principles of Christian Dress

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## Good Posture

"Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote. Let the teacher give instruction on this point by example and by precept. Show what a correct position is and insist that it shall be maintained." Ed. 198.

### Correct Posture

- Feet six inches apart
- Toes straight ahead
- Knees neither sprung or over straightened
- Hips not protruding in the back
- Abdomen flat
- Pelvic bone not beyond abdomen
- Ribs wide apart
- Chest slightly arched
- Collar bone close against front of chest
- Shoulder blade close against back of chest
- Shoulders down and back
- Back almost flat
- Neck upright
- Chin up, not protruding, neither pulled in like a prancing show horse
- Good posture is never stiff.
- Good posture may be maintained by standing tall, sitting tall and walking tall.

A womanly grace is maintained when women sit with their knees together and the feet not very far apart when standing. Knees and feet wide apart in sitting or standing give the impression of masculinity.

Men usually sit with feet and knees somewhat apart. When a man sits with his knees together one is given the impression of timidity or femininity. The same goes for standing with his knees together with one foot out to the side tilted on the big toe.

### Posture, Good and Poor

Good posture gives the impression of:

- Alertness

- Readiness
- Strength
- Grace
- Intelligence
- Good Breeding

Good posture promotes:

- Physical, mental, and moral benefits
- Grace
- Dignity
- Self-possession
- Self-reliance
- Courage

Poor posture gives the impression of:

- Weakness
- Fatigue
- Mental deficiency

Poor posture is due to:

- Carelessness
- Fatigue
- Near-sightedness
- Illness

Poor posture:

- Crowds the lungs
- Crowds the heart which in turn can cause
- Poor circulation
- Rapid heart beat
- Chest pains
- Fainting
- Crowds the abdominal organs which prevents deep abdominal breathing and this in turn prevents the necessary massage of the abdominal organs which only deep breathing can give.
- Crowds the pelvic organs
- Takes away sex appeal

"No education can be complete that does not teach right principles in regard to dress" Education 246.

**The Christian's dress should be—**

1. Healthful

- Nothing is to interfere with breathing.
  - No restricting bands to hinder circulation
  - Adequate to protect the body from heat or cold
  - Comfortable foot gear.
2. Modest
- Feminine
  - No bold designs
  - No loud or flashy colors
  - Covers the body adequately
  - Well fitted but not too snugly
  - No sheer exposing clothing
  - No clothing that exposes or accentuates the sex areas.
3. Simple
4. Durable
5. Economical
6. Attractive
- Good taste
  - Properly fitted
  - Good proportion
  - Neat and orderly
  - Clean and well pressed
  - Not over ornamented
  - Not unnecessarily different
7. Appropriate
- To the person
  - To the complexion
  - To the age of the person
  - To the area in which he lives if possible
  - To the occasion
  - Convenient and comfortable

The fashionable wardrobe is not designed by godly people. In fact our styles come from one of the wickedest cities in the world. Those designed in our own country are not made by those interested in Christian attire.

"In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over who Satan has entire control, who, 'being past feeling (without any conviction of the Spirit of God), have given themselves over to lasciviousness, to work all uncleanness with greediness.'" IT 189

Many of our styles are designed by homosexuals. As the above quotation states, these designers were noticed in prophecy; Rom. 1:25-32 gives us a description of the characters of these people. The following scripture is quoted from Phillip's Translation.

"These man deliberately forfeited the truth of God and accepted a lie, paying

homage and giving service to the creature instead of to the Creator...God therefore handed them over to disgraceful passions. Their women exchanged the normal practices of sexual intercourse for something which is abnormal and unnatural. Similarly the men, turning from natural intercourse with women, were swept into lustful passions for one another. Men with men performed these shameful horrors, receiving, of course, in their own personalities the consequences of sexual perversity.

'Moreover; since they considered themselves too high and mighty to acknowledge God, he allowed them to become the slaves of their degenerate minds, and to perform unmentionable deeds. They became filled with wickedness, rottenness, greed and malice;...and their minds teemed with diabolical invention. They scoffed at duty to parents, they mocked at learning, recognized no obligations of honour, lost all natural affection, and had no use for mercy... .They not only continued their own practices, but did not hesitate to give their thorough approval to others who did the same.'

The following article was taken from the Coronet Magazine.

"The influence of homosexuals is great: in the theater and the entertainment world in general, in fashion and interior decoration, in the academic world, among writers, and to a lesser extent among critics.

"The 'invisible influence' is even greater. I devoted an entire book, Fashion and the Unconscious, to the fantastic state of affairs that prevails in the fashion industry. Since many of the prominent male fashion designers are homosexuals, women are dressed by their very worst enemies!"

"Fashion and the Unconscious deals with themes other than the homosexual's direct influence upon woman's fashions, but in the section dealing with their influence, there is discussion of the regular recurrence of what might be called 'punitive' (punishment) fashions in dress. The book pointed out how frequently new styles aroused skepticism as to the motives of the designers.

"In reconstructing the unconscious basis for the homosexual's activities in the field of women's fashions, I postulated these steps:

"1. The homosexual designer is masochistically (a form of sexual perversion marked by a love of cruelty) afraid of women.

"2. He wards this feeling off in two ways. His first alibi runs: 'I'm superior to women; I dress them as I wish. They follow my dictates, and therefore I cannot be afraid of them.' His second alibi runs: 'I hate women, and force them to wear uncomfortable clothes.'

Surely the women are uncomfortable in the short and tight skirts worn today when they must sit sidewise or be continually tugging at them to keep from making shameful exposures.

Many girls and women have been made uncomfortable wearing shoes designed by these wicked men.

They intend that the sexy clothing they design shall hurt women. They realize also that indecent exposures or accentuations of the sex areas of a woman cause men to disrespect her or make of her an object of lust.

Normal men like to see women dressed in such a way that they look feminine. They like full skirts which curve over the hips nicely and come in at the natural waist line, and that fall gracefully about the limbs at all times. But homosexual's designs are

masculine, or bold, or ugly, with beltlines above or below the waist line.

## **Sexy Clothing**

“God made the body of 'woman so that when it is properly clothed it is beautiful.”

When clothing is so thin or so inadequate as to reveal any of the areas within the accompanying sex rectangle they are called sexy.

Clothes which fit the body too snugly or that accentuate any area within the sex rectangle are sexy.

Sexy clothing make wicked men want to be more wicked.

Sexy clothing either disgust good men or tempt them to sin.

A pure woman chooses to dress and act in such a way that she may be an object of respect rather than an object of lust or disgust.

If it's ugly or sexy cover it up. "The outside appearance is an index to the heart."  
1T 136.

"When the heart is right the dress will be right." Practical Addresses, p. 124

Christian dress conceals.

Worldly dress reveals.

God did not make the areas of the human body beautiful that were to be kept out of sight, such as knees, navels, nipples, pubic and auxiliary regions, and the nape of the neck and in most cases the elbows.

Although some of the portions of the body surrounding these areas are beautiful, God never intended that they should be seen outside of wedlock or of those who care for the sick or helpless.

Designers realize that any clothing that unnecessarily reveals or accentuates any part of the body shown within the above rectangle because it is too tight, too thin, or inadequate is sexy.

## **Something to Think About**

Modest apparel is that which makes it as easy as possible for both the wearer and beholder to stay in harmony with God's plan of sex.

Immodest apparel is anything that leads to fornication.

Modest apparel diverts the mind from the physical. Immodest apparel attracts attention to the physical.

Anything that attracts attention to the physical charms outside of wedlock is wrong.

Modest apparel protects the beauties of sex.

The harlot's attire either brazenly or covertly displays the physical.

That which makes a thing impure is not a reference from the Bible or the Spirit of Prophecy but because the thing leads to impurity.

We sometimes hear the question, "Why don't they say something about the

men's clothing?" The Bible gives instruction to women not to men on dress for Satan knows which ones to undress.

"Vice, disguised in fashion's garb, intrudes itself among the children,"

When should a child learn modesty? Does a child who has been allowed to expose its body in public ever know what constitutes true modesty?

What should be our attitude toward exposure, display, or mannishness?

God permitted the people of Israel to eat meat but He never gave them permission to commit adultery. Did He ever give them permission to wear attire that leads to adultery?

On the matter of diet, we have been told to get as close to the people as we can. Does this instruction apply to dress that leads to adultery?

What is the condition of this people—are we nearer the land of Canaan than we used to be or are we in apostasy?

Are we the Laodiceans and don't know that we haven't enough clothes on?

When immodest dress boldly gets itself established we think it is alright.

Will it make a harlot all right to wear a modest woman's clothes?

Does a harlot's attire on a Christian change the dress?

A harlot's attire advertises her business. What is the clean woman advertising when she wears the attire of the harlot?

There are those who deliberately wear the attire of the harlot. There are those who ignorantly wear it. The clean woman who wears it makes the business of harlotry respectable.

Is this thing a benefit or a sad apostasy? What should be our attitude toward it? Should we compromise with it or should we openly, boldly, and bravely have neither part or lot in the matter? If so, what kind of dress will best preach that kind of sermon? Should it be as near as possible to that which wicked women wear, or far enough away from it that we can show plainly that we do not believe in it at all?

Why should those who are bearing the standard be embarrassed when wearing modest attire—let the others be embarrassed. In 1T 277, our women were told to refuse to wear certain immodest clothing and thus to be a rebuke to those around them.

"Hold thy peace at the presence of the Lord God for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid His guests.

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all such as are clothed with strange apparel." Zeph. 1:7,8.

"The apostle Paul exhorted women in the faith to be chaste in conversation and modest in dress and deportment. 1 Tim. 2:9,10 The lesson applies to believers in every age.

To be chaste means to be sexually pure, modest, virtuous, pure in style.

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young girl with that atmosphere of sacred reserve which will be to her a shield from a thousand perils." Ed. 248.

Christian girl, don't think you can wear lustful clothing and be treated like a pure girl. When you don lustful clothing you are holding out an advertisement to men and boys inviting familiarity and permissiveness with your person. Don't be surprised if some day someone answers your advertisement.

## What About the Styles of the Past

"Think of the styles that have prevailed for the last few hundreds of years or even the last few decades. How many of them when not in fashion would be declared immodest; how many would be pronounced inappropriate for a refined, God-fearing, self-respecting woman?" MH 290.

No one can tell what freak fashion will take next. "Many a style of dress that was inappropriate and even ridiculous had been generally adopted because it was the style." 4T 635

At no time during the last few hundred years has the fashionable wardrobe contained all of the requirements for modesty, health, economy, or service. There have been times when the dress was modest and healthful, but the underclothing was unhealthful and the sports wear was immodest. There must be a reason for this.

"I saw that Satan, through his temptations, is instituting ever changing fashions." 3T 564

"Satan invented the fashions in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else." 4T 629

"Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health." M.Y.P. 359.

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions he has invented."

Notice the ridiculousness, the immodesty, the unhealthfulness, and the extravagance of the following styles . Below each style state what principle of Christian dress has been violated.

Ellen G. Harmon (later Mrs. E.G. White) was born in November of 1827— This is mentioned that we may become acquainted with the styles of her day and thus be able to understand what she was writing about since she wrote considerable about the undesirable fashionable wardrobe of her day.

Bonnets were the fashion during this period. These bonnets rested atop a knot of hair at the back of the neck. They were usually very elaborately trimmed, and were of no protection from either sun or cold; They were only an ornament which was of no practical value.

Shoes at this time for the fashionable wardrobe were very dainty, heelless slippers. The soles were very thin and soft being about the thickness of a woman's kid glove. Neither were they of practical value: .

These bonnets and shoes were in style for many years. Mrs. White gave warning as to these vain articles of dress after she became the messenger of the Lord.

In 1831 Adoniram Judson, a missionary in Burma appealed, "from his mission..., to the ladies of the home churches, because of the difficulties and embarrassment created when the Christian natives of Burma, having discarded their ornaments, would

see similar decorations worn by the wives and daughters of those who came to his field as missionaries." *The Story of Our Health Message*, pp. 104, 105

As to the fashionable dress of this time, in most cases, underskirts were worn over the hoop skirts. When the hoops raised the dress, in sitting or for other reasons, the ruffled pants were seen, and that was all. However, they came down to the ankles but this was shocking immodesty.

Many of the skirts worn at this time measured nine yards around the bottom and many ruffled underskirts were worn beneath them. This made a tremendous load to be carried by the hips and abdomen.

Fashionable dress had become so outlandish and unhealthful that thinking people began questioning the wisdom of following the dictates of fashion any longer,

"An increasing wave of interest in health and hygiene was spreading abroad in those days, along with the rising interest in temperance." *Dress Reform Counsels of 1865*, by W. A. Spicer.

This interest in health and hygiene aroused reformers to the need of a more healthful type of dress, therefore certain health centers quietly followed a more hygienic manner of dress.

It was at about this time that Susan B. Anthony was working in behalf of woman suffrage. For several years she wore a reform dress, having learned of its advantages in a hydropathic institution while recovering from illness.

"The three-volume story of her life by Ida Husted Harper, tells how these women, engaged in a woman's cause, first learned of the reform dress.

"It was first introduced at the various water cures to relieve sick and delicate women, often rendered so by their unhealthful modes of dress and was strongly recommended in the water cure journals....In this way the women had opportunity to see the comfort which patients enjoyed in their loose short garments, and began to ask why they should not adopt what seemed to them a rational dress." Vol. 1, p. 112, *Dress Reform Counsels of 1865*.

It was at this time that Garret Smith, a member of Congress, declared:

" 'A reformation in the dress of woman is very much needed. It is indispensable to her health and usefulness.'" *The Story of Our Health Message*, p. 99

His daughter, Mrs. Elizabeth Miller, was one of the first women to wear a reform dress in public. Her cousin, Mrs. Elizabeth Cady Stanton, soon donned the reform dress.

## **March, April, 1851**

"Mrs. Amelia bloomer then entered the scene. She lived in Seneca Falls, and edited *The Lily*, a monthly paper for women. Seeing the novelty, she admired it and soon became the third member of a triumvirate of dress-reformers. In the issue of her journal...she described and praised the costume, and in the following month she announced her personal adoption of it saying:

Readers ours, behold us now in short dress and trousers, and then, if you please, give free vent to your feelings on the subject—praise or blame, approve or condemn, as might suit you best. We have become used to both, and are indifferent as to your opinion.' .



"Mrs. Bloomer at that time had no thought of permanently adopting the new style of dress, no thought that her action would create an excitement throughout the civilized world or that her own name would be given to the custom. She always declared that such credit should have gone to Mrs. Miller. The public press spread the innovation far and wide as a spicy news item....Writing later an account of the event for the Chicago Tribune, Mrs. Bloomer commented;

"I stood amazed at the furor I had unwittingly caused. The New York Tribune contained the first notice I saw of my action. Other papers caught it up and handed it about...Some praised and some blamed, some commended, and some ridiculed and condemned. "Bloomerism," "Bloomerites," and "Bloomers," were the headings of many an article, item and squib....

"As soon as it became known that I was wearing the new dress, letters came pouring in upon me by hundreds from women all over the country, making inquiries about the dress and asking for patterns— showing how ready and anxious women were to throw off the burden of long, heavy skirts." The Story of Our Health Message, pp. 99, 100.

## **June, 1851**

"In June, Mrs. Stanton, Mrs. Bloomer, and four or five other ladies appeared in the costume while attending a health convention at Dr. Jackson's health institution, which was then at Glen Haven, New York. The new style of dress was placed on the agenda for discussion, and Dr. Harriet Austin, an associate physician at the institution, became a convert. She and Dr. Jackson were won as ardent and enthusiastic advocates of the reform. As editors of the Water Cure Journal, and its successor, The Laws of Life, they were in a position to give wide publicity to it. For several years scarcely an edition of their journal failed to urge its adoption, or to print testimonials from enthusiastic readers who had received health benefits from it. The style, however, was considerably modified by Miss Austin, and soon became known as the 'American Costume.'" The Story of Our Health Message, pp. 100, 101.

## **Winter of 1851**

The following is a description of the reform dresses. This was written by Mrs. Stanton.

"In the winter of 1851 Mrs. Miller came to visit me in Seneca Falls, dressed somewhat in the Turkish style—short skirt, full trousers of fine black broadcloth; a Spanish cloak of the same material, reaching to the knee; beaver hat and feathers and dark furs; altogether a most becoming costume and exceedingly convenient for walking in all kinds of weather. To see my cousin, with a lamp in one hand and a baby in the other, walk up stairs with ease and grace, while, with flowing robes, I pulled myself up with difficulty, lamp and baby out of the question, readily convinced me that there was sore need of reform costume... .

"A few sensible women, in different parts of the country, adopted the costume, and farmers' wives especially proved its convenience. It was also worn by skaters, gymnasts, tourists, and at sanitariums. But while the few realized its advantages, the

many laughed it to scorn....A favorite doggerel that our tormentors chanted when we appeared in public places ran thus:

Heigh! Ho! in rain or snow,  
The bloomer now is all the go.  
Twenty tailors take the stitches,  
Twenty women wear the breeches.  
Heigh! Ho! in rain or snow,  
The bloomer now is all the go.

"The singers were generally invisible behind some fence or attic window. The patience of most of us was exhausted on about two years: but our leader, Mrs. Miller, bravely adhered to the costume for seven years, under the most trying circumstances.1" Literary Digest. May 13, 1922.

## 1855-1862

"From time to time articles appeared in the . Review and Herald counseling simplicity in dress, though the consideration of the matter from the standpoint of health was for some years subordinated to the scriptural injunctions against pride and display. In 1855 the editors of the Review and Herald inserted as a leading article the pronouncement of John Wesley on dress in his 'Advice to the People Called Methodists. The Story of Our Health Message, p. 104

"On May 27, 1856, at a conference of believers in Battle Creek, Michigan, a very solemn message was given for the church through the Spirit of Prophecy, deploring the 'conformity of some professed Sabbath-keepers to the world.' It was pointed out that these 'have a disposition to dress and act like the world as much as possible, and yet go to Heaven.'" The Story of Our Health Message, p. 105

See 1T 127,128, 131--137, 162,163.

Counsel against the small bonnets which exposed the face and head. Hoops condemned. 1T 188-190.

Vain ornaments. 1T 217

A question about Sr. White's bonnet answered. 1T 251,252

Hoops an abomination, rose from house of ill-fame in Paris. 1T 269,270.

The vain sisters slow to accept counsel against pride and adornment. Others consider themselves free from pride by being careless and untidy in dress. Hoops and quilted skirts condemned. Influence of workers who wore small hoops. 1T 275-279, 304

By 1862 the American Costume had degenerated into a very masculine garb. The skirt had been shortened until it reached half way between the knee and the hip. 1T 465 It consisted of a vest, cap, and pants resembling that of men's wear.

## 1863

Testimony number 10 was written in this year. Portions of this testimony deal with the dress question. See 1T 421, 422, 424-426

"Some who believe the truth may think that it would be more healthful for the sisters to adopt the American costume....

"I saw God's order has been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to Duet. 22:5. 'The woman shall not wear that which pertaineth unto a man...for all that do so are abomination unto the Lord.

"God would not have His people adopt the so called reform dress. It is immodest apparel, wholly unfitted for the modest humble followers of Christ.

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men. But God pronounces it abomination.... Spiritualists have to quite an extent, adopted this singular mode of dress. Seventh-day Adventists, who believe in the restoration of the gifts, are often branded as Spiritualists. Let them adopt this costume, and their influence is dead. The people would place them on a level with spiritualists, and would refuse to listen to them.

"With the so-called dress reform, there goes a spirit of levity and boldness just in keeping with the dress. Modesty and reserve seem to depart from many as they adopt that style of dress....Let the sisters adopt the American costume, and they would destroy their own influence and that of their husbands. They would become a by-word and a derision." 1T 421, 422

Seventh-day Adventists later designed a reform dress of their own. The instruction given in 1863 as to the length of a woman's skirt did not apply to the reform dress of 1865. "If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest....

"We as a people do not believe it our duty to go out of the world to be out of fashion. If we have a neat, plain modest and comfortable dress, and worldlings choose to dress as we do, shall we change this mode of dress in order to be different from the world? No, we should not be odd or singular in our dress for the sake of differing from the world,... Christians are the light of the world, the salt of the earth. Their dress should be neat and modest, their conversation chaste and heavenly and their deportment blameless. 1 T 424, 425

Neither were they to discard clothes that were in good condition just because a different style of dress was the present fashion.

"With the agitation of the time and the various reactions to the dress reform, it "is not strange that our sisters began to ask counsel in the matter. Mrs. White herself was searching for something which would meet the needs of Christian women. During a visit to Dansville, New York, where the reform dress was worn at a health institute, she wrote:

"They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place and I think we can get out a style of dress more healthful than we now wear, and yet not be Bloomer or the American costume. Our dresses, according to my idea should be from four to six inches shorter than now worn, and should in no case reach lower than the top of the heel of the shoe, and could be a little shorter even than this with all modesty. I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me. "Health demands it. Our feeble women must dispense with heavy skirts and tight waists if they value health....

"We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much

like men. We shall institute a fashion which will be both economical and healthy.—From a letter to Brother and Sister Lockwood, dated September, 1864 Review and Herald, May 4, 1944

"Mrs. White's advocacy of the health reform dress came thirteen years after Mrs. Miller, Mrs. Stanton, and Mrs. Bloomer had initiated in the United States the movement in favor of dress reform." The Story of Our Health Message, p. 111.

1865

The physicians at the Seventh-day Adventists' Health Reform Institute in Battle Creek, Michigan "from the very first, had seen the need for a style of dress that would conform to correct principles....

"At first, general principles of healthful dress were urged, and the individual wearers might consult their own taste and choice as to the length and appearance of the garments worn by them. While such a diversity has its disadvantages, yet it afforded an opportunity to observe and compare a number of patterns, and thus select the best features in striving for a uniform style and length.

"How this was done is related by Elder J. H. Waggoner.

"At his request the physicians at the Institute named the physicians a number of its inmates whose dresses they considered the best in make and appearance. He then 'measured the height of twelve with the distance of their dresses from the floor. They varied in height from five feet to five feet seven inches, and the distance of the dresses from the floor was from 8 to 10 inches. The medium, nine inches, was decided to be the right distance, and is adopted as the standard.'

"It was the style of costume thus adopted at the Health Reform Institute that had become the prevailing pattern used not only by Seventh-day Adventist women, but among the churches.

"However, Mrs. White did not unduly urge the adoption of the dress reform. 'None need fear, she wrote, 'that I shall make the dress reform one of my principle subjects as we travel from place to place....I shall urge none, and condemn none. This is not the work assigned me.' 1T 523." Our Health Message, pp. 143,144

The above is a sketch of the Reform Dress worn by Seventh-day Adventists. This sketch was made from an illustration of the dress which appeared on the front page of a small pamphlet written by Mrs. White entitled "The Dress Reform".

This reform dress consisted of a full gathered skirt, a bolero jacket, a white blouse, and full lined pants. The jacket was trimmed with a simple fringed braid. A small inconspicuous breast pin fastened the jacket at the neck. The skirt was not as short as those of most of the reform dresses worn at this time. The skirt came to about nine inches above the floor. The pants were gathered at the bottom of the legs into bands which fit nicely about the ankles.

## **1865-1867**

"I put on the reformed dress Sept. 1865 when I visited Dansville with my sick husband. . . .I have worn this style of dress ever since that time, excepting at meetings, in the crowded streets of villages and cities, and when visiting distant relatives." R.& H. Oct. 8, 1867.

"We visited the church at Wright, Mich. Dec. 21, 1865 and labored with them six weeks.... The first two Sabbaths and first days I spoke to the people in my long dress. But when I fully set the matter before the people without raising their prejudice, I put on my present style of dress, which was immediately adopted by the numerous sisters of the church. I have worn it since that time at Greenville, Orleans, Orange, Windsor, Bushnell, Greenbush, Monterey, and Ithica... .with the dear sisters of these churches I have had no unhappy conflicts. I have presented the claims of this new and unpopular style of dress to them, while I set them an example from principle , and not as the result of being urged." R.& H. Oct. 8, 1867.

"Since I commenced to write (testimony) No- 11 In Jan. 1867, I have worn no other than the reformed dress." R.& H. Oct. 8, 1867.

The following material was taken from testimony number 11

"In regard to my wearing the short dress, I would say; I have one short dress, which is not more than a finger's length shorter than the dresses I usually wear. I have worn this short dress occasionally. In the winter I rose early, and putting on my short dress which did not require to be raised by my hands to keep it from dragging in the snow, I walked briskly from one to two miles before breakfast. I have worn it several times to the Office, when obliged to walk through light show, or when it was very wet or muddy. Four or five sisters of the Battle Creek church have prepared for themselves a short, dress to wear while doing their washing and house-cleaning. A short dress has not been worn in the streets of the city of Battle Creek, and has never been worn to meeting. 1T 464

## 1867

"I would advise those who prepare for themselves a short dress for working purposes, to manifest taste and neatness in getting it up. Have it arranged in order to fit the form nicely. Even if it is a working dress, it should be made becoming, and should be cut after a pattern." 1T 464

"The reform short dress....is being adopted at the Western Health Reform Institute and by some of the sisters at Battle Creek and other places where the matter is properly set before the people....It may be said that Sister White generally wears her dresses in public longer than the dress she recommends to others. To this I reply, When I visit a place to speak to the people where the subject is new and prejudice exists, I think it best to be careful and not close the ears of the people by wearing a dress which would be objectionable to them. But after bringing the subject before them and fully explaining my position, I then appear before them in the reform dress, illustrative of my teachings." 1T 465

"In view of existing prejudice against the reform dress, it becomes our duty in adopting it to avoid all those things which make it objectionable. It should reach within eight or nine inches from the floor. The skirt of the dress should not be extended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs." The Dress Reform, by Mrs. E. G. White, p. 12.

"God would now have His people adopt the reform dress, not only to distinguish them from the world as His 'peculiar people,' but because a reform in dress is essential

to physical and mental health....

"Something must arise to lessen the hold of God's people upon the world." 1T 525.

"The reform dress is simple and healthful, yet there is a cross in it. I thank God for the cross, and cheerfully bow to lift it." 1T 525.

"We should not wish to invent something to make a cross, but if God presents to us a cross, we should cheerfully bear it. In the acceptance of the cross, we are distinguished from the world, who love us not, and ridicule our peculiarity. Christ was hated by the world because he was not of the world. Can his followers expect to fare better than their Master? If we pass along without receiving censure or frowns from the world, we may be alarmed, for it is our conformity to the world which make us so much like them that there is nothing to arouse their envy or malice; there is no collision of spirits." 1 T 525.

"The ministers, as they visited the churches, regarded the newly adopted healthful dress as an important feature of the health reform, and gave it a place in their discourses. As they reported their work, they frequently mentioned the favorable reception of this portion of their message. Hence Elder D.M. Canright, in commenting on a special meeting in Portland, Maine, wrote:

"The modesty of the short dress is not the smallest thing to be considered....With the reform dress on, all exposure is entirely avoided. After seeing it worn, I think it is the most modes dress I have ever seen, and I am not alone in this opinion.

"All these things were freely talked over here. Nearly all decided in favor of it, and others had but very slight objections to it....Most of the sisters resolved as soon as consistent to adopt it. My wife, who wears one, has assisted them in preparing their dresses. They have adopted the health reform quite thoroughly.'...

"For about four years or more considerable was written in our denominational publications about the advantages accruing from the consistent use of the health dress. Many willingly and gladly adapted their garb to conform to the principles of health as well as of modesty, which prompted the designing of the health reform dress." The Story of Our Health Message, pp. 144, 145

## 1867

Testimony number 11 was written this year. This testimony was to correct a misunderstanding as to the length of a woman's skirt. In testimony number 10 Mrs. White suggested the dresses ordinarily worn by our sisters should be short enough to clear the filth of the street an inch or two. The skirt should reach somewhat below the top of the boot. Some who probably were not in harmony with the idea of wearing anything different from the prevailing styles brought in confusion among the believers by giving the idea that Sr. White meant that their dresses should be raised to the point where men's high top boots end.

In reply to this error she wrote:

"Dear Brethren and Sisters: My apology for calling attention again to the subject of dress, is that some do not seem to understand what I have written; and an effort is made, perhaps by those who do not wish to believe what I have written; to make confusion in our churches upon this important subject. Many letters have been written to

me, stating difficulties, which I have not had time to answer; and now, to answer the many inquiries, I give the following statement, which it is hoped will forever put the subject to rest, so far as my testimonies are concerned." 1 T 456

She continues by repeating what she had written in testimony number 10. Next she repeats what she had written in "How to Live" about the question. The contents of testimony number 11 may be found in 1T 456, 466

Testimony No. 12 was also written in 1867. Some of it contains more about the reform dress.

Uniformity in the length of nine inches from the floor is stressed. 1T 521

"Those who make themselves peculiar by adopting this style of dress should not think for a moment that it is unnecessary to show order, taste, and neatness. Before putting on the reform dress, our sisters should obtain patterns of the pants and sack worn with it .... Some appear with white muslin pants, white sleeves, dark delain dress, and a sleeveless sack of the same description as the dress. Some have a calico dress with pants cut after their own fashioning, not after "the pattern" without starch or stiffening to give them form, and clinging close to the limbs. There is certainly nothing in these dresses manifesting taste or order." 1T 521, 522.

"Those who adopt the short dress should manifest taste in the selection of colors... Be particular to have the dress of the same color and material, or you will appear fantastic." 1T 522,

"I beg of you, sisters, not to form your patterns after your own particular ideas. While there are correct patterns and good tastes, there are also incorrect patterns and bad tastes." 1T 522, 523

"This dress does not require hoops, and I hope that it will never be disgraced by them. Our sisters need not wear many skirts to distend the dress. It appears much more becoming, falling about the form naturally, over one or two light skirts. Moreen is excellent material for outside skirts; it retains its stiffness, and is durable.... Quilts are unnecessary. Yet I frequently see them worn, and sometimes hanging a trifle below the dress. This gives it an immodest, untidy appearance. White skirts, worn with dark dresses, 'do not become the short dress. . .Make them of good material, and in all cases at least three inches shorter than the dress." 1T 523.

Advice given as to cords or anything which was used to distend the skirt. 1T 523

## 1868

In April 1868 Mrs. White wrote a pamphlet entitled The Dress Reform which was an appeal to the people in its behalf. The following are a few excerpts from it.

"We are not spiritualists. We are Christian women, believing all the Scriptures say of man's creation, his fall, his sufferings and woes on account of continued transgression, of his hope of redemption through Christ, and of his duty to glorify God in his body and spirit which are His, in order to be saved. We do not wear the style of dress here represented to be odd,--that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and its practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others

unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by women.

"We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion.

"We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called 'the short dress.' And the question is frequently asked, 'Are you Spiritualists?' We answer this question, and to give the reader a few reasons why we adopt so unfashionable a style of dress, is this little tract given." The Dress Reform, pp. 1,2

1. The fashionable style of dress was very inconvenient especially in passing up and down stairs.

"If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her cloth that is, in this case, used as a sort of mop....

"In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them...."

2. It was not healthful.

It suppressed "natural respiration, inducing the habit of breathing only from the top of the lungs."

The many heavy skirts worn made unnecessary weight to be carried by abdomen and hips.

It burdened and obstructed the free use of the limbs.

The long skirts became wet from snow, dew or rain, chilling the ankles thus causing colds. "To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death."

Woman must reserve her walks until the sun has dried up all the dampness and then suffer from heat, fatigue, and languor.

The extremities were not properly clothed in cold weather, while the chest had too much clothing. This caused poor circulation of the blood, which caused congestion of the brain and lungs, diseases of the head, the heart, the liver, and the lungs.

3. It is immodest in many circumstances such as ascending or descending stairs, getting in and out of vehicles.

"Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that—

1. "It is convenient...in the kitchen. In passing up and down stairs...being of



convenient length, they take care of themselves, while our hands are better employed.

"We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts in our morning walks....We can work among our flowers without fear of injury from the dews of early morning.

"In getting into, and out of carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank."

2. It was healthful. The skirts being few and suspended from the shoulders. The limbs were properly clothed in cold weather. The feet were properly clothed for cold or wet weather.

"We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases."

Advice was given to clothe their girls limbs as well as they did those of their boys in cold weather. "His limbs are protected by from three to five thicknesses; hers by only one."

3. It was modest for women and girls from five to fourteen.

At the close of the pamphlet a few suggestions are made. These follow on the next two pages.

1. "We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right.

2. "But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,—wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slights, and their reproachful speeches."

3. This paragraph on the length and the number of underskirts has been quoted on page 37 of this notebook.

4. "Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in gutting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats and caps in winter.

5. "And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point:

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may be won by the conversation of the wives while they behold your

chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the 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,' 1 Pet. 3:1-1.

"My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you." E.G.W.

In testimony number 15, counsel was given to a brother and sister in the faith on the matter of being more orderly in their dress and home and in all things to manifest taste and order. 2T 66.

In testimony number 16, counsel was given to those who expected Brother and Sister White to tell them what enterprise to engage in, or what clothes they should wear. These matters individuals were to take to the Lord. "We utterly refuse to be conscience for you." 2T 118, 119

Reproof given to a vain young woman about her conduct before a male clerk in a store as she tried on some sort of head ornament. 2T 180, 181.

In testimony number 17, we read "True refinement does not find satisfaction in the adornment and display of the body." 2T 243.

It seems after the multitude of instruction given in regard to dress that fashions never were so elaborate as at this time. Satan was loosing his hold on some of God's people. He inspired his designers to make fashions extremely extravagant and ridiculous, so that those who did follow conscience would appear even more conspicuous, thus making the reform dress that much more of a cross to its wearer. Notice the extravagance in ruffles, lace, and small hat of the fashionable dress of 1870.

In testimony number 19 counsel is given as to what constitutes proper clothing of the legs. 2T 531-533

In testimony number 22 we read "The dress reform is treated by some with great indifference, and by others with contempt, because there is a cross attached. I thank God. It is just what we need to distinguish and separate God's commandment-keeping people from the world. The dress reform answers to us as did the ribbon of blue to ancient Israel." 3T 171

In testimony number 24 we read, "We see the world absorbed in their own amusements. The first and highest thoughts of the larger portion, especially women, are of display....And some of those who profess to love and keep the commandments of God ape this class as near as they possibly can and retain the Christian name....Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith....

"Christian youth, I have seen in some of you a love for dress and display which has pained me. In some who have been well instructed, who have had religious privileges from their babyhood, and who have put on Christ by baptism, thus professing to be dead to the world, I have seen a vanity in dress and a levity in conduct that has

grieved the dear Savior, and has been a reproach to the cause of God....I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention; for his voice and form are anything but attractive.

"You will, if you are indeed Christians, feel more like mourning over the moral darkness in the world than indulging in levity and pride of dress....You will resist the temptations of Satan to indulge in vanity and in trimmings and ornaments for display. The mind is narrowed and the intellect dwarfed that can be gratified with these frivolous things to the neglect of high responsibilities." 3T 366,367,370.

"The Redeemer of the world has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and to the lily reposing in its spotless purity upon the bosom of the lake.... Here He shows that notwithstanding persons may have great care, and may toil with weariness to make themselves objects of admiration by their outward decorations, all their artificial adornments, which they value so highly, will not bear comparison with the simple flowers of the field for natural loveliness....

"Dear youth, a disposition in you to dress according to the fashion, and to wear lace, and gold and artificials for display, will not recommend to others your religion or the truth that you profess. People of discernment will look upon your attempts to beautify the external as proof of weak minds and proud hearts. Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment." T 375-377.

"I would remind the youth who ornament their persons, and wear feathers upon their hats that because of their sins our Saviour wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember that the King of glory wore a plain seamless coat." 3T 379.

In testimony number 26 we are told that "Mothers spend unnecessary labor upon garments with which to beautify the person of themselves and their children. It is our duty to dress ourselves plainly and to clothe our children neatly, without useless ornamentation, embroidery, or display, taking care not to foster in them a love of dress that will prove a ruin." 3T 72,73

"My sister, bind your children to your heart by affection. Give them proper care and attention in all things. Furnish them with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect. You have seen that the world is devoted to fashion and dress, neglecting the mind and morals to decorate the person; but in avoiding this evil you verge upon the opposite extreme, and do not pay sufficient attention to your own dress and that of your children. It is always right to be neat, and to be clad appropriately, in a manner becoming to your age and station of life.

"Order and cleanliness is the law of Heaven; and in order to come into harmony with the divine arrangement, it is our duty to be neat and tasty. While condemning the extravagance and vanity of the world, you fall into the error of stretching economy into penuriousness. You deny yourself that which it is right and proper that you should have, and which God has furnished you means to procure. You do not suitably clothe yourself or your children." 4T 142, 143

**1881**

In testimony 30 we read "As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. They should not feel at liberty to spend their God-given time in unnecessary ornamentation of their clothing,,

"Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing the mind over ruffles and bows and ribbons, be uplifting the soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others and to cultivating your own minds...

"The reason why so many are not desirous of attending prayer-meeting and of engaging in religious exercises is that their minds are devoted to other things. They are conforming to the world in the matter of dress; and while they are so doing, souls whom they might have helped by letting their light shine in good works, are strengthened in their unbelief by the inconsistent course of these professed Christians."

"Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our times, and sent to us the note of warning. Will we heed the warning and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver...

"Those to whom God has entrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and their children will have a fearful account to meet at the "bar of God....

"Many dress like the world, in order to have an influence over unbelievers, but here they make a sad mistake....The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have "been with Jesus....

"Pride, ignorance, and folly are. constant companions. The Lord is displeased with the pride manifested among his professed, people. He is dishonored by their conformity to unhealthful, immodest and expensive fashions of this degenerate age." 4T 628-634

### **The Reform Dress Laid Aside**

The last counsel given about the Reform Dress was in the year 1868. Although reproofs for vanity in general were given, during the following thirteen years (1868 – 1881), practically nothing was said about the Reform Dress. However in 1881 the following was given in Testimony 30.

"To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us. It

was not intended to "be a yoke of bondage, but a blessing; not to increase labor, but to save labor; not to add to the expense of dress, but to save expense. It would distinguish God's people from the world, and thus serve as a barrier against its fashions and follies. He who knows the end from the beginning, who understands our nature and our needs, — our compassionate Redeemers — saw our dangers and difficulties, and condescended to give us timely warning and instruction concerning our habits of life, even in the proper selection of food and clothing.

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evils resulting from fashionable dress.

"Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion. Among these pernicious fashions were the large hoops, which frequently caused indecent exposure of the person. In contrast with this was presented a neat, modest, becoming dress, which would dispense with the hoops and the trailing skirts, and provide for the proper clothing of the limbs. But dress reform comprised more than shortening the dress and clothing the limbs. It included every article of dress upon the person. It lifted the weights from the hips by suspending the skirts from the shoulders. It removed the tight corsets which compress the lungs, the stomach, and other internal organs and induce curvature of the spine and an almost countless train of diseases. Dress reform proper provided for the protection and development of every part of the body,

"To those who consistently adopted the reform dress, appreciating its advantages, and cheerfully taking their position in opposition to pride and fashion, it proved a blessing. When properly made, it was a becoming and consistent dress, and recommended itself to persons of candid minds, even among those not of our faith.

"The question may be asked, 'Why has this been laid aside? and for what reason has dress reform ceased to be advocated?' The reasons for this change I will here briefly state. While many of our sisters accepted this reform from principle, others opposed the simple, healthful style of dress which it advocated. It required much labor to introduce this reform among our people. It was not enough to present a dress, and to convince them that it would meet the approval of God. Fashion had so strong a hold upon them that they were slow to break away from its controls, even to obey the dictates of reason and conscience. And many who professed to accept the reform, made no change in their wrong habits of dress except in shortening the skirts and clothing the limbs.

"Nor was this all. Some who adopted the reform were not content to show by example, the advantages of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. They sought to control others conscience by their own. If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress.

"It was not my duty to urge the subject upon my sister. After presenting it before them as it had been shown me, I left them to their own conscience. Reformatory action

is always attended with sacrifice. It demands that love of ease, selfish interests and the lust of ambition, be held in subjection to the principles of right. Whoever has the courage to reform must encounter obstacles. He will be opposed by the conservatism of those whose business or pleasure brings them in contact with the votaries of fashion, and who will lose caste by the change.

"Much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit of Christ, and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has come up among us which has caused such development of character as has the dress reform.

"While many of the young adopted this dress, some endeavored to shun the cross by indulging in extra trimmings, thus making it a curse rather than a blessing. To those who put it on reluctantly, from a sense of duty, it became a grievous yoke. Still others, who were apparently the most zealous reformers, manifested a sad lack of order and neatness in their dress. It was not made according to the approved pattern. Some would have a variety suit,—dress of one material, sacque of another, and pants of still another. Others wore the skirt very long, so that only about an inch of the pants could be seen, thus making the dress ill-proportioned and out of taste. These grotesque and untidy costumes disgusted many who would have been pleased with the reform dress proper.

"Some were greatly troubled because I did not make the dress a test question, and still others because I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use. For years I carried the burden of this work, and labored to establish uniformity of dress among our sisters.

"In a vision given me at Battle Creek, January 3, 1875, I was shown the state of things which I have here represented, and that the wide diversity on dress was an injury to the cause of truth. That which would have proved a blessing, if uniformly adopted and properly worn, had been made a reproach, and, in some cases, even a disgrace.

"Some who wore the dress sighed over it as a heavy burden. The language of their hearts was 'Anything but this. If we felt free to lay off this peculiar style, we would willingly adopt a plain, untrimmed dress of ordinary length. The limbs could be as warmly clothed as before, and we could secure all the physical benefits, with less effort. It requires much labor to prepare the reform dress in a proper manner. Murmuring and complaining were fast destroying vital godliness.

"I had no burden of testimony on the subject of dress. I made no reference to it in any way, neither to advocate or to condemn. It was the Lord's purpose to prove His professed people, and reveal the motives of their hearts. At camp-meetings I seldom had anything to say upon the subject. I avoided all questions, and answered no letters.

"One year ago the subject of dress was again presented before me. I saw that our sisters were departing from the simplicity of the gospel. The very ones who had felt that the reform dress required unnecessary labor, and who claimed that they would not be influenced by the spirit of the world, had now taken up the fashions they once

condemned. Their dresses were arranged with all the unnecessary adornments of worldlings in a manner unbecoming to Christians and entirely at variance with our faith,

"Thus has been developed the pride of heart indulged by a people that profess to have come out from the world, and to be separate. Inspiration declares that friendship of the world is enmity with God; yet His professed people have expended their God-given time and means upon the altar of fashion.

"Our people have been steadily retrograding in the work of reform. Wisdom and judgment have seemed paralyzed. Selfishness and love of display have been corrupting the heart and deteriorating the character. There is a growing disposition to sacrifice health and the favor of God upon the altar of ever changing, never satisfying fashion.

"There is no style of dress more appropriate to be worn at the Sanitarium than the reform dress. The idea entertained by some, that it would detract from the dignity or usefulness of that institution, is a mistake. It is just such a dress as one would expect to find there, and should not have been discarded. In this suit, the helpers could perform their work with far less effort than is now required. Such a dress would preach its own sermon to the devotees of fashion. The contrast between their own unhealthful, beruffled, trailing garments and the reform dress, properly represented, suggestive as it is of convenience and ease in using the limbs, would have been most instructive. Many of the patients would have made greater improvement had they accepted the dress reform.

"We regret that any influence should have been brought to bear against this neat, modest, and healthful dress. The natural heart is ever pleading in favor of worldly customs, and any influence tells with ten-fold power when exerted in the wrong direction.

"While none were compelled to adopt the reform dress, our people could and should have appreciated its advantages, and accepted it as a blessing. The evil results of an opposite course may now be seen. At the Sanitarium, physicians and helpers have greatly departed from the Lord's instruction in regard to dress. Simplicity is now rare. Instead of neat, unadorned apparel, which the pen of inspiration has prescribed, almost every style of fashionable dress has been seen. Here as elsewhere, the very ones who complained of the labor required to prepare the reform dress, have now gone to great extremes in needless adornment. All this involves so much time and labor that many are obliged to hire their work done at twice what it would have cost had the garments been made in simplicity, as becomes women professing godliness. The making of these fashionable dresses frequently cost more than the dress itself. And double the value of the material is often expended for the trimmings. Here pride and vanity are displayed, and a great lack of true principle is seen. If they would be content with plain, simple clothing, many who are dependent on their weekly earnings could do the most of their own sewing. But this is now impossible, and the dress-makers bill takes from their small wages a considerable sum.

"God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from Him by following the fashions of the world. Those who removed that barrier did not take upon themselves the burden to avert the dangers which must follow. Some in responsible positions have exerted an influence in favor of worldly customs, and entirely at variance with the Bible standard. They have done their part in bringing about the present state of worldliness and backsliding.

"God has been testing His people. He allowed the testimony concerning dress to become silent, that our sisters might follow their own inclination, and thus develop the real pride existing in their hearts. It was to prevent the present state of worldliness that the reform dress was recommended. Many scorned the idea that this dress was necessary to preserve them from following the fashions; but the Lord has permitted them to prove that pride was cherished in their hearts, and that this was just what they would do. It is not shown that they needed the restriction which the reform dress imposed." 4T 634-640

"These conditions led to the discontinuance of the "reform dress". Writing of this experience in 1883, Elder G.I. Butler commented:

"A point was reached where it became evident that the short dress which was designed to be a blessing to our people, became an actual hindrance to the cause, because of the unreasonable course of many among us concerning it. Sister White ceased to speak in its behalf, and did not wear it herself, and it soon ceased to be generally worn,' Supplement to Review and Herald, Aug. 14, 1883." Dress Reform Counsels of 1865, by W.A. Spicer.

## **Another Dress Presented**

The following is also taken from Testimony 30.

"If all our sisters would adopt a simple, unadorned dress of modest length, the uniformity would be far more pleasing to God, and would exert a more salutary influence on the world, than the diversity presented four years ago. As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented. It is free from needless trimmings, free from the looped-up, tied back over-skirts. It consists of a plain sacque or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color. The same attention should be given to the clothing of the limbs as with the short dress.

"Will my sisters accept this style of dress, and refuse to imitate the fashions that are devised by Satan, and continually changing? No one can tell what freak fashion will take next. Worldlings whose only care is, 'What shall we eat, and what shall we wear' should not be our criterion. 4T 640

A considerable amount of instruction and counsel is given in 4T 641-648. This will be taken up later in these lessons.

The exact length of this second dress was not given in inches, but it was to be longer than the "Reform Dress" advocated in 1865. However, it was to be "short enough to avoid the mud and filth of the streets."

Although this second dress was not to be made by an exact pattern, we may notice from the following comparisons that the same commendable features of the "Reform Dress" were carried out in it, except that it was not so convenient or hygienic especially when worn out of doors during rainy weather or when the dew was on the grass.

"Some have supposed that the skirt and sacque mentioned in Testimonies, Volume 4, page, 640, was the pattern that all should adopt. This is not so; but something as simple as this should, be used. No one precise style has been given me



as the exact rule to guide all in their dress." M.S. 167, 1897

"If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress." 1T 458, 459

## **The Reform Dress**

It was modest in that the neck was high, the sleeves covered the arms to the wrists, and the limbs were entirely concealed by long full pants.

It was hygienic.

Warm:-Limbs and arms were properly clothed.

Inexpensive but made of durable material. Hygienic except possibility for the long skirt.

Easily laundered or cleaned

Very convenient due to the short skirt.

Raised much prejudice.

This dress was discarded. Instructions given later not to introduce the short dress with the long pants unless we had the word of the Lord for it.

### The Second Dress

Made by no definite pattern

About ankle length

It was modest. The neck was high. The sleeves came down to the wrists. The limbs were entirely concealed by the long skirts and high-topped shoes.

Hygienic except possibility for the long skirt.

Warm:-Same attention was paid to clothing the arms and the limbs.

Inexpensive but made of durable material.

Easily laundered or cleaned

Not so convenient because of the longer skirt.

Raised less prejudice.

In Testimony 31 we read, "Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices." 5T 78.

"Oh, that all who believe present truth would be warned to seek the Lord. The thoughts of God's infinite mercy and of His matchless love should influence all to imitate His example. But this is not the case. Some of our sisters indulge too freely in a love for dress and display; they do not dress at all in harmony with our holy faith. This is true of Sister \_\_\_\_\_. The world should have a better example than this sister has given it. She should feel her God-given responsibility to cast the entire weight of her influence upon the side of Christ and seek to make those with whom she associates less worldly. She and Sister \_\_\_\_\_ would be of far greater advantage to the church if they would encourage plainness of dress in themselves and others. Those sisters who are dressmakers and who study the fashion plates frequently lead others in the church to do that which is displeasing to God by encouraging them to cut and trim their dresses in

imitation of the world. The efforts of these sisters to do good would be far more acceptable to God were there seen in their lives less dressing, less cheap, worldly talking, and less visiting; less complaining and murmuring against the ministers laboring for you, and more praying and reading of the Bible." 5T 130,131.

"Sisters, take that ten cents, that twenty cents, that dollar which you were about to spend for candies, for ruffles, or for ribbons, and donate it to God's cause. Many of our sisters earn good wages, but it is nearly all spent in gratifying their pride of dress." 5T 156.

In a message given at a Swiss conference in 1885 p. 122-24, Sister White gave the following: —

"Talk of the love and humility of Jesus; but do not encourage the brethren and sisters to engage in picking flaws in the dress, or appearance of one another. Some take a delight in this work: and when their minds are turned in this direction, they begin to feel that they must become church tinkers. They climb upon the judgment seat, and as soon as they see one of their brethren or sisters, they look to find something to criticize. This is one of the most effectual means of becoming narrow minded, and of dwarfing spiritual growth. God would have them step down from the judgment seat; for He has never placed them there....

"When the subject of dress is dwelt upon explicitly, there are some who feel all the burden over it that they ought to feel for a soul balancing between life and death. I once attended a meeting where this spirit existed. There was the most solemn interest that I ever saw. Seventy-five were baptized before the meeting closed. After speaking to the crowd in public, I labored for the youth privately, talking and praying with them as they came to my tent. Many were greatly blessed: but there was a company on the ground who had no burden. I could hear their idle conversation, their trifling laugh, while agonizing prayer was being offered for the unconverted. In the height of the interest, one of this number came to me and said that some were in trial because Sister White wore gold. Some time before, I had received a present of a little open-faced, gold watch. It was very ancient in appearance, and certainly never would have been worn for its beauty. I carried it because it was a good time keeper. But in order to avoid all occasion for any to stumble, I sold the watch, and I would recommend that others follow a similar course....

"All the religion many have is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meeting or to receive help herself, this woman stood back to criticize. On returning to the house one day, I found her searching my trunk to see if there was not some article of clothing in it that she could condemn. We shall ever have just such people to deal with in this world....

"There are few of my brethren and sisters who maintain plainness of dress as I do. My writings are pointed on this subject, but I do not carry it in the front.

"It is not to be made of greater importance than the solemn, testing truths for this time....We must present the principles of truth, and let them work upon the hearts of the people. We may pick the leaves from a tree as often as we please, but this will not cause the tree to die: the next season the leaves will come out again as thick as before. But strike the ax to the root of the tree, and not only will the leaves fall off of themselves,

but the tree will die, Those who accept the truth in the love of it, will die to the world, and will become meek and lowly in heart like their divine Lord. Just as soon as the heart is right, the dress, the conversation, the life, will be in harmony with the word of God.

In 1889 the matter of appropriate church attire was discussed in testimony 33. We are not giving it here as this matter will be taken up in another section of these lessons.

## **1892**

"Are we confessing Christ in our daily life? Do we confess Him in our dress, adorning ourselves in plain and modest apparel? Is our adorning that of the meek and quiet spirit which is of so great price in the sight of God? Are we seeking to advance the cause of the Master? Is the line of demarcation between you and the world distinct, or are you seeking to follow the fashions of this degenerate age? Is there no difference between you and the worldling? Does the same spirit work in you that works in the children of disobedience? If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts right across our natural inclinations. There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own." E.G. White, Review and Herald, May 10, 1892.

## **1891-1893**

Although the Bloomer costume was no longer being agitated by, thinking women of the world, other means of hygienic clothing were being considered at this time. Of this Helen Gilbert Ecob in her book "The Well Pressed Woman" notes the harmfulness of women's dress of the time to their health. She then says, "The Woman's Christian Temperance Union and other philanthropic associations give the subject an important place in their work.... Women's clubs have been organized, in various parts of the country, whose sole purpose is the promotion of physical culture and correct dress....

"The emancipation of women from the evils of conventional dress is no longer left to a few brave souls to fight single handed. The work has assumed definite proportions and taken on the dignity of organized effort. The National Council of Women of the United States, at a meeting in Washington in 1891 appointed a committee to consider the subject and devise a suitable costume. The intention of the Council is summed up in the following resolution framed by its Executive Committee...

"Resolved, that the National Council of Women of the United States, through its Committee on Dress, will continue to work toward the evolution of a comfortable dress for women, suitable for business hours, for shopping, for marketing, house work, walking, and other forms of exercise. The council neither recommends nor desires that this dress be a uniform...

"The committee acting for the national Council have given the subject careful study. Their report has been presented to and accepted by the Executive Board. They recommend the Syrian costume adopted by the English Society for Rational Dress, the short-skirted gown with leggings, and the new gymnastic suit as the basis of an every

day dress for business and work. With these as a basis individual taste may vary the details just as it varied the details of conventional dress." "The Well Dressed Woman" pp. 129-146.

The following illustrations give us an idea of the suggestions made by the council.

## 1897

Thus far we have not been able to find anything to the effect that the agitation of the dress question by the National Council of Women or the Women's Christian Temperance Union during the nineties had exerted any influence upon Seventh-day Adventist women or not. Nevertheless at about this time some conscientious sisters wanted to resume the first Reform Dress with the short skirt, and the long pants, which had been laid aside some time prior to 1881. Others may have thought that some kind of uniform would be desirable. Still others may have been burdened because our women were not making their dresses exactly like the sacque (jacket] and skirt that had been suggested by Sr. White after the original Reform Dress had been laid aside. What ever may have been the situation in 1897 we have the following from the Spirit of Prophecy

"We are not to feel it our duty to wear a pilgrim's dress of just such a color, just such a shape, but neat, modest apparel, that the Word of Inspiration teaches us we should wear. If our hearts are united with Christ's heart, we shall have a most intense desire to be clothed with His righteousness. Nothing will be put upon the person to attract attention, or create controversy." T.M. 130,131, Jan. 11, 1897

"In answer to the questions that have recently come to me In regard to resuming the reform dress, I would say that those who have been agitating this subject may be assured that they have not been inspired by the Spirit of God. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. The difficulties that we once had to meet are not to be brought in again. There must be no branching out now into singular forms of dress. New and strange things will continually arise, to lead God's people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line.

The advocacy of the old reform dress proved a battle at every step. With some there was no uniformity and taste in the preparation of the costume, and those who refused it caused dissension and discord. Thus the cause was dishonored. Because that which was given as a blessing was turned into a curse, the burden of advocating the reform dress was removed.

"There were some things that made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn nor the long, trailing skirts, sweeping up the filth of the streets. But in recent years a more sensible style of dresses has been adopted by the world, which does not embrace these objectionable features; and if our sisters wish to make their dresses after these models, simple and plain, the Lord will not be dishonored by their doing so.

"Some have supposed that the skirt and sacque mentioned in Testimonies, Volume 4, page 640 was the pattern that all should adopt. This is not so, but something

as simple as this should be used. No one precise style has been given me as the exact rule to guide all in their dress. Should our sisters think they must adopt a uniform style of dress, controversy would arise, and those whose minds should be wholly given to the work of the third angel's message, would spend their time making aggressive warfare on the outward dress, to the neglect of that inward piety, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"The dress question is not to "be our present truth. To create an issue on this point now would please the enemy. He would be delighted to have minds diverted to any subject by which he might create division of sentiment, and lead our people into controversy.

"I beg of our people to walk carefully and circumspect fully before God. Follow the customs in dress as far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety....

The working of the Spirit of God will show a change outwardly. Those who venture to disobey the plainest statements of Inspiration, will not heed any human efforts made to induce them to wear a plain, neat, unadorned, proper dress, that will not in any way make them odd or singular. They will continue to expose themselves by hanging out their colors to the world....

"Therefore I say to my sisters, enter into no controversy in regard to outward apparel, but be sure you have the inward adorning of a meek and quiet spirit. .. All who accept the truth show their true colors. Ye are a spectacle to the world, to angels, and to men. False prudence, mock modesty, may be shown by the outward apparel, while the heart is in great need of the inward adorning. Stand ever committed to the right."

E.G. White M.S. 167,1897.

"The dress of our people should be most simple. The skirt and sack I have mentioned may be used, not that just that pattern and nothing else should be established, but a simple style as was represented in that dress.

Some have supposed that the very pattern given was the pattern that all should adopt; this is not so, but something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress. " H.L. 119.

"Simple dress should be the word; try your talent, my sisters, in this essential reform. But I know, the very same objections, only much stronger, exist today as when the short dress was discarded. Let our sisters dress plainly, as many do, in having the dress of good material, durable, modest, appropriate for the ages and let not the dress question fill the mind."

## 1897

The following excerpts are taken from a letter •written by Sister White from Sunnyside, Cooranbong, NSW, July, 1897.

"The subject that has been placed before me for counsel is one that needs to be carefully considered. Our sisters whose minds are agitated upon the subject of again

resuming the reform dress, should be prayerfully cautious in every move they make....

"It may be that some are thirsting for distinction in some way. If they are thirsting for a battle with satanic agencies, let them be sure that they first have on every piece of the armor of God, If they have not, they will be surely worsted, and make for themselves grievous trials and disappointments which they are not-prepared to meet.

"God's tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. There is no need now for any special alteration in our dress. The plain, simple style of dress worn now, made in the most healthful way, demands no hoops, and no long trails, and is presentable anywhere; and these things should not come in to divert our minds : " the grand test which is to decide the eternal destiny of a world.—the commandments of God and the faith of Jesus....

"Our sisters may be assured that the Lord has not inspired, them to make a test of that which was once given as a blessing, but which was by many hated and despised as a curse.

"The reform dress which was once advocated, proved a battle at every step. Members of the church, refusing to adopt, this healthful style of dress, caused dissension and discord. With some there was no-uniformity or taste in the preparation of the dress, as it had been plainly set before them. This was food for talk. The result was that the objectionable feature, the pants, was left off. The burden of advocating the reform dress was removed, because that which was given as a blessing was turned into a curse.

"There were some things which made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn. The long dress skirts, trailing on the ground and sweeping up the filth of the streets, could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. The fashionable part may be discarded, and should be, by all who will read the word of God. The time spent in advocating the dress reform should be devoted to the study of the word of God.

"The dress of our people should be made most simple. The skirt and sacque I have mentioned, may be used,—not that just that pattern and nothing else should be established; but a simple style, as was represented in that dress.

"Some have supposed that the very pattern given was the pattern that all should adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress. But this I know, the very same objections, only much stronger, exist today as when the short dress was discarded. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress, Simple dresses should be worn. Try your talent, my sisters, in this essential reform....

"The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over the subject of dress. Let our sisters dress plainly, as many do, in having the dress of good material, durable, modest, appropriate for their age, and let not the dress question fill the mind....

"The Lord has not moved upon any of our sisters to adopt the reform dress. The difficulties that we once had to meet are not to be brought in again. There was so much resistance among our people that it was removed from them, It would then have proved a blessing. But there must be no new branching out into a singular form of dress....

"Let there be no tests manufactured now to absorb time and minds to bring in new reforms. We have now to face tremendous issues, and all the time and power of our thought are to be called to the living issues before us. I know that the voice raised to create something new in the matter of dress now, should be quenched....

"I beg of our people to walk carefully and circumspectfully before God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants, unless you have the word of the Lord for it.

"There are those who with all the light of the word of God will not obey His directions, They will follow their own tastes and do as they please. These give a wrong example to the youth, and to those who have newly come to the truth, who have made it a practice to copy every new style of dress in trimmings that take time and money, and there is little difference between their apparel and that of the worldling. Let our sisters conscientiously heed the word of God for them." Do not begin the work of reform for others until you do; for you will have no success; you cannot possibly change the heart. The working of the Spirit of God inwardly will show a change of dress outwardly.

"Those who venture to disobey the plainest statements of inspiration, will not hear and receive and act upon all the human efforts to bring these idolaters to a plain, unadorned, simple, neat, proper dress, that does not in any way make them odd or singular. They will continue to expose themselves by hanging out their colors to the world. To get up a different style of dress will not change the heart....

Nothing in the line of dress must divert the mind away from the truth. You are to bear witness for the truth for which you have the word of God as yea and Amen in Christ Jesus. A good conversation in Christ Jesus is a distinguishing contrast to the cheap chaffy talk of hats, of dress, of fashion, and of adorning the person....

"The conversation, the dress, the whole conduct, will be a visible expression of the grace, the love, the devotion, within.

"All who devote their time and thought and affections to dress, deny Christ. All who inconsiderately let flow a strain of idle, foolish words, jesting and joking, unkind, mocking words, deny Christ. Many who act a part in our Sabbath-schools as teachers need a decidedly changed experience before they will reveal Christ. They love self, and they interpose their love of self between the soul and Christ. Their outward apparel hangs out the sign of their service. Those who devote time and money to outward display, dishonor their Redeemer by misrepresenting Him to the world. They confess by their apparel that they are of the world. As the congregations assemble on the Sabbath, to say by this act that they worship God, many things in their apparel testify against them. Their influence denies the presence and peace and grace of Christ in the soul....1

## **1899**

"In answer to the questions that have recently come to me In regard to putting on a new style of called the reform dress, I would say that those who are agitating this subject have not been inspired by the Spirit of God. We are very near the great crisis. The Lord would have every action performed with an eye single to the glory of God. To create a new issue on the dress question would be the very thing that would please the enemy. There would be much talk, much burden for one another, because all do not dress exactly alike.

"The agitation on this subject is not demanded. Costs are not to be

manufactured. "We have a test for this time,—The Sabbath of the fourth commandment,— nothing is to be brought in to draw the mind and heart from the great work of preparation for this time. The dress question is not to be our present truth.

"Should our sisters think that they must adopt a certain style of dress, controversy would arise and minds which should be wholly given to the work of the third angels message, would spend their time making aggressive warfare on the outward dress.

"This zeal which would be regarded as an evidence of piety would only be an evidence of the want of true piety, of the ornament of a meek and quiet spirit, which in the sight of God is of great price.

"Our sisters should clothe themselves with modest apparel. They should dress with simplicity. Your hats and dresses need not the extra trimmings that are put upon them. You are to be clothed with modest apparel, with shamefacedness of sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Let our sisters dress plainly as many do, having the dress of good material, durable, modest, appropriate for the age, and let not the dress question fill the mind. " Extracts from a private letter written March 17, 1899.

Notice on the following pages how fast the fashions changed after 1900.

## **1926, 1927**

"The war on the short skirt and cigaret... Mrs. Henderson, who is the widow of a former Senator from Missouri, announces, according to news reports that her movement has the support of members of the Daughters of the American Revolution, the National Federation of Women's Clubs, the National Congress of Parents and Teachers and of a large group of Washington's leading society women. The movement., we read, is to be made international, and copies of the resolution setting forth the aims of she movement have been widely distributed in this country and abroad. It is recited that the best women of France and England, including, members of the British royal family, 'do not follow fashions of women's apparel not in good taste, quite regardless of fashions which are dictated by the underworld of Paris,' and skirts broader and of ankle length are suggested. Society women everywhere are called upon to 'band together to condemn such vulgar fashions of women's apparel that do not tend to cultivate innate modesty, good taste or good morals.' Women's dress is one of the large factors in immorality.8' Literary Digest, 1/16/26

"Hear the opinion of A. M. Hills as published in a weekly periodical....'We have lived nearly three quarters of a century, and we can say with some knowledge of the past; that never in modern times have fashions been so positively devilish or so slavishly followed as at the present; time. The women who dare to rise up and assert their true and noble womanhood, and refuse to be slaves to custom are in the painful minority. The women who are the contemptible devotees of fashion are an innumerable host.

"He goes on to say furthers: 'The woman who can study the pictures in the magazines at a news-stand and not be ashamed of her own sex is a marvel to every decent man. The intended and chief attraction of these pictures is the nudity of the women. One cannot ride in the public conveyances, or walk the city streets, or enter a public assembly, or visit the sanctuary to worship God without being confronted with the



same amazing spectacle, immodestly and indecently dressed women. We do not pretend that all these women are without good characters. That would be quite untrue. But the amazing thing is that pure mothers can dress themselves and their daughters so like the harlots of the streets that an ordinary mortal cannot see the difference. It all tends to make the business of harlotry respectable. It seems to us that nothing but a blind, insane servility to fashion can produce a result so wholly deplorable,<sup>111</sup> The Lincoln Star, 3/12/26,

"The present-day exposure by women of arms, shoulders, back, chest, stockinged legs to the knees, and the dress aping that of men, cannot be called modest dress, and is calling forth scathing comments from all quarters.

"The remarks of Lady Astor, the first woman member of the British Parliament, are very much to the point on this subject. She says: 'Too often immodest dressing is a heavy contributor to immorality. If more women realize this, they will give up the more alluring fashions, as thousands of men have given up drink for the same cause. Don't forget that fashions are often led by women whose livelihood depends on calling attention to their physical charms, and thousands of modest, high-minded women follow in their wake quite unconscious of what they are doing. Let us therefore look into this question of dress, and try at least to appear as decent and modest in our clothes as men.'

"Dr. Hibben, head of Princeton University, states: Everywhere there exists the same barbaric license in women's dress; women expose themselves shamelessly, and invite a familiarity which is shocking and repulsive.'

"The New South Wales president of the W.C.T.U., speaking at their annual convention, said: We deplore many of the new customs and habits that have crept into women's life, the too free manners, and the careless, immodest dress, the inelegant and slangy language,,. These are all signs of the times, but we dare not leave them unchallenged." Dr. M.M, Freeman in Review and Herald, 9/23/26,

"An editorial in the Los Angeles Times brings this decided testimony with reference to the influence of popular dress today upon the morals of men and women:

"It is deplorable that as the extremists (in dress) jump from extreme to extreme, the presumably decent women follow. They are slower to adopt the full measure of indecency, but each season finds them "conservatively" following at a respectful distance, so that the modes for decent women today were the extremes of indecency a few short seasons back.

"Unto Adam also and to his wife did the Lord God make coats of skins. Gen. 3:21....

"We read that after Adam and Eve had sinned and were under the control of the enemy of all right-doing, they sewed fig leaves together, and made themselves aprons (things to gird about. Margin).

"Before sin entered into the heart, man was clothed with a covering of beautiful soft light, such as the angels wear. So long as they continued to live in obedience to God, this robe of light and glory enshrouded them. But when sin entered, the glory departed.

"When God placed enmity in the heart of the human family against sin and the sinners were reinstated in divine favor, He did not accept them in the unfit clothing designed by the enemy of all purity and holiness....

"Is it not significant that, the Bible tells that God Himself made garments, for the converted man and his wife?

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. Gen. 3:21.

"The two types of dress are easily recognizable. Their distinguishing characteristics are the same today as they were four thousand years ago, One clothes the body; the other does not properly cover either the upper or the lower part of the body.11 Mrs. Marion E. Cady in Review and Herald, 10/6/2

"The adoption of fads and extreme fashions in either men's or women's dress indicates a lack of attention to serious matters, and creates in all thoughtful observers a suspicion of the ability and worth of the wearer. The jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness. In the same case is the exhibition of brilliant and flashy colors. A sincere mind will not seek the camouflage of the showy dress....

"Let our young women consider themselves well dressed only when the demands of modesty are met. The dress should be in material and form as to allow no suggestion of sex lure. Extremely short sleeves, low necks, and skirts that do not fall well below the knees fail to accord with the Christian standard of modesty and refinement. Such attire reveals its inadequacy in the nervous self-consciousness of unsophisticated wearers. Beauty as well as virtue requires adherence to the fullest conservatism in these particulars.

"As a matter of health as well as of beauty and utility, low heeled shoes should be worn. High heels, by throwing the body off balance, cause strain which often result in serious physical disorders; while it takes a distorted sense of beauty to find any grace either in the shoe or in the posture and walk of the wearer.

"The head is .the seat of intelligence and should give evidence of it. The soul is expressed in the face; ,the elements of beauty lie not so much in feature and color as in the expression of' intelligence and benevolence. Let the mind and the soul be cultivated, and the face will be beautiful. The use of rouge, lipstick, and similar cosmetics is always false and usually disfiguring; their use we sincerely discourage. The hair should be neatly but not elaborately dressed. Allowing it to remain in its natural unshorn state enhances women's charm of femininity and show a becoming sense of her distinction from man. The hats worn should be conservative in style and color, and should be without striking ornamentation. In all matters of dress and physical appearance, here should be wide distinction preserved between men and women." Standards of Christian Living, General Conference Committee, 1927, p. 15, 16

## **1928, 1929**

The love of dress endangers the morals, and makes women the opposite of the Christian lady, characterized by modesty and sobriety. Showy, extravagant (and we might add meager) dress too often encourages lust in the heart of the wearer, and awakens' base passions in the heart of the beholder, God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel, stifles the desire to do good,' 4T645

"Only the judgment day will reveal the evil brought about by women in exposing

parts of the body which God intended should be more fully clothed.

"Neither men nor women alone invent the styles of dress. It is generally bad enough to be informed the fashions start in Paris. But we are informed that the devil invents these many and changing styles of dress.

"Satan is constantly devising some new style of dress...,and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. 4T 634

And we are further told in the Spirit of Prophecy:

"Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion." 4T 635

"And then is mentioned a style 'Which frequently caused indecent exposure of the person. 4T 635 I know of no possible fashion ever invented heretofore which exposes the person so indecently as the present style adopted by thousands of our Adventist sisters. No one can sit facing a company of women without being confronted with a show of bare arms, legs, and underwear. It is a shame to women, I say it at the risk of the caustic criticism of some, or of the oft-repeated statement that men are impure or they would not speak of such things, since a text says To the pure all things are pure," But the Bible nowhere teaches that immodesty or impurity is ever pure or modest. Many of the purest men and most godly in all denominations condemn the present short dress." -J.E. Fulton in Review & Herald, 6/21/28.

Three months later more admonition was given us in the Review and Herald by the above author.

"The testimony of the Chicago Juvenile Protective Association is as follows;

"Dress causes the downfall of the majority of girls who go astray.

"Another authority says, "The bared arms, the "Peek-a-boo front," and decolate waist, exposing the charms sacred to womanhood, appeal directly to man's sexual instinct, In consequence many men are weakened in moral restraint, and led into low ideals of womanhood.' Knowingly to exert such influence is declared by Professor Gregory to be downright immorality, It is evident from the importance of man's higher nature, that the one who attempts to weaken the moral and religious restraints which keep men from moral evil, is guilty of a most atrocious vice; and is one of the worst enemies of mankind.

"The susceptibility of men to the influence of enticingly attired women appears in the testimony of Prof. T.W. Shannon- AM

"I have lived a continent life....As a husband and father, educator, and minister, I pledge my honor that the greatest trials, the sorest temptations, I have ever met have come from improperly dressed women,"

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented,....

"Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion. Among these pernicious fashions were large hoops, which frequently caused indecent, exposures of the person. 4T 634, 635

"And does not the present style of short skirts do the same? It surely does." - Elder J.E.Fulton in Review and Herald, 9/6/28

Three months after this article appeared in the Review and Herald"

"This editorial note from a recent issue of the Washington DC Herald -should be

pondered by fathers, mothers and young girls everywhere;  
1928, 1929

"Fathers and mothers of young girls should be interested in the fact that among all crimes the greatest increase has been crimes against women.

"There can be no doubt that increase in such vicious and dangerous crime is stimulated by the modern women's fashions, skirts short and tight, etc. They may not be immodest, but they are in some cases DANGEROUS.'

"We cannot agree with the 'may not be' of this note; whatever in dress or conduct tend to inflame passion is immodest per se, however pure may be the thought of the wearer or actor. Review and Herald — 12/6/28.

## **The God of Fashion**

"Fashion rules the world: and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor if they do not follow in her wake at any cost, even the sacrifice of life itself, Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly, and blind zeal of the worshipers at Fashion's throne." 4T 634

"Fashion is a mistress that rules with an iron hand, In very many homes the strength and time and attention of parents and children are absorbed in meeting her demands. The rich are ambitious to outdo one another in conforming to her ever varying styles; the middle and poorer classes strive to approach the standard set by those supposed to be above them. Where the means or strength is limited, and the ambition for gentility is great, the burden becomes almost insupportable." Ed, 246.

## **Woman's Special Sin**

"Pride and extravagance in dress is a sin to which woman is especially prone, Hence the injunction of the apostle relates directly to her. 'In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.'" Messages 355-

"Women of fashion are worthless for all the good ends of human life. They possess but little force of character, have but little moral will or physical energy. Their highest aim is to be admired. They die prematurely, and are not missed, for they have blessed no one. 2T 530

"Those who worship at fashion's altar have but little force of character and but little physical energy. They live for no great purpose, and their lives accomplish no worthy end, We meet everywhere women whose whole mind and heart are absorbed in their love of dress and display. The soul of womanhood is dwarfed and belittled, and her thoughts are centered upon her poor, despicable self. As a fashionably dressed young lady was passing several gentlemen on the street, one of them made some inquires in regard to her. The answer was: She makes a pretty ornament in her father's house, but otherwise she is of no use. It is deplorable that those who profess to be Christ's disciples should think it a fine thing to imitate the dress and manners of these useless

ornaments." 4T 644

### **Vanity in the Church**

"Whose adorning, let it not be that outward adorning of plaiting the 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 quiet spirit, which is in the sight of God of great price.'

"Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which requires modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same,—departure from the teachings of the gospel leads to the adoption of the fashion, customs, and principles of the world. Vital godliness gives place to dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the Sacred Word, Through successive generations, this course, has been pursued. One after another, different denominations have risen and, yielding their simplicity, have lost, in a great measure, their early power.

"As we see the love of fashion and display among those who profess to believe present truth, we sadly ask, will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own.

"How can one that has ever tasted the love of Christ be satisfied with the frivolities of fashion? My heart is pained to see those who profess to be followers of the meek and lowly Saviour, so eagerly seeking to conform to the world's standard of dress. Notwithstanding their profession of godliness, they can hardly be distinguished from the unbelievers. Messages 354, 355

"Christ is ashamed of his professed followers. Wherein do we bear any resemblance to Him? Wherein does our dress conform to the Bible requirements? The fact that worldliness and pride bear almost universal sway, is no excuse for one Christian to do as others do. God has said, 'Thou shalt not follow a multitude to do evil. 4T 647

### **Means and Time Devoted to Fashion**

"I saw that some professed Sabbath-keepers spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body." 1T 134

Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. Messages, 359

"With many it matters not how becoming, or even beautiful, a garment may be, let the fashions change, and it must be remade or cast aside, The members of the household are doomed to ceaseless toil. There is no time for training the children, no time for prayer or Bible study, no time for helping the little ones to become acquainted with God through His works." Ed. 246.

"Why will our sisters rob God of the service due Him, and rob His treasury of money which they should give to His cause, to serve the fashions of this age? The first and best thoughts are given to dress; time is squandered, and money wasted. The culture of the mind and heart is neglected. The character is considered of less importance than the dress. The ornament of a meek and quiet spirit is of infinite value; and it is the wickedest of folly to waste in frivolous pursuits our opportunities to secure this precious adorning of the soul,

"Sisters, we may do a noble work for God if we will. Woman does not know her power, God did not intend that her capabilities should be all absorbed in questioning. What shall I eat? what shall I drink? and wherewithall shall I be clothed? There is a higher purpose for women, a grander destiny. She should develop and cultivate her powers for God can employ them in the great work of Saving souls from eternal ruin." 4T 642.

"While you are devoting precious time to the study of dress, the inward adorning is neglected; there is no growth in grace. Instead of becoming more heavenly minded, you are becoming more and more earthly-minded." 4T 647

### **Time and Children Sacrificed to Fashion**

Mothers will spend hours over needless work upon their own dresses and those of their children, to fit them for display, and will then plead that they cannot find time to read up and obtain the information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. In order to be in accordance with fashion and customs, many parents have sacrificed the health and lives of their children. 3T 136

"Many a mother spends hours and even days in needless work merely for displays and yet has no time to obtain the information necessary that she may preserve the health of her children. She trusts their bodies to the doctor, and their souls to the minister, that she may go on undisturbed in her worship of fashion. To become acquainted with the wonderful mechanism of the human frame, to understand the dependence of one organ upon another for the healthful action of all, is a work in which she has no interest. Of the mutual influence of mind and body, she knows little. The mind itself, that wonderful endowment which allies the finite with the infinite, she does not understand. F.E. 59.

### **Education Sacrificed to God of Fashion**

"The love of display produces extravagance,, and in many young people kills the aspiration for a nobler life. Instead of seeking an education, they early engage in some occupation to earn money for indulging the passion for dress. And through this passion many a young girl is beguiled to ruin" Ed. 247

"I saw that Satan, through his temptations, is instituting ever-changing fashions and attractive parties and amusements, that mothers may be led to devote their God-given probationary time to frivolous matters, so that they can have but little opportunity to educate and properly train their children" 3T 564

"Satan invented the fashions in order to keep the minds of women so engrossed

with the subject of dress that they could think of but little else." 4T 649

#### Physical and Moral Health Sacrificed to the God of Fashion

"There is a growing disposition to sacrifice health and the favor of God upon the altar of ever-changing, never satisfying fashions. 4T 638

"Satan is constantly devising some new style of that shall prove an injury to physical and moral health and he exults, when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers, and other terrible diseases, are among the evils resulting from fashionable dress. " 4T 634, 635

"Our people have been steadily retrograding in the work of reform. Wisdom and judgment have seemed paralyzed. Selfishness and love of display have been corrupting the heart and deteriorating the character." 4T 638

"Many a mother with throbbing nerves and trembling fingers toils far into the night to add to her children's clothing ornamentation that contributes nothing to healthfulness, comfort or real beauty. For the sake of fashion she sacrifices health and that calmness of spirit so essential to the right guidance of her children." M.H. 290

### **Purity Sacrificed to the God of Fashion**

"Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie, Deception, fraud, is their daily practice for they wish to appear that which they are not.

"Nobility of soul, gentleness, generosity are bartered away to gratify the lust- after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire." Messages 353°

"Were it not for fashion these thus immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin! God will not pity those who will be slaves to fashion. 1T 277, 278

"The love of dress endangers the morals and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel stifles the desire to do good. 4T 645

### **Benevolence Stifled**

"Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to

God. 4T 630, 631

"When we see them using God's time and money in needless display of dress, we cannot but warn them that they are breaking not only the first four, but the last six commandments. They do not make God the supreme object of their worship, neither do they love their neighbor as themselves." 4T 632.

"The more means persons spend in dress, the less they can have to feed the hungry. and clothe the naked; and the streams of beneficence, which should be constantly flowing are dried up. Every dollar saved by denying one's self of useless ornaments, may be given to the needy, or may be placed in the Lord's treasury to sustain the gospel, to send missionaries to foreign countries, to multiply publications to carry rays of light to souls in the darkness of error. Every dollar used unnecessarily deprives the spender of a precious opportunity to do good.

"My sister, how much time have you spent on needless trimming,—time for which you must render an account to God? How much money expended to please your fancy, and win the admiration of hearts as vain as your own? It was God's money. How much good you might have done with it. And what a loss have you sustained in this life, and in the future, immortal life, by not doing this. Every soul will be judged according to the deeds done in the body. God reads purposes and motives. Every work and every secret thing is open to His all-seeing eye. No thought, word, or action escapes His notice. He knows whether we love and glorify Him or please and exalt ourselves. He knows whether we set our affections upon things above, where Christ sitteth at the right hand of God, or upon things earthly, sensual, and devilish.

"When you place a useless or extravagant article of clothing upon your person, you are withholding from the naked. When you spread your tables with a needless variety of costly food, you are neglecting to feed the hungry. How stands your record, professed Christian? Do not, I beseech you, lay out in foolish and hurtful indulgences that which should be given to the poor. Let us not clothe ourselves with costly apparel, but, like women professing godliness, with good works. Let not the cry of the widow and the fatherless go up to Heaven against us. Let not the blood of souls be found on our garments. Let not precious probationary time be squandered in cherishing pride of heart. Are there no poor to be visited? no dim eyes for whom you can read the word of God? no desponding, discouraged ones that need your words of comfort and your prayers?

"As God has prospered you, has not the indulgence of pride and vanity been steadily increasing? While you are devoting precious time to the study of dress, the inward adorning is neglected; there is no growth in grace. Instead of becoming more heavenly minded, you are becoming more and more earthly-minded. Foolish and hurtful lusts, groveling appetites, becloud your sense of sacred things. Why will not every one who professes to love Jesus flee from these soul-destroying indulgences. The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase. Why will not Christians be true to their high profession." 4T 645-647

"My sisters, if you would bring your manner of dressing into conformity with the rules given in the Bible, you would have an abundance with which to help your poorer sisters, You would have not only means, but time. Often this is most needed. There are many whom you might help with your suggestions, your tact and skill. Show them how to dress simply and yet tastefully. Many a woman remains away from the house of God



because her shabby, ill-fitting garments are in such striking contrast to the dress of others. Many a sensitive spirit cherishes a sense of bitter humiliation and injustice because of this contrast, And because of it many are led to doubt the reality of religion and to harden their hearts against the gospel. M.H. 207.

"In eating, dressing, and in the furnishing of our school building, we want to preserve the simplicity of true godliness. Many will deny themselves and sacrifice much in order to contribute toward making the missionary work a success, and should they see this means expended upon the finest linen, and the most expensive furniture or articles for the table, it would have a most unfortunate influence upon these brethren and sisters." T.M. 179

"Self-denial in dress is a part of our Christian duty." 3T 366.

### **The Poor Bow to the God of Fashion**

"Many a poor girl, for the sake of a stylish gown, has deprived herself of warm underwear, and paid the penalty with her life. Many another, coveting the display and elegance of the rich, has been enticed into paths of dishonesty and shame. Many a home is deprived of comforts, many a man is driven to embezzlement or bankruptcy, to satisfy the extravagant demands of the wife or children." M.H, 290

"The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference frequently causes a feeling of embarrassment on the part of the poor. Some try to imitate their more wealthy sisters, and frill and ruffle and trim goods of an inferior quality, so as to approach as nearly as possible to them in dress, Poor girls, receiving but two dollars a week for their work, will expend every cent to dress like others who are not obliged to earn their own living. These youth have nothing to put into the treasury of God. And their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for improvement of the mind, for the study of God's word, for secret prayer, or for the prayer meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To accomplish this end, physical, mental, and moral health is sacrificed. Happiness and the favor of God are laid upon the altar of fashion."

"In many a home the family resources are overtaxed. The father, unable to supply the demands of the mother and children, is tempted to dishonesty, and again dishonor and ruin are the result." Ed. 247

### **A Cause of Backsliding**

"Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce the cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. Fashion is deteriorating the intellect and eating out the spirituality of our people." 4T 647

"As soon as any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon. God ceases to acknowledge them as His

children. 1T 137

### **Vanity in Our Schools**

"Love of dress and devotion to fashion, are among the teacher's most formidable rivals and most effective hindrances. " Ed. 246

### **Effect of Church Members on Each Other**

"The power of example is great. Sister A ventures to wear small hoops. Sister B says: It is no worse for me to wear hoops than for Sister A, and she wears them a little larger. Sister C imitates the example of Sisters A and B but all contend that their hoops are small.

"Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met: 'Why, mother, Sisters A B, and C wear hoops; if it is wicked for me it is for them.' What can this conscientious parent say? They should set a right example before their children, and although the example of professed followers of Christ, causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents," 1T 278, 279.

"As we bear testimony against pride and following the fashions of the world, we are met with excuses of self-justification. Some urge the example of others. Such a sister wears hoops; if it is wrong for me to wear them, it is wrong for her. Children urge the example of other children, whose parents are Sabbath-keepers. Bro. A is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak; they must render an account to God for their example, I am often asked: 'What do you think of hoops? I reply: I have given you the light which has been given me. I was shown that hoops are a shame, and that we should not give the least countenance to a fashion carried to such, ridiculous lengths.'" 1T 276.

### **Effect of Church Members on Each Other**

"I saw that the wives of the ministers should help their husbands in their labors and be exact and careful what influence they exert, for they are watched, and more is expected of them than of others. Their dress should be an example." 1T 139.

"Many will not attend the services of God upon the Sabbath, because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden path themselves, they lead others in the same way of disobedience and backsliding." 4T 631

"Many dress like the world, in order to have an influence over unbelievers; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the

actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus. If any wish to have their influence tell in favor of truth, let them live out their profession, and thus imitate the humble Pattern." 4T 633, 634

"It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. There is no excuse for us except the perversity of our own hearts. We do not extend our influence by such a course. It is so inconsistent with our faith that it makes us ridiculous in the sight of worldlings." 4T 641

"Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. The doctrine preached seemed clear and harmonious, and the hearers felt that a heavy cross must be lifted by them in taking the truth. When these persons have seen our sisters making so much display in dress, they have said, 'This people dress fully as much as we do. They cannot really believe what they profess; and, after all, they must be deceived. If they really thought that Christ was soon coming, and the case of every soul was to be decided for eternal life or death, they could not devote time and money to dress according to the existing fashions. How little those professedly believing sisters know of the sermon their dress was preaching'!

"Our words, our actions and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide there can be no wrong in such a course. 4T 641

### **Influence of Mothers on their Children**

"Mothers set the example of pride for their children, and, by so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop. I saw, parents, that it is easier for you to teach your children a lesson of pride, than a lesson of humility. Satan and his angels stand right by your side to make the act of yours, or the word that you speak to them, effectual to encourage them to dress, and in their pride to mingle with society that is not holy. O parents, you plant in your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, You will find it a hard thing. It is impossible for you to do this. You may deny them things that would gratify their pride, yet it still lives in the heart, longing to be satisfied; and nothing can kill this pride but the quick and powerful Spirit of God." 1T 134

"But the greatest evil is the influence upon the children and youth. Almost as soon as they come into the world, they are subjected to fashions demands. Little children hear more of dress than of their salvation. They see their mothers more earnestly consulting the fashion plates than the Bible. More visits are made to the dry-goods dealer and the milliner than to the church. The outward display of dress is made of greater consequence than the adornment of the character. Sharp reprimands are called forth for soiling the fine clothing, and the mind becomes peevish and irritable

under constant restraint.

"A deformed character does not disturb the mother so much as a soiled dress. The child hears more of dress than of virtue; for the mother is more familiar with fashion than with her Saviour. Her example too often surrounds the young with a poisonous atmosphere. Vice, disguised in fashion's garb, intrudes itself among the children." 4T 643

### **Duty of Those in Authority in Regard to Vanity in the Church**

"We see steadily gaining ground in the church an evil which the word of God condemns. What is the duty of those in authority in regard to this matter? Will the influence of the church be what it should be, while many of its members obey the dictates of fashions, rather than the clearly expressed will of God? How can we expect the presence and aid of the Holy Spirit while we suffer these things to exist among us? Can we remain silent while the teachings of Christ are set aside by His professed followers? These things bring grief and perplexity to those who have the oversight of the church of God. Will not my Christian sisters themselves reflect candidly and prayerfully upon this subject? Will they not seek to be guided by the word of God?" Messages 355, 356

"I have been shown that our church rules are very deficient. All exhibitions of pride in dress which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it may be regarded as proof that the heart is in no way assimilated to Christ. Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God.

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized." 4T 647, 648

### **New Converts and Fashion**

"One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress." 6T 96.

Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ. They have not been created anew in Christ Jesus, unto purification, and holiness." C.H. 102.

### **A Clear Distinction Between the World and the Israel of God**

"The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God must be more plain, or the curse which

falls upon worldlings will fall on God's professed people»" 1T 189

"As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to fashions, customs, practices, and maxims of the world, Worldly influences like the waves of the sea beat against the followers of Christ to sweep their, away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. 'By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of distinction decidedly apparent.

"There are many in the church which at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize His followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, strait-laced extremists." F.E. 288

## **Something Better**

"Something Better" is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better....Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One "Altogether lovely." Ed 296, 297

!The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understand that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comliness can be compared with the flowers of the field. MYP 353

## **When Shall We Change**

"Some have said, 'After I wear out this dress I will make the next plainer.' Now if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in preparing your dress according to the fashion. Would it not be praiseworthy to manifest at least equal earnestness to make it conform to the Bible standard? Precious, God-given time and means were used in fashion those garments; and now what are you willing to sacrifice

to correct the wrong example you have been giving to others. 4T 640, 641

"Those who are unable to buy new cloth must do the best they can to exercise taste and ingenuity in fixing over old garments, making them new again....Old garments may be cut after a correct pattern and arranged tastefully, and appear like new." 1T 522

### **Going to the Other Extreme**

"While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth." CH 102

"There should be no carelessness in dress, For Christ's, sake, whose witnesses we are, we should seek to make the best of our appearance." 6T 96

"We should seek not to disgust unbelievers by carelessness and slackness in our apparel, but should dress modestly, with reference to health and neatness, that our dress may commend itself to the judgment of candid minds." 2T 66 „

"God is displeased with disorder, slackness and a lack of thoroughness in anyone," 2T 298,

"We should not by any means encourage carelessness in dress. Let the attire be appropriate and becoming. Though only a ten cent calico, it should be kept neat and clean." HL par. 529

"While the visions have reproved pride and imitating the fashions of the world, they have also reproved those who were careless in regard to their apparel, and lacked cleanliness of person and dress." 1T 275

### **Unnecessary Oddity**

"Christians should not take pains to make themselves a gazing-stock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out- of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the, Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word.... They should humbly pursue a straightforward course, irrespective of applause or censure, and should cling to the right, because of its own merits.1T 458

"If we have a neat, plain, modest, and comfortable plan of 'dress, and worldlings choose to dress as we do, shall we change this mode of dress in order to be different from the world? No we should not be odd or singular in our dress for the sake of differing from the world." 1T 424

"I should ever bear in mind that I must be an example and therefore must not run into this or that fashion, but pursue an even and independent course and not be driven to extremes in regard to dress." 1T 425

## **The Dress an Index to the Heart**

"The outside appearance is an index to the heart." 1T 136.

"A person's character is judged by his style of dress." Ed. 248

"We judge of a person's character by the style of dress worn." H.L., par. 528.

"Let the carnal heart be changed, and it will not be such drudgery, ye cold hearted professors, to serve God. All that love of dress and pride of appearance will be gone. . . There will be no place for outward adornment in the sanctified heart . . . ." 1T 162

"Subdue the carnal mind, reform the life, and the poor mortal frame will not be so idolized. If the heart is reformed it will be seen in the outward appearance." 1T 162.

"When the exterior is hung with ribbons, collars, and needless things, it plainly shows that the love for all this is in the heart; unless such persons are cleansed from their corruption, they can never see God." 1T 136.

"When their hearts are affected by the truth, it will cause a death to the world, and they will lay aside the ribbons, laces and collars; and if they are dead, the laugh, the jeer, and the scorn of unbelievers will not move them." 1T 136.

This does not refer to simple collars . See note in 1T 136.

## **Good Taste**

"Good taste in clothes starts with simplicity, proceeds to becomingness, and culminates in appropriateness for the occasion. No matter how beautiful any article of clothing may be, unless it is functional and right for the specific purpose and time it is worn, it is not in good taste. Loud, flashy colors, poor fabrics and workmanship, and inharmonious combinations all contribute to bad taste.

"Simplicity should border on plainness, but with the distinction that is achieved by perfect fit, beautiful line, fine tailoring, and complete suitability to the figure type. Absence of ornamentation helps to bring out the beauty of the fabric and cut; badly designed clothes are often betrayed by the surplus of trimming used in an attempt to conceal the inferior workmanship. But it is possible to find inexpensive dresses of good line and fabric which have been 'decorated' to catch those who dote on fancy extras. Your keen eye will help you to find the basic good style underneath all this. By removing the bows, flowers, or whatnots, you may have address that will look as expensive as a higher priced dress with addition of a choice accessory.

"Your clothes, and that includes ever detail, should be the perfect background for your personality. They should add confidence to your manner, assurance and poise to your bearing. This is not vanity; it is merely the realization that your clothes are as impeccable as your deportment." Veronica Dengel from *The Beauty Book*, p. 366, 387

"Emily Post in her book *Etiquette*, speaks of the "Dressed to the minute women who, like sheep exactly, follow every turn of latest fashion blindly and without the slightest sense of distance or direction. As each new season's fashion is defined, all the sheep run and dress themselves in a replica of the other; their own types and personalities have nothing to do with the case. Fashion says: 'Wear a three cornered handkerchief instead of a bodice' or 'Wear bolstercase snugness,' or 'culottes' and daughter-, mother, grandmother, and all the neighbors wear the same....Utility,

becomingness, suitability, beauty are of no importance. Fashion is followed to the letter—therefore they fancy, poor sheep, they are the last word in smartness."

#### Definitions of Taste

Taste:—The faculty of discerning beauty, order, fitness, harmony, proportion, symmetry, or whatever constitutes excellence, particularly in the fine arts.

Taste:--Discernment with respect to what is pleasing or consistent.

Taste:—In accordance with good usage.

Fitness:--The state of being suitable, proper, appropriate, becoming,—suitable by nature or by art; suited by character, qualities.

"In your dress, in your house, in all things manifest taste and order." 2T 66.

"The influence of believers would be tenfold greater if men and women who accept the truth who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order and good taste in their dress. Our God is a God of order, and He is not in any degree pleased with distraction, with filthiness, or sin." MYP, 350.

"The mother's dress should be simple but neat and tasty." C.H. 103

"When we loose taste for order and neatness in dress we virtually leave the truth." M.Y.P. 353

"A fantastic taste in putting on different colors, is bad." H.L., par. 530.

"Taste should be manifested as to colors.... modest colors should be sought for." H.L., par. 530.

"Do not disgrace it (the reform dress) with a want on your part, of neatness, cleanliness, taste, order."

"Some have a calico dress with pants cut after their own fashioning, not after 'the pattern' without starch or stiffening to give them form, and clinging close to the limbs. There is certainly nothing in these-dresses manifesting taste or order." 1T 521,522

"Those who adopt the short dress should manifest taste in the selection of colors." 1T 522.

"Old garments may be cut, after a correct pattern, and arranged tastefully, and appear like new." 1T 522.

"This style of dress is unpopular, and for this ' reason, neatness and taste should be exercised by those who adopt it.'1T 522.

"I beg of you, sisters, not to form your patterns after your own particular ideas. While there are correct patterns and good taste, there are also incorrect patterns and bad taste." 1T 523-

"Those who make themselves peculiar by adopting this dress should not think for a moment that it is unnecessary to show order, taste, and neatness." 1T 523.

"I would advise those who prepare for themselves a short dress, for working purposes to manifest taste and neatness in getting it up . Have it arranged in order to fit the form nicely." 1T 464

"Some wives and mothers seem to think it is no matter how they look when about their work and when they are seen only by their husbands and children; but they are very particular to dress in taste for the eyes of those who have no special claims upon them." 1T 464



"Others wore the skirt very long, so that only about an inch of the pants could be seen, thus making the dress ill proportioned and out of taste." 4T 637.

"Order and cleanliness is the law of Heaven; and in order to come into harmony with the divine arrangement it is our duty to be neat and tasty." 4T 142

## **Grace and Natural Beauty**

"The Redeemer of the world has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, and to the lily reposing in its spotless purity upon the bosom of the lake, and said, 'Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.' Here he shows that not withstanding persons may have great care, and may toil with weariness to make themselves objects of admiration by their outward decoration, all their artificial adornments, which they value so highly, will not bear comparison with the simple flowers of the field for natural loveliness." 3T 375

## **Grace and Beauty of Simplicity**

"The dress should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty." M.H. 288,289.

"How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field." M.Y.P. 353

"We should educate the youth to simplicity of dress, plainness with neatness." T.M. 180.

"The impression is too frequently left upon minds that religion is degrading, and that it is a condescension for sinners to accept of the Bible standard as their rule of life. They think that its requirements are unrefined, and that, in accepting it, they must relinquish all their tastes for, and enjoyment of that which is beautiful, and instead must accept of humiliation and degradation. Satan never fastens a greater deception upon minds than this. The pure religion of Jesus requires of its followers the simplicity of natural beauty, and the polish of natural refinement and elevated purity, rather than the artificial and false." 3T 374,375.

"Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment. You may show to all that, in comparison with eternal things, you place a proper estimate upon the things of this life." 3T 376

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with the atmosphere of sacred reserve which will be to her a shield from a thousand perils." Ed. 248

'Simplicity of dress will make a sensible woman appear to the best advantage, We judge of a person's character by the style of dress worn. Gaudy apparel airplays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a

cultivated middle, will be revealed in the choice of simple and appropriate attire." H.L., par. 528.

"God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord." 4T 629,630.

### **Symmetry, Harmony and Proportion**

"Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the author of all beauty, and only as we conform to His ideal shall we approach the standard of true beauty." M.H., p. 292.

"Physical loveliness consists in symmetry—the harmonious proportion of parts." H.L. par. 537-

### **Neatness and Order**

"God would be pleased to see: our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord." 4T 630.

"We do not discourage neatness in dress. Correct taste is not to be despised or condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth." M.Y.P. 353

In the school home, "The young should be encouraged to form correct habits of dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended." 6T 170

Order: — Regular arrangement; any methodical or established succession or harmonious relation; right arrangement; a normal, correct or fit condition; such as the house in order — everything in its place.

Neat: — Free from that which soils, defiles, or disorders; clean; tidy, free from what is unbecoming, inappropriate, or tawdry; simple and becoming; pleasing with simplicity; tasteful; trim; chaste.

### **Cleanliness and Order**

"Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and every thing in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes." C.H.101,102.

"Order and cleanliness is the law of heaven." 4T 142

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today His people are to honor Him by habits of scrupulous neatness and purity. " C.H. 102.

"Christians will be judged by the fruit they bear. The true child of God will be neat and clean." H.L. 529.

"Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. 'Ye are the temple of God.... If any man defile the temple of God, him shall God destroy.'" M.H. 288.

Tidy: — Arranged in good order, appropriate, kept in proper and becoming neatness, or habitually keeping things so .

## **Economical**

"To teach children habits of order it will take some time each day....See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see His children with unclean bodies and ragged garments." CH 103

"Teach the children to care for their clothing. Each child should have a place of his own, to care for his clothes. Few parents are so poor that they cannot afford to provide for this purpose a large box, which may be fitted with shelves and tastefully covered," CH, 103

"I believe Sabbath-keepers should dress plainly and study economy in dress." 1T 252

## **Durability and Good Quality**

"But our clothing while modest and simple, should be of good quality, of becoming colors and suited for service. It should be chosen for durability rather than display." MH 288.

"Our dress may be of good quality, made up with plainness and simplicity, for durability rather than for display." HL 531

"I believe it to be my duty to wear durable clothing, to dress neatly and orderly, and suit my own taste if it does not disagree with the word of God." 1T 252.

"We should dress neatly and tastefully, but, my sisters, when you are buying and making your own and your children's clothing, think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material, and have it carefully made. This is economy, But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause." CS 301.

## **Comfortable and Convenient**

"In dress we should seek that which is simple, comfortable, convenient, and appropriate." HL, par 524

When Convenience is to be Sacrificed

We may plead that some questionable attire could be worn because it is so convenient.

"It is the duty of every child of God to inquire, 'Wherin am I separate from the world?' Let us suffer a little inconvenience and be on the safe side." 1T 278

### **Well Fitted**

"Mothers, make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat, and well fitting." C.H. 102,103,

In speaking to mothers about everyday attire, we are told, "Have it arranged in order, to fit the form nicely....It is more gratifying to their husbands and children to see them in a becoming, well-fitting attire" 1T 464

### **Attractive**

"The young should be encouraged to form correct habits in dress that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended." 6T 170.

"While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. C.H. 102.

"For Christ's sake whose representatives we are we should make the best of our appearance." 6T 96

### **Appropriate and Becoming Attire**

"At the same time the young should be taught to recognize the lesson of nature, 'He hath made everything beautiful in its time.' In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming." Ed. 248

Appropriate for Your Age

"It is always right to be neat and to be clad appropriately in a manner becoming to your age and station in life." 4T 142

Appropriate for the Age We Live In

"Let our sisters dress plainly as many do, in having the dress of good material, durable, modest, appropriate for the age." H.L. par. 525.

"A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils." Ed. 248.

"A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire." H.L. par. 528.

## Modesty

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1Tim. 2:9,10.

Shamefacedness & Sobriety: The total sum of charm.

Shamefacedness:—modest, bashful, diffident.

Diffident:—Distrust of one's self or one's powers; not self-reliant; timid; bashful; modest; characterized by modest reserve; lowly; reserved; humble; hesitant.

Sober:—Not mad or insane; not intoxicated; not wild, visionary, or heated with passion; exercising cool, dispassionate reason; self-controlled; self-possessed; not attended with passion; calm; serious or subdued in demeanor; sedate; quiet; cool; regular; steady. —Standard Dictionary.

"Whose adorning let it not be that outward adorning of plaiting the hair, and 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, being in subjection unto their husbands." 1 Pet. 3:1-5

### What Modesty Includes

"The Bible teaches modesty in dress. 'In like manner also, that women adorn themselves in modest apparel.' This forbids display in dress, gaudy colors, profuse ornamentation, any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's Word enjoins." M.H. 287

"Pride, ignorance, and folly are constant companions. The Lord is displeased with the pride manifested among His professed people. His is dishonored by their conformity to the unhealthful, immodest, and expensive dress of this degenerate." 4T 634

"While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you adorn it to your taste, to please the eye, you are dying spiritually." 1T 134

"You who weary yourselves in decorating your persons, please bear in mind that Jesus was often weary from incessant toil and self-denial and self-sacrifice to bless the suffering and needy." 3T 379

"When the mind is fixed upon pleasing God alone all the needless embellishments of the person disappear." 4T 645

## Modest Colors

"Taste should be manifested as to colors. Uniformity in this respect is desirable as far as convenient. Complexion, however may be taken into account. Modest colors should be sought for." H.L. par. 530.

"Christians are elevated. . . In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest and arranged upon the person with order and taste." M.Y.P. 349

"Gaudy apparel displays vanity and weakness. A modest, godly woman will dress

modestly." H.L. par. 528.

In speaking of the reform dress of 1865, Sister White wrote in regard to color: "Those who adopt the short dress should manifest taste in the selection of colors." 1T 522.

"A fantastic taste in putting on different colors is bad." H.L. par. 530.

In Jeremiah 4:30 we read of a harlot and her attire: "Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee. "

In Rev. 17:4 we read of a harlot that arrayed herself in a deceitful manner in that of royalty (purple), and that of a harlot. "The woman was arrayed in purple and scarlet, and decked with gold and precious stones."

#### Figured Materials

##### Large Plaids and Large Figures

"The material should be free from large plaids and figures, and plain in color." 4T 640

"When figured material is used, figures that are large and fiery showing vanity and shallow pride in those who choose them, should be avoided." H.L. par 530

"When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided." The Reform Dress.

## Jewelry

"The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array." 1T 460.

"'I will therefore that women adorn themselves in modest apparel, with shamefacedness, and sobriety: not with broided hair, or gold,...' Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point." 4T 630.

"To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith." 3T 366.

"I have marked with pain your religious declension, and your disposition to trim and ornament your apparel. Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention; for his voice and form are anything but attractive." 3T 366,367

"But many who profess to be children of God feel no scruples against conforming to the customs of the world in the wearing of gold and pearls and costly array. Those who are too conscientious to wear these things are regarded as narrow-minded, superstitious, and even fanatical. But it is God who condescends to give us these instructions; they are the declarations of Infinite Wisdom, and those who disregard them do so at their own peril and loss. Those who cling to the ornaments forbidden in God's word cherish pride and vanity in the heart. They desire to attract attention. Their dress says: Look at me; admire me. Thus the vanity inherent in human nature is steadily

increasing by indulgence."

"I had an Interview with a sister who wore gold, and yet professed to be looking for Christ's coming. We spoke of the express declarations of Scripture against the wearing of gold, But she referred to where Solomon was commanded to beautify the temple, and to the statement that the streets of the city of God were pure gold. She said if we could improve our appearance by wearing gold, so as to have influence in the world, it was right. I replied that we were poor fallen mortals, and instead of decorating these bodies because Solomon's temple was gloriously adorned, we should remember our fallen condition and that it cost the suffering and death of the Son of God to redeem us. This thought should cause in us self abasement." L.S. 113, 114

A simple inconspicuous pin to fasten a collar to a dress may be necessary. Sister White wore a simple pin to hold, her collars in place. Had this been wrong God would probably have told her.

## **Wedding Rings**

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle." T.M. 180, 181.

"That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others. " 1T 630.

Is not the wedding ring a sign of marriage? Who made it so? Cardinal Newman of the Catholic Church is quoted in "The Pope King Again," by Baker, page 79: "The use of temples and those dedicated to particular saints, incense, lamps, and candles; holy water, holy days, and seasons; the ring in marriage, are all of pagan origin, and sanctified by their adoption into the Catholic Church" Surely no Christian woman who knows this desires to wear the pagan sign of marriage.

## **Expensive Watches**

"God calls upon the youth to deny themselves of needless ornaments and articles of dress, even if they cost but a few dimes, and place the amount in the charity box. He also calls upon those of mature age to stop when they are examining a gold watch or chain, or some expensive article of furniture, and ask themselves the question;

Would it be right to expend so large an amount for that which we could do without or when a cheaper article would serve our purpose just as well?" 4T 511

"In the height of the interest, one of this number came to me and said that some were in trial because Sister White wore gold. Some time before, I had received a present of a little open-faced, gold watch. It was very ancient in appearance, and certainly never would have been worn for its beauty. I carried it because it was a good time-keeper. But in order to avoid all occasion for any to stumble, I sold the watch, and I would recommend that others follow a similar course. This is in harmony with the teaching of the apostle Paul, who says: 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'" Hist. Sketches, p. 123

### **Artificial and Trimmings**

"Dear youth, a disposition in you to dress according to the fashion, and to wear lace, and gold, and artificials for display, will not recommend to others your religion or the truth that you profess. People of discernment will look upon your attempts to beautify the external as proof of weak minds and proud hearts." 3T 376.

"Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding trimmings, even if not expensive; for these things tell to our disadvantage. We should educate the youth to simplicity of dress, even though the cost be but a trifle." T.M, 180.

"You will resist the temptations of Satan to indulge in vanity, in trimmings; and ornaments for display," 3T 370.

"When you devote precious time to trimming your apparel remember that, the King of glory wore a plain seamless coat." 3T 379

"Let the wearing of useless trimmings and adornments be discarded." H.L., par. 531

"I would remind the youth who ornament their persons, and wear feathers upon their hats, that, because of their sins, our Savior's head wore the shameful crown of thorns." 3T 379.

"He would have you be content to dress in modest apparel, not in ruffles and feathers and unnecessary trimmings." M.Y.P., p.160

"Much has been expended for ribbons and laces for the bonnets, for collars and other needless articles to decorate the body. 1T 135

"I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbath-keepers have worn, and still wear for the sake of show and fashion. 1T 135,136

"Christian sisters should riot at any time dress extravagantly." 1T 465

"The question has often been asked me if I believed it wrong to wear plain linen collars. My answer has always been, No. Some have taken the extreme meaning of what I have written about collars and have maintained that it is wrong to wear one of any description. I was shown expensively wrought collars and expensive and unnecessary ribbons and laces which some Sabbath-keepers have worn, and still wear for the sake of fashion, in mentioning collars, I did not design to be understood that



nothing like a collar should be worn, or in mentioning ribbons, that no ribbons at all should be worn." IT 135, 136,

### **Hats, Bonnets, Caps, and Veils**

"Do we realize fully the value of the right hat, the hat that, makes a background for our eyes, our face, our hair? We must expect a great deal from our hats, as they make a frame for the face,

"Your hat must be becoming to your personality through its modeled lines, color, design, and texture. You must wear a hat adopted to your type and suited to the occasion, Remember a hat may make you look tall, short, stout or slender, When you select your hats stand before a full-length mirror, and always wear the ensemble which you plan to wear, the ensemble which you plan to wear most often with the hat. Never buy a hat hastily, but try it on; study the lines to see if they are becoming to the shape of your face and features," The Mode in Dress and Home.

"The question is often asked by those who fall under the influence of my enemies, "Is Sister White getting proud"? I have heard that she wore a bonnet filled with bows and ribbons.

"I hope I am not getting proud. My manner of dress is the same as it has been for several years.... I have worn one velvet bonnet two years, without change of strings except to cleanse them with soap and water, I put the same velvet upon a new frame and am wearing it again this winter," 1T 251, 252

"Some have thought it wrong to wear anything upon their heads but a sunbonnet. Such go to great-extremes. It cannot be called pride to have a neat, plain straw or silk bonnet." 1T 275

"The small bonnets, exposing the face and head, show a lack of modesty." 1T 189

Because of this statement, some have felt nothing should be worn on the head but hats with large brims, and that caps or berets are immodest. But we read in the pamphlet, "The Reform Dress" that hats and caps were in good taste with the reform dress.

"I was pointed back to God's ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference! What a change! Then the women were not so bold as now. When they went in public, they covered their faces with a veil." 1T 189.

### **Do Not Squander Time on Beautifying Yourself**

"God has bidden us wear the richest dress upon the soul. By every look into the mirror, the worshipers of fashion should be reminded of the neglected soul. Every hour squandered over the toilet should reprove them for leaving the intellect lie waste." 4T 643,644.

"Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves will have little inclination to look into the law of God, the great moral mirror." C.G. 433

## Dressing the Hair

"The time that you spend standing before the glass preparing the hair to please the eye, should be devoted to prayer and searching of heart. There will be no place for outward adornment in the sanctified heart; but there will be an earnest, anxious seeking for the inward adorning, the Christian graces—the fruits of the Spirit of God." 1T 162

A few comments from the word of God on the subject of dressing the hair may be helpful.

"In like manner also that women adorn themselves In modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But which becometh women professing godliness with good works." 1 Tim. 2:9,10

"Whose adorning let it not be that outward adorning of plaiting the 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," 1 Pet. 3:3,4

Some feel because of the instruction given in 1 Tim. 2:9 and 1 Pet. 3:3 that women should not braid or plait the hair,

"That women, adorn themselves . . .not with broided hair...."1 Tim. 2:9, (margin, plaited),

"Whose adorning let it not be the outward adorning of plaiting the hair." 1 Pet. 3:3

The following revised version renderings may give some light as to the meaning of both terms used in the above texts.

"I also desire that women should adorn themselves with appropriate dress, worn quietly and modestly, not with wreathes or gold ornaments for the hair or pearls, or costly clothing, but as is proper for women who profess to be religious—with good actions." 1 Tim, 2:9,10, Twentieth Century Edition,

"Yours should be, not the external adornment of the arrangement of the hair, the wearing of jewelry, or the putting on of dresses, but the inner life with the imperishable beauty of a quiet and gentle spirit; for this is very precious in God's sight." 1 Pet. 3:3,4, Twentieth Century Edition.

We see from these translations, the word broided or plaited as used in the Bible, did not mean what the term implies today.

## Mannish Attire

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination." 1T 457

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God." Duet. 22:5

"There is still another style of dress which is adopted by a class of so-called dress reformers. They wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, carry the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who 'adopt this costume may be correct in their general views upon the health question, but they would be instrumental in accomplishing vastly more good if

they did not carry the matter of dress to such extremes." 1T 549

"In this style of dress God's order has been reversed, and His special directions disregarded. Duet. 22:5 ... God would not have His people adopt this style of dress. It is not modest apparel, and is not at all fitting for modest, humble women, who profess to be Christ's followers." 1T 459, 450.

"God's prohibitions are lightly regarded by all who advocate doing away with the distinction of dress between males and females. The extreme position taken by some dress reformers upon this subject, cripples their influence." 1T 460.

God designed there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes, would cause confusion and great increase of crime." 1T 460

"Were the apostle Paul alive and should he behold women professing godliness with this style of dress he would utter a rebuke." 1 Tim 2:9, 10

"Some who believe the truth may think it would be more healthful for the sisters to adopt the American costume, yet if that mode of dress would cripple our influence among unbelievers so that we could not so readily gain access to them, we should by no means adopt it, though we suffered much in consequence. But some are deceived in thinking there is so much benefit to be received from this costume. While it may prove a benefit to some, it is an injury to others." 1T 456, 457

"I say that God's order had been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to Duet. 22:5....God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ....With the so-called dress reform there goes a spirit of levity and boldness just in keeping with the dress. Modesty and reserve seem to depart from many as they adopt that style of dress....Let the sisters adopt the American costume, and they would destroy their own influence and that of their husbands. They would become a by-word and derision." 1T 457, 458

"Our Saviour says, 'Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven, '. The foregoing was given me as a reproof to those who are inclined to adopt a style of dress resembling that worn by men." 1T 458,

"In wide contrast with this modest dress (the reform dress) is the so-called American costume, resembling very nearly the dress worn by men. It consists of a vest, pants, and a dress resembling a coat and reaching half-way from the hip to the knee." 1T 465

## **Skirts too Long**

"We do not think it in accordance with our faith to...go to an extreme in wearing long dresses which sweep the sidewalks and street. If women would wear their dresses so as to clear the filth of the streets an inch, or two, their dresses would be modest, and they could be kept clean much more easily, and would wear longer," 1T 424

"It is extravagant and unnecessary to have the dress of such, a length that it will sweep the sidewalk and street.

"A dress this long gathers dew from the grass, and mud from the streets and is

therefore uncleanly.

"In its bedraggled condition it comes in contact with the sensitive ankles, which are not sufficiently protected quickly chilling them, and, thus endangering health and life. This is one of the greatest causes of catarrh and of scrofulous swellings.

"The unnecessary length is an additional, weight upon the hips and bowels.

"It hinders the walking and is often in other people's way." 1T 459

"One of fashion's wasteful, and mischievous devices is the skirt that sweeps the grounds Uncleanly,, uncomfortable, inconvenient, unhealthful,— all this and more is true of the trailing skirt, It is extravagant, both, because of the superfluous material required and because of the needles wear on account of its length, And whoever has seen a woman in a trailing skirt, with hands filled, with parcels, attempt, to go up or down stairs, to enter a street car, to walk through a crowd, to walk in the rain, or on a muddy road, needs no other proof of its inconvenience and discomfort." M.H., p 292

## Hoop Skirts

"While traveling in. the cars and stages, I have often been, led to exclaim, O modesty, where is thy blush! I. have seen large companies crowding into the cars, and in order to make any headways the hoops had. to be raised and placed in a shape which was indecent. And the exposure of the form was tenfold more with those who wore hoops, than with those who did not. Were it not for fashion, those who thus immodestly exposed themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion," 1T 276, 278

"Hoops, I was shown, are an abomination and, every Sabbath keeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity, and which arose from a house of ill fame in Paris," 1T 270

"He that, formed us never designed that we should be deformed with hoops or anything to look like them" 1T 277

"If a cord, or anything answering the place of cords, is placed directly around the bottom of the skirt, it distends the dress merely at the bottom, making it- appear very unbecoming when the wearer in sitting or stooping. 1T 533

## Skirts too Short

In 1867 a reform dress worn by a certain class "reaching about to the knee" (1T 464) was considered too short, for Mrs. White wrote the following about it, "My views were calculated to correct the present fashion, the extreme long dress, trailing upon the ground, and also to correct the extreme short dress, reaching about to the knees, which is worn by a certain class, I was shown we were to shun both extremes." 1T 464.

The American costume had a still shorter skirt "reaching about half way from the hip to the knee" (1T 465) even though this frock had pants down to the ankles, she made the following remark about it, "It does not reach the knee. I need not say that this style of dress was shown me to be too short." Dress and Other Standards, from Elmshaven, July 1928, pp. 35, 36.

Mrs. White wrote in regard to little girls, not developed young women, that "their dresses should reach below the knee." How to Live Pamphlet, No. 5, pp. 72-74

If children's dresses should reach below the knee, then surely women's dresses should be longer.

Full Skirts and Underskirts

Speaking of the full skirt of the reform dress, Sister White wrote the following:

"The skirt of the dress should not be distended as with hoops, It should be as full as the long dress. With a proper amount of light skirts the dress will fall properly and gracefully about the limbs." A Pamphlet entitled "The Dress Reform," by E.G. White,

### **Particular Attention to Everyday Dresses**

"I would advise those who prepare for themselves a short dress for working purposes to manifest taste and neatness in getting it up. Have it arranged in order, to fit the form nicely. Even if it is a working dress, it should be made becoming, and should be cut after a pattern. Sisters when about their work should not put on clothing which would make look like images to frighten the crows from the corn. It is more gratifying to their husbands and children to see them in a becoming, well-fitted attire, than it can be to mere visitors or strangers. Some wives and mothers seem to think it is no matter how they are seen only by their husbands and children; but they are very particular to dress in taste for the eyes of those who have no special claims upon them, Is not the esteem and love of husband and children more to be prized than that of strangers or common friends?

"The happiness of husband and children should be more sacred to every wife and mother than that of all others, Christian sisters should not at any time dress extravagantly, but should at all times dress as neatly, modestly, and healthfully, as their work will allow." 1T 464, 465

"The mother's dress should be simple, but neat and tasty. The mother who wears torn, untidy clothes, who thinks any dress good enough for home wear, no matter how soiled or dilapidated it may be, gives her children an example that encourages them in untidiness. And more than this, she loses her influence over them. They cannot help seeing the difference between her appearance and the appearance of those who dress neatly; and their respect for her is weakened. Mothers make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat and well fitting. Let your appearance teach a lesson of neatness., You cannot afford to lose the respect of your children" C.H. 103,

### **Church Attire**

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath, They are not to enter the presence of God in the common clothing worn during the week, All should have a special Sabbath suit, to be worn when attending services in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment." 6T 355

"I am often pained as I enter the house where God is worshipped, to see the untidy dress of both men and women, If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them, They have no

true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?

"In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches, Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it, It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of worshipful frame of mind, God has often turned His face away from those assembled for His worship," 5T 498, 499

"Especially have I been shown that those who profess present truth should, have a special care to appear before God upon the Sabbath in a manner which would show that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat, and orderly in dress; for they are to appear before the jealous God, who is offended at uncleanness and disorder., and who marks every token of disrespect. 1T 275

"Even the day and the services of worship are not exempt from fashion's domination. Rather they afford opportunity for the greater display of her power. The church is made a parade-ground, and the fashions are studied more than the sermon. The poor, unable to meet the demands of custom, stay away from church altogether, The day of rest is spent in idleness, and by the youth often in associations that are demoralizing»" Ed. 24

"On Sunday the popular churches appear more like a theater than a place for the worship of God, Every style of fashionable dress is displayed there, The poor have not courage to enter those houses of worship. The following remarks were made in my hearing by an attendant at one of those fashionable churchless 'It affords such a fine opportunity for studying the fashions, I can see the effect of different styles of dress; and do you know, I gain great benefit in my business by watching the effect of various dresses on complexions. Did you notice that grand trail and that lovely hat? I know just how they were made, I have been taking lessons all day, which I shall put into practical use.'

"Not one word was said of Christ or of the sermon preached. How, thought .I, can Jesus regard that company, with their display of ornaments and extravagant dress? What dishonor is shown to the house of God. Were Christ upon earth, and should He visit such churches, would He not drive out those desecraters of His Father's house?"

"All who meet upon the Sabbath to worship God should if possible, have a neat, well-fitting, comely suit to wear in the house of worship, It is a dishonor to the Sabbath, and to God and His house, for those who profess that the Sabbath is the Holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn, through the week while laboring upon their farms, when they can obtain other," H.L., par, 621.

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary, There should be no display of the apparel; for this encourages irreverence. The attention of

the people is often called to this or that fine article of dress, and thus thoughts are intruded that, should have no place in the hearts of the worshippers. God is to be the subject of thought; the object, of worship; and anything that attracts the mind from the sacred solemn service is an offence to him," 5T 499.

"The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshipper should be single to His glory. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel-has spoken through His apostle: 'Whose adorning let it not be that outward adorning of plaiting the 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.'" 5T 499, 500

### **Minister's Attire**

"It is important- that the minister's manner be modest and dignified, in keeping with the holy, elevating truth he teaches, that a favorable impression may be made upon those who are not naturally inclined to religion.

"Carefulness in dress is an important item, There has been a lack here with ministers who believe present truth, The dress of some has been even untidy. Not only has there been a lack of taste and order in arranging the dress in a becoming- manner upon the person and in having the color .suitable and becoming for a minister of Christ, but the apparel of some has been even slovenly. Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants with no taste or orderly arrangement of the dress upon the person when they come before the people. These things are preaching to the people. The minister gives them an example of order, and sets before them the propriety of neatness and taste in their apparel, or he gives them lessons in slackness and lack of taste which they will be in danger of following.

"Black or dark material is more becoming to a minister in the desk and will make a better impression upon the people than would be made by a combination of two or three different colors in his apparel." 2T 610

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors and be more circumspect. The loss of some souls at last: will be traced to the untidiness of the minister, The first appearance affected the people unfavorably because they could not in any way link his appearance with the truths he preached... His dress was against him and the impression given was that the people whom he represented were a careless set who cared nothing about their dress. 2T 613

### **Healthful Dress**

"I do not speak unadvisedly when I say that the way in. which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition." 1T 461

"In all respects the dress should be healthful. 'Above all things' God desires us to

"be in health,'--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress." M.H. p. 288

"A multitude of women are nervous and careworn, because they deprive themselves of the pure air that would make pure blood, and the freedom of motion that would send the blood bounding through the veins, giving life, health, and energy. Many women have become confirmed invalids when they might have enjoyed health, and many have died of consumption and other diseases when they might have enjoyed health, had they dressed in accordance with health principles, and exercised freely in the open air." M.H., p. 293

"The amount of physical suffering created by unnatural and unhealthful dress cannot, be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers, and other terrible diseases, are among the evils resulting from fashionable dress." 4T 645

"In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the condition of health, the age, and the occupation must be considered." M.H. 283.

"Dress reform proper provided for the protection and development of every part of the body." 4T 635

"Dress reform comprised more than the shortening the dress and clothing the limbs. It included every article of dress upon the person." 4T 635

## **Dress and Circulation**

"Perfect health depends upon perfect circulation." 2T 531

"Men and women, young and old who desire health and who would enjoy active life, should remember that they cannot have these without good circulation." 2T 526

"The chief if not the only reason, why many become invalids is that the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health do not take place." 2T 525-

"The dress should be perfectly easy, that the lungs and heart may have healthy action." 1T 460

"Every article of dress should fit easily obstructing neither the circulation of the blood, nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised, the clothing will be correspondingly lifted." M.H. p. 293

"Woman's dress should be arranged so loosely upon the person, about the waist, that she can breathe without the least obstruction. Her arms should be left perfectly free that she may raise them above her head with ease." H.L., par. 540

"The dress should fit easily, obstructing neither the circulation of the blood, nor a free, full natural respiration." H.L., par. 540

In speaking of the reform dress of 1865, Mrs. White wrote:

"Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration," Reform Dress.

"The form should not be compressed in the least with corsets and whalebones." 1T 460

"Dress reform removed the tight corsets which compress the lungs, the stomach, and other internal organs and induce curvature of the spine and an almost countless



train of diseases." 1T 635

"The very. many miscarriages that now occur may generally be traced to fashionable dress. H.L. par. 155.

"We object to the popular style of women's dress, because it is not healthful. To say nothing of the suicidal practice of compressing the waist so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs , " The Reform Dress.

Undesirable Means of Holding up the Stockings

Round garters—Restrict the circulation of the lower legs, and are many times the cause of varicose veins in that area.

To hold up the hose properly, on most women, garter belts and girdles must be too restricting at the waistline. On some women they drag down on the abdominal organs

Generally when bending forward they compress the abdominal organs, especially when the supporters are at the back as well as at the front of the garment.

## **Duty of the Teacher**

"An almost endless train of diseases results from unhealthful modes of dress and careful instruction on this point should be given. Impress upon the pupils the danger of allowing the clothing to weigh on the hips or to compress any organ of the body. The dress should be so arranged that a full respiration can be taken and the arms be raised above the head without difficulty. The cramping of the lungs not only prevents their development, but hinders the process of digestion and circulation and thus weakens the whole body. All such practices lessen both physical and mental power, thus hindering the student's advancement and often preventing his success." Ed. 199, 200.

## **Compressing the Baby and. Body**

"The garments are made extravagantly long, and in order to keep them up on the infant, its body is girded with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are compelled to bear needless weight because of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs. Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as if fearful that without tight bandages they would fall to pieces or become de~ formed, Do the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girded about with bands to give them shape? They are delicately and beautifully formed, Human infants are the most perfect and yet the Creator's handiwork, and therefore their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental and moral health. Mothers, nature has given your infants forms which need no girts or bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within before committing it to your care. The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal." H.L., par. 622.

## **Restricting Bands and Weights on the Hips**

"The heavy skirts worn by some, and allowed to drag down upon the hips, have been the cause of various diseases, which are not easily cured. The sufferers seem to be ignorant of the cause of their sufferings, and continue to violate the laws of their being by girding their waists and wearing heavy skirts., until they are made life-long invalids," 1T 461.

"The hips are not formed to bear heavy weights. The heavy skirts worn by women, their weight dragging down upon the hips, have been the cause of various diseases which are not easily cured, because the sufferers seem to be ignorant of the cause which has produced them, they continue to violate the laws of their being by girding the waist and wearing heavy skirts until they are made life-long invalids," .H.L. par, 545

"This heavy weight pressing upon the bowels, drags downward and causes weakness of the stomach and a feeling of lassitude which leads the sufferer to incline forward. This tends further to cramp the lungs, and prevents their proper action. The blood becomes impure, the pores of the skin fail in their office, sallowness and disease result, and beauty and health are gone....Every woman who values health should avoid hanging any weight upon the hips," H.L., par 546

Long dresses which swept the ground were worn In Sister White's day. Several full petticoats gathered into waist bands held the dresses out. Of these Sister White wrote:

"The unnecessary length is an additional weight upon the hips and bowels." 1T 459

## **Underskirts**

Speaking of the reform dress which was shorter than the fashionable dress of that time, she said:

"Our limbs being properly clothed we need comparatively few skirts (underskirts); and these are suspended from the shoulders." The Reform Dress.

At the time the reform dress was worn, the following was written in regard to underskirts. One must keep in mind that the dress and the long pants were of the same color and material,—good taste itself would recommend that the underskirt be of the same color as the pants and dress,

"White skirts, worn with dark dresses, do not become the short dress." 1T 523

At the time this instruction was given, women wore full skirts under their dresses, in which case these full underskirts had a tendency to show very conspicuously in cases of stooping or sitting and especially so if of another color than the dress«

"Be particular to have your skirts clean, neat, and nice; make them of good material, and in all cases at least three inches shorter than the dress." 1T 523

"We need comparatively few skirts; and these are suspended from the shoulders." The Reform Dress.

"One light skirt or two at most, is all that is necessary, and this should be buttoned on to a waist or suspended." 1T 461

"Dress Reform....lifted the weights from the hips by suspending the skirts from the shoulders." 4T 635

Under Skirts to be suspended from the shoulders

Desirable slips are usually made with some kind of shadow proof device and they are most satisfactory when made on the straight of the goods for bias slips usually hang unevenly around the bottom.

A slip with a wrap around back prevents the slip from slipping up when one is sitting. It acts as a shadow proof and allows for long steps to be taken.

Slips should be made of durable material.

Unless one is sure the lace used on the top of slips is durable, it is better to get those without lace.

Dark colored slips with dark dresses makes a better combination than slips and dresses of contrasting colors.

Dresses usually cling to cotton slips.

Slips made on the bias slide up in sitting or bending.

Slips of knit material are generally too thin and form fitting for modesty, at least under light weight dresses.

## **Covering the Limbs**

"Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat....When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion." 2T 531

"The limbs were not formed by our Creator to endure exposure as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body." H.L. par 740

Compare the small area of surface exposed on the face with the large area on legs and arms.

"Another evil which custom fosters is the unequal distribution of clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health required perfect circulation, but this cannot be had, while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs." M.H. 293

"There is but one woman in a thousand who clothes her limbs as she should." 1T 461

"Whatever may be the length of the dress their legs should be clothed as thoroughly as men's." 1T 461

"If the feet and limbs are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain pure and healthy, because it is not chilled or

hindered in its natural passage through the system." 1T 461

"The most of us wear clothing enough, but many fail to give every part of the body its due proportion. If any part of the body should be favored with extra coverings, it should be the limbs and feet, which are at a distance from the great wheel of life, which sends the blood through the system. The limbs should ever be clothed with a warm covering to protect them from a chill current of air...If the feet are clothed with good-sized thick-soled, warm boots or shoes, for comfort rather than for fashion, the blood will be induced to circulate freely in the limbs and feet, as well as other portions of the body...If we give the lungs and feet ample room to do the work the Lord designed they should, we shall be rewarded with better health and a clearer conscience." H.L. par 547

"In order to enjoy a good state of health, there must be a proper circulation of the blood, And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes women's chest bountifully, and in winter loads her with sacks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities, but it is chilled back from them in consequence of their being exposed to cold, for want of being suitable clothing, And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion," The Reform Dress, by Mrs. E. G. White.

"The portions of the body close to the life springs need less covering than the limbs which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced in the extremities, the vital organs would act their part healthfully, with only their share of clothing. H.L. par 549

"It is impossible for women to have habitually, chilled limbs and cold feet, without some of the internal organs being congested,.. The many coverings over the chest and back and lower part of the body, induce the blood to these parts, and the animal heat, thus retained weakens and debilitates the delicate organs, and congestion and inflammation result," H.L. par. 551

"The limbs and feet have large arteries, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure and induces congestion of the lungs, and causes diseases of the head, the heart, the liver and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases." The Reform Dress.

"The extremities are chilled, and the heart has thrown upon it double labor, to force the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current which left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor and poor circulation of poor blood is then compelled to still greater exertion to throw the blood to the extremities which are never as healthfully warm as other parts of the body. The heart fails in its efforts and the limbs become habitually cold; and the blood which is chilled away from the extremities, is thrown back

upon the lungs and brain, and the inflammation and congestion of the lungs and brain is the result." H.L. par 550

Women should clothe their limbs with regard to health and comfort, Their feet and limbs need to be clad as warmly as men's." 1T 457

### **Clothing the Children's Extremities**

"While riding in the cars from Indianapolis to St. Louis on our way to Kansas, a Chicago infidel in conversation with my husband, asserted that he had no confidence in the Bible record. He believed that there was a God, but to charge upon Him the evil that was seen in our world made God to be a tyrant in causing the misery of the beings He had created. In a short time three little girls, ranging from six to eleven years, came running by us. They were very pale. One of them in particular arrested my attention, She was very beautiful; yet disease was upon her and in my judgment, she was a victim of consumption.

"These little girls were dressed according to the fashions of this age. Their dresses reached only to the knee and their limbs were unclad except by thin cotton stockings and thin laced morocco shoes. Their dresses were trimmed tastily at the cost of money and time yet the bloom of health was absent.

"The mother of the pale-faced child seemed anxious in regard to her, fearing she would take cold and 'Have one of those dreadful coughing spells.' I said to the Infidel, pointing to the children, These are indeed creatures of circumstance. No doubt the mother is lamenting the providence of God in thus afflicting her precious child, but does not dream that herself is at fault for the poor health of her children. She is controlled by fashion; and as the result her children are sufferers. Look at the tight fitting waists of these children. It is impossible for their lungs to have full action. The heart and liver cannot do their work, thus compressed. These children cannot take a full inspiration of air. Then look at their limbs unclad except by the light covering of cotton stockings. Over the vital organs are placed four or five coverings, while the limbs, remote from the great wheel of life, are left exposed. The air chills the limbs, and the life current is driven back from its natural course, and the limbs are robbed of their proportion of blood. The blood which should be induced to the extremities by their being properly clad, is thrown back upon the internal organs. There is too much in the head. The lungs are congested or the liver is burdened. By interrupting the circulation of the blood, the entire system is deranged. More die as the result of following fashion than from all other causes. That child will soon die and the mother will probably bewail the providence of God which has robbed her of her treasure. The child is robbed of vitality in consequence of the inexcusable ignorance and vanity of the mother. She has probably been so busy in dressing her daughters to keep pace with fashion, that she has no time to inform herself what course she should pursue to preserve her daughters in the best condition of health. Creatures of circumstance, in every word.

"The course parents generally pursue toward their children, while in their teens is doing more to undermine their constitution than any other thing. And then when their course is followed by the sure result, dyspepsia, with its train of evils, and consumption, sapping away the life-force, the parents bewail the dispensation of Providence in robbing their children of health and life. It is a sin for mothers to remain in ignorance in

regard to the physical organism, and proper manner of dressing and feeling their children. They should become intelligent upon this subject.

"The Lord has formed the limbs and feet with large nerves and large veins to contain a large portion of blood, that the limbs that are remote from the vital organs may be as warm as other portions and thus the circulation of the blood be equalized. The heart is laboring to throw the blood to the extremities, but fashion in children robs the limbs of their portion of blood and the vessels contract so that they cannot contain the proper amount of blood. Therefore the limbs and feet become habitually cold and congestion of some of the internal organs is the result.

"You should clothe the limbs of your girls as warmly as you do your boys, thus inducing the blood to the extremities. They should be clothed with warm lined pants meeting the instep. In no case should the pants be formed so as to be pulled out of sight by the children, leaving any parts of their limbs exposed. I enquire, is it reasonable or even modest to see the limbs of your daughters exposed to the bend of the knee without any covering except a cotton stocking in summer, and a flannel in winter? Why should not mothers clothe their daughters sensibly, modestly and healthfully irrespective of prevailing fashions? Your children are what you make them by your own instruction and example. You are teaching them to be creatures of circumstance, by dressing them according to the customs and fashions of the day. As the result you see them with minds querulous, peevish, ill balanced, and they lacking physical, mental, and moral strength. Many die prematurely. Mothers do not charge the result of your cruel work to Providence. You can, by properly instructing your children in regard to the relation their own habits of eating, dressing, and exercise, sustain to health, make them not children of circumstance, but of God, a gracious providence. The course professed Christians generally pursue, in following fashion, irrespective of health and life, brings upon them a train of evils which they charge back upon Providence, and place arguments in the mouths of infidels wherewith to assail Christianity." Ellen G. White, in *The Health Reformer*, November, 1870.

"Satan invented the fashions which leave the limbs exposed, chilling back the life-current from its original course." 1T 532.

"Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion." 2T 531.

"In order to follow the fashion mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease." 2T 531.

"And parents bow at the shrine of fashion, and so clothe their children that the nerves and veins become contracted and do not answer the purpose that God designed that they should." 2T 532.

"Those parents who follow fashion instead of reason will have an account to render to God for their robbing their children of health. Even life itself is sacrificed to the god of fashion," 2T 532,

"I appeal to you mothers, do you not feel alarmed and heart sick by seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings appearing upon the face and neck, inflammation, and congestion of the lungs and brain? Have you studied from cause to effect. Leaving their arms and legs insufficiently protected has been the cause of vast amount of disease and premature death." H.L.,

par. 725

The word "scrofulous" is used in Ellen White's writings. This term is no longer in common usage, but the Standard Unabridged Dictionary give the following: Scrofula: A constitutional disease, especially manifested by chronic enlargement and cheesy degeneration of the lymphatic glands, particularly those of the neck, and marked by a tendency to the development of chronic intractable inflammations of the skin, mucous membranes, bones, joints and other parts, and by a diminution in the powers of resistance to disease or injury and in the capacity for recovery, Scrofula is now generally held to be tuberculosis in character, and may develop into general or local tuberculosis: Scrofulous: Diseased or affected with scrofula.

"Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely criticized, It has cost thousands of lives." How to Live, p. 69.

"The arms' being naked exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the Infant to become sickly and dwarfed," H.L. par, 725

"Parents who dress their children with their extremities naked or nearly so, are sacrificing the life and health of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized. The blood is driven to the head, causing headache or nosebleed....Look at their limbs, unclad except by the light covering of cotton stockings...The air chills the limbs, the life-current is driven back from its natural course, and the limbs, robbed of their proportion of blood, The blood which should be induced to the extremities by their being properly clad, is thrown back upon the internal organs,. There is too much blood in the head. The lungs are congested or the liver is burdened; by interrupting the circulation of the blood the entire system is deranged." H.L. par. 773, 774

"Fashion leaves the limbs of children unclad, save with one covering, or at most two. If they are exposed to the chill of autumn, spring, or winter weather their limbs are bathed in a current of cold air. Over the heart, where is the greatest amount of vitality, there are from four to eight coverings. These unclad limbs and feet become habitually cold....The upper portions of the body are abundantly clothed with warm cloaks, and over these are furs, while the limbs are scarcely covered. Christian mothers, why not clothe your daughter as comfortably and as properly as you do your son? His limbs are protected by from three to five thicknesses; hers by only one. Is she feebler? Then she needs the greater care, Is she indoors more and therefore less protected against cold and storm? Then she needs double care." H.L. par. 632.

"Another great cause of mortality among infants and youth is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the lives of thousands. The air, bathing the arms and limbs and circulation about the armpits, chills these sensitive portions of the body so near the vitals, hinders the healthy circulation of blood and induces disease, especially to the lungs and brain," H.L. par. 622,

"Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, and then leave the extremities, that should have special protection, almost naked. The portions of the body, close by the life

springs, need less covering than the limbs which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.

"I appeal to you mothers, do you not feel alarmed, and heartsick, in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been dictated by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls, should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure and are actually less liable to colds when thinly clad, than the girls, because the open air seems to be their natural element, Delicate girls accustom themselves to live indoors, and in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in close warm rooms. The air soon chills their limbs and feet, and prepares the way for disease.

"Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings, Over these should be warm lined pants, which may be full, gathered into a band, and neatly buttoned around the ankle, or taper at the bottom and meet the shoe. Their dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and these should be buttoned to a waist. The shoes should be thick-soled and perfectly comfortable. With this style of dress your girls will be no more in danger in the open air than your boys. And their health should be much better, were they to live more out of doors, even in winter, than to be confined to the close air of a room heated by a stove. "It is a sin in the sight of heaven for parents to dress their children as they do. The only excuse that they can make is, it is the fashion. They cannot plead modesty to thus expose the limbs of their children with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health and life-destroying practice, it is no excuse for those who style themselves reformers. Because everybody around you follow a fashion which is injurious to health, it will not make your sin a whit less, or be any guarantee for the health and life of your children." How to Live, pp. 72-74

## **Clothing the Feet**

"The limbs and feet have large arteries, to receive a large amount of the blood, that warmth, nutrition, elasticity, and strength, may be imparted to them." The Reform Dress.

"It is impossible for women to have habitually, chilled limbs and cold feet, without some of the internal organs being congested." H.L., par 551

In speaking of the long skirts worn years ago which gathered dew, Sister White wrote thus as to the result of these damp skirts chilling the ankles:



"In its bedraggled condition it comes in contact with the sensitive ankles which are not sufficiently protected, quickly chilling them and thus endangering health and life. This is one of the greatest causes of catarrh and scrofulous swellings." 1T 459

Keep your feet and ankles dry in wet weather, Overshoes can solve this problem.

"The feet and limbs being remote from the vital organs should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold." M.H. 293

"If the feet and limbs are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain pure and healthy, because it is not chilled or hindered in its natural passage through the system." 1T 461

"If the feet are clothed with good-sized, thick-soled, warm boots and shoes, for comfort rather than for fashion, the blood will be induced to circulate freely in the limbs, and feet, as well as other portions of the body....If we give the lungs and feet ample room to do the work the Lord designed they should, we shall be rewarded with better health and clearer conscience," H.L. par. 547

"Whatever may be the length of the dress, their limbs should be as thoroughly clothed as are the men's. This may be done by wearing lined pants gathered into a band and fastened about the ankle or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air." 1T 458

## **Sun Suits, etc.**

Some question the practice of exposing the nude body to the direct rays of the sun except in vitamin D deficiency diseases,

Many women wear sun suits and sun back dresses and expose their little children's bare bodies to the blistering sun which may do them more harm than good.

If exposing the naked body to the sun is beneficial, why did God make clothing for Adam and Eve to protect them from its hot rays?

"The Lord mercifully provided them with garments of skins as a protection from the extremes of heat and cold." P.P 61

"The atmosphere was changed, It was no longer unvarying as before transgression, God clothed them with coats of skin to protect them from the sense of chilliness and then of heat to which they were exposed," The Story of Redemption, p, 46

Inhabitants of desert countries do not find that a scarcity of clothes in hot weather is a means of keeping cool or of promoting health,

Birds and beasts may have lighter plumage or less fur in summer, but they do not shed all their fur or feathers and go about in their bare skin.

## **Sun Suits and Modesty and Health**

"After their sin Adam and Eve were no longer to dwell in Eden....In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with garments of skin as a protection from the extremes of heat and

cold." PP 61

In speaking of extremely long dresses which became damp from the dew, the following was said by Ellen G. White which also gives us some instruction as to being out in the hot sun with clothes on, let alone a sun suit or sunback dress

"It may be said that she can reserve her walks until the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress; When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue and languor." Ellen G. White, in *The Reform Dress*.

### **Artificial Hair Pads**

"The artificial hair and pads covering the base of the brain heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificial coverings induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart are in danger of being corrupted." H.L., par. 775

"The unnatural heat caused by artificial hair and pads about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off." H.L., par. 804-

Isa. 3:21, Instead of well set hair, baldness-for women.