

GOD IS CALLING HIS PEOPLE BACK TO —

# Modest and Healthful Clothing

**God is pleading with His people to return to the Christian standards given them in earlier years. Please, let us obey Him! —vf**

“Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.”—4 *Testimonies*, 647.

“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.”—4 *Testimonies*, 648.

“The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel.”—6 *Testimonies*, 96.

“It is God who condescends to give us these instructions [on dress]; they are the declarations of infinite wisdom, and those who disregard them do so at their own peril and loss.”—4 *Testimonies*, 645.

“All heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must answer to God for the influence we exert.”—4 *Testimonies*, 641.

“We judge of a person’s character by the style of dress worn.”—4 *Testimonies*, 643.

“Why will not everyone who professes to love Jesus flee from these soul-destroying indulgences! The world is crazy after show and fashion and pleasures. Licentiousness is steadily and fearfully on the increase. Why will not Christians be true to their high profession!”—4 *Testimonies*, 647.

“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.”—4 *Testimonies*, 641.

“It is only when we seek in all things to conform

to the will of God that peace and joy will reign in the soul.”—4 *Testimonies*, 645.

“If the church would manifest a greater interest in the reforms which God Himself has brought to them to fit them for His coming, their influence would be tenfold what it now is. Many who profess to believe the *Testimonies* live in neglect of the light given. The dress reform is treated by some with great indifference and by others with contempt. . . God, in His providence, has given us the light upon health reform that we may understand it in all its bearings, follow the light it brings, and by rightly relating ourselves to life have health that we may glorify God and be a blessing to others.”—3 *Testimonies*, 171.

“Christ is ashamed of His professed followers. Wherein do we bear any resemblance to Him? Wherein does our dress conform to the Bible requirements? I do not want the sins of the people upon me and I will give the trumpet a certain sound. For years I have born a plain and decided testimony upon this subject, in print and upon the speaker’s stand. I have not shunned to declare the whole counsel of God. I must be clear of the blood of all. 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.’ Do not, my sisters, trifle longer with your own souls and with God.”—4 *Testimonies*, 647.

“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 time, and sent to us the note of warning. Will we heed the warning and be wise?”—4 *Testimonies*, 630.

“The school is to supplement the home training; and, both at home and at school, simplicity of dress, diet, and amusements must be maintained.”—*Fundamentals of Education*, 288.

“No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress, and devotion to fashion, are among the teacher’s most formidable rivals and most effective hindrances.”—*Education*, 246.

“Both by precept and example the young should be taught simplicity of dress and manners, industry, sobriety, and economy.”—5 *Testimonies*, 89.

“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.”—6 *Testimonies*, 96.

“All that we urge is compliance with the injunctions of God’s Word. Are we Bible readers and followers of Bible teachings? Will we obey God or conform to the customs of the world? Will we serve God or mammon? Can we expect to enjoy peace of mind and the approval of God while walking directly contrary to the teachings of His Word?”—4 *Testimonies*, 644.

“Will men and women professing the most solemn truths ever born to mortals be true to principle? If they would have an influence to lead the world to serious reflection, they must be; their dress and conversation must be in strict accordance with their peculiar faith.”—5 *Testimonies*, 128-129.

“God is weighing our characters, our conduct, and our motives in the balances of the sanctuary. . . He has given us light and a knowledge of His will, so that we need not err or walk in darkness.”—3 *Testimonies*, 370.

“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 instituted among us. It was not intended to be a yoke of bondage but a blessing. . . He who knows the end from the beginning, who understands our nature and our needs—our compassionate Redeemer—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.”—4 *Testimonies*, 634.

“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.”—3 *Testimonies*, 376.

“Remember that the King of Glory wore a plain seamless coat.”—3 *Testimonies*, 379.

“God would be pleased to see our sisters clad in neat, simple apparel and earnestly engaged in the work of the Lord.”—4 *Testimonies*, 629-630.

“We would 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. . . The little ones would look very inviting in a dress without a ruffle or ornament, but kept sweet and clean.”—4 *Testimonies*, 641-642.

“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.”—*Education*, 248.

“Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service.”—*Ministry of Healing*, 288.

“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 may be seen.”—4 *Testimonies*, 639.

“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 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.’ When the mind is fixed upon pleasing God alone, all the needless embellishments of the person disappear.”—4 *Testimonies*, 645.

“The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing *days*.”—*Review*, July 18, 1907.

“Christians should not take pains to make themselves a gazingstock 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.”—1 *Testimonies*, 458.

“Something must arise to lessen the hold of God’s people upon the world. 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. We have been so united with the world that we have lost sight of the cross and do not suffer for Christ’s sake.”—1 *Testimonies*, 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

## Modest and Healthful Clothing

our conformity to the world which makes us so much like them that there is nothing to arouse their envy or malice; there is no collision of spirits. The world despises the cross. 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.' 1 Corinthians 1:18. 'But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Galatians 6:14."—*1 Testimonies*, 525.

"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."—*4 Testimonies*, 628.

"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."—*4 Testimonies*, 629.

"My Christian sisters, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define our duty to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of the thoughts and heart, and the soul-temple is defiled by the worship of other gods before the Lord."—*4 Testimonies*, 632.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' [Malachi 4:1]. The unbelieving world will soon have something to think about besides their dress and appearance; and, as their minds are torn from these things by distress and perplexity, they have nothing to turn to."—*4 Testimonies*, 633.

"Those among Sabbathkeepers who have yielded to the influence of the world are to be tested. The perils of the last days are upon us, and a trial is before the professed people of God which many have not anticipated. The genuineness of their faith will be proved."—*4 Testimonies*, 633.

"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."—*4 Testimonies*, 633, 634.

"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."—*4 Testimonies*, 634.

"Another reason, which I offer as an apology for calling attention again to the subject of dress, is that not one in twenty of the sisters who profess to believe the *Testimonies* has taken the first step in the dress reform."—*1 Testimonies*, 465.

"If we find ourselves condemned as we look into the mirror, let us not venture further in transgression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry, as did David: 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'"—*4 Testimonies*, 632.

"It was the Lord's purpose to prove His professed people and reveal the motives of their hearts."—*4 Testimonies*, 637.

"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 had 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."—*4 Testimonies*, 637-638.

"Thus have 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 the 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."—*4 Testimonies*, 638.

"Our people have been steadily retrograding in the work of reform."—*4 Testimonies*, 638.

"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 in-

## 4

## Waymarks

consistent with our profession of faith that it makes us ridiculous in the eyes of worldlings.”—4 *Testimonies*, 641.

“When these persons have seen our sisters making so much display of 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.’ . . . How little did those professedly believing sisters know of the sermon their dress was preaching!”—4 *Testimonies*, 641.

“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 that there can be no wrong in such a course.”—4 *Testimonies*, 641.

“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 or money to dress according to the existing fashions.”—4 *Testimonies*, 641.

“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.”—4 *Testimonies*, 647.

“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.”—4 *Testimonies*, 647.

“Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God.”—4 *Testimonies*, 648.

“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.”—*Education*, 248.

“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.”—4 *Testimonies*, 634.

“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.”—4 *Testimonies*, 639.

“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 now shown that they needed the restriction which the reform dress imposed.”—4 *Testimonies*, 639, 640.

“When told of their mistake, many will immediately exclaim, ‘Why, such a style of dress would be old-fashioned!’ What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations, it would be very desirable.”—1 *Testimonies*, 461.

“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. . . .

“In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman’s dress, also some of the reasons why we adopt ours.”—*Review*, April 14, 1868.

“This has led me to see the necessity of our sisters’ representing the dress reform aright, by manifesting neatness, order, and uniformity in dress. I shall have patterns prepared to take with us as we

# Modest and Healthful Clothing

**PART TWO  
OF FIVE**

Continued from the preceding tract in this series

travel, ready to hand to our sisters whom we shall meet, or to send by mail to all who may order them.”—*1 Testimonies*, 522.

“For years I carried the burden of this work and labored to establish uniformity of dress among our sisters.”—*4 Testimonies*, 637.

“The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days.”—*1 Selected Messages*, 41.

“Some have supposed that the very pattern given was the pattern that all were to 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.”—*3 Selected Messages*, 254.

“Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind.”—*Child Guidance*, 414.

“By walking in a forbidden path themselves, they lead others in the same way of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan and break the chains that have bound us in slavery to fashion?”—*4 Testimonies*, 631.

“I would remind the youth who ornament their persons, and wear feathers upon their hats, that, because of their sins, our Saviour’s head 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.”—*3 Testimonies*, 379.

“We would 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.”—*4 Testimonies*, 642.

“I do not consider the dress question of so vital importance as the Sabbath. Concerning the latter there can be no hesitation.”—*1 Testimonies*, 522.

“None need fear that I shall make dress reform one of my principal subjects as we travel from place to place. Those who have heard me upon this matter will have to act upon the light that has already been given. I have done my duty; I have borne my testimony; and those who have heard me and read that which I have written must now bear the responsibility of receiving or rejecting the light given. If they choose to venture to be forgetful hearers, and

not doers of the work, they run their own risk and will be accountable to God for the course they pursue. I am clear. I shall urge none and condemn none. This is not the work assigned me. God knows His humble, willing, obedient children and will reward them according to their faithful performance of His will. To many the dress reform is too simple and humbling to be adopted. They cannot lift the cross. God works by simple means to separate and distinguish His children from the world; but some have so departed from the simplicity of the work and ways of God that they are above the work, not in it.”—*1 Testimonies*, 523, 524.

“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 time and sent to us the note of warning. Will we heed the warning and be wise?”—*4 Testimonies*, 630.

“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?”—*4 Testimonies*, 640.

“Some contend that what I wrote in *Testimony for the Church No. 10* does not agree with my testimony in the work, entitled *How to Live*. They were written from the same view, hence are not two views, one contradicting the other, as some may imagine; if there is any difference, it is simply in the form of expression.”—*1 Testimonies*, 456.

“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 shrine.”—*4 Testimonies*, 634.

“Inspiration declares that the 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.”—*4 Testimonies*, 638.

“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.”—4 *Testimonies*, 638.

“In order to be in accordance with fashion and custom, many parents have sacrificed the health and lives of their children.”—3 *Testimonies*, 136.

“The natural heart is ever pleading in favor of worldly customs, and any influence tells with tenfold power when exerted in the wrong direction.”—4 *Testimonies*, 638.

“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.”—4 *Testimonies*, 628.

“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 the unhealthful, immodest, and expensive fashions of this degenerate age.”—4 *Testimonies*, 634.

“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.”—1 *Testimonies*, 275.

“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.”—4 *Testimonies*, 641.

“The making of changes in apparel for sake of fashion merely is not sanctioned by the Word of God.”—*Ministry of Healing*, 290.

“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 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. Christians should follow Christ and make their dress conform to God’s Word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.”—1 *Testimonies*, 458-459.

“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 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.”—1 *Testimonies*, 424.

“Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God. 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.”—4 *Testimonies*, 647-648.

“Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. . . Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. . . The third angel is leading up a people, step, by step, higher and higher.”—1 *Testimonies*, 189-190.

“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 the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ, to sweep them 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 customs and practices of 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 demarcation decidedly apparent.”—*Fundamentals of Education*, 288-289.

## Modest and Healthful Clothing

1 “These lessons are for us. Those who claim to  
6 know the truth and understand the great work to  
0 be done for this time, are to consecrate themselves  
8 to God, soul, body, and spirit. In heart, in dress, in  
language, in every respect they are to be separated  
from the fashions and practices of the world. They  
are to be a peculiar and holy people. It is not their  
dress that makes them peculiar, but because they  
are a peculiar and holy people, they cannot carry  
the marks of likeness to the world.”—*Fundamentals  
of Education*, 311.

“I was shown that the people of God should not  
imitate the fashions of the world. Some have done  
this and are fast losing the peculiar, holy character,  
which should distinguish them as God’s people. 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. In these last days fashions are shameful and  
immodest. They are noticed in prophecy. They were  
first brought in by a class over whom Satan has  
entire control, who, ‘being past feeling (without any  
conviction of the Spirit of God) have given them-  
selves over unto lasciviousness to work all unclean-  
ness with greediness.’ If God’s professed people had  
not greatly departed from Him, there would now be  
a marked difference between their dress and that  
of the world. The small bonnets exposing the face  
and head, show a lack of modesty. The hoops are a  
shame. The inhabitants of earth are growing more  
and more corrupt, and the line of distinction be-  
tween them and the Israel of God must be more  
plain or the curse which falls upon worldlings will  
fall on God’s professed people.”—*1 Testimonies*,  
188-189.

“Many will not attend the service 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 for-  
bidden path themselves, they lead others in the  
same way of disobedience and backsliding. Chris-  
tian simplicity is sacrificed to outward display. My  
sisters, how shall we change all this? How shall we  
recover ourselves from the snare of Satan and break  
the chains that have bound us in slavery to fash-  
ion? How shall we recover our wasted opportuni-  
ties? How shall we bring our powers into healthful,  
vigorous action? There is only one way and that is  
to make the Bible our rule of life.”—*4 Testimonies*,  
631.

“God leads His people on step by step. The  
Christian life is a battle and a march. In this war-

fare there is no relief. The effort must be continu-  
ous and persevering. It is by unceasing endeavor  
that we maintain the victory over the temptations  
of Satan.”—*8 Testimonies*, 313.

“Those who stand in the highest positions may  
lead astray. The wisest err; the strongest may falter  
and stumble. There is need that light from above  
should be constantly shed upon our pathway. Our  
only safety lies in trusting our way implicitly to Him  
who has said, ‘Follow Me.’”—*Patriarchs and Proph-  
ets*, 556.

“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 the fashions, customs, practices, and  
maxims of the world. . . . By conforming entirely to  
the will of God, we shall be placed upon vantage  
ground, and shall see the necessity of decided separa-  
tion from the customs and practices of 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 demarcation decidedly apparent.”—*Fundamen-  
tals of Education*, 288-289.

“The love of dress endangers the morals and  
makes woman the opposite of the Christian lady,  
characterized by modesty and sobriety. Showy, ex-  
travagant 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 indul-  
gence of pride and vanity in dress.”—*4 Testimo-  
nies*, 645.

“I beg of our people to walk carefully and cir-  
cumspectly before God. Follow the customs in dress  
so 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 shame-  
facedness and sobriety. Give to the world a living  
illustration of the inward adorning of the grace of  
God.”—*Child Guidance*, 414.

“Do not encourage a class who center their reli-  
gion in dress. Let each one study the plain teach-  
ings of the Scriptures as to simplicity and plain-  
ness of dress and by faithful obedience to those  
teachings strive to set a worthy example to the world  
and to those new in the faith. God does not want  
any one person to be conscience for another.”—  
*Child Guidance*, 429.

### HOW IT ALL BEGAN

“Man was to bear God’s image, both in outward  
resemblance and in character. Christ alone is the  
“express image” (Heb. 1:3) of the Father, but man  
was formed in the likeness of God. His mind was

capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.

“As man came forth from the hand of his Creator he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. . . The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.”—*Patriarchs and Prophets*, 45.

“It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the soul.”—*Ministry of Healing*, 291.

“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.”—*4 Testimonies*, 629.

“Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion. . . Even life itself is frequently sacrificed to the god of fashion.”—*2 Testimonies*, 532.

#### **NOT ONLY MODEST BUT HEALTHFUL**

“It [dress] should have the grace, the beauty, the appropriateness of natural simplicity.”—*Ministry of Healing*, 289.

“To protect the people of God from the corrupting influences of the world, as well as to promote physical and moral health, the dress reform was instituted among us.”—*4 Testimonies*, 634.

“In all respects the dress should be healthful.”—*Ministry of Healing*, 288.

“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 weight from the hips by suspending the skirt 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 properly provided for the protection and development of every part of the body.”—*4 Testimonies*, 635.

“With this style of dress, one light skirt, or at most two, are all that is necessary, and these should be buttoned to a waist or suspended with straps.”—*2 Selected Messages*, 478.

“It [dress reform] 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 properly provided for the protection and development of every part of the body.”—*Counsels on Health*, 599.

“An almost endless train of disease 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 full respiration can be taken and the arms be raised above the head without difficulty.”—*Education*, 199.

“The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. 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.”—*Ministry of Healing*, 293.

“It [our clothing] should provide warmth and proper protection.”—*Ministry of Healing*, 288.

“Many a poor girl, for the sake of a stylish gown, has deprived herself of warm underwear and paid the penalty with her life.”—*Ministry of Healing*, 290.

“Another evil which custom fosters is the unequal distribution of the 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. . . Perfect health requires a 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.”—*Ministry of Healing*, 293.

“Perfect health depends on 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. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children



# Modest and Healthful Clothing

**PART THREE  
OF FIVE**

Continued from the preceding tract in this series

to fashion.”—2 *Testimonies*, 531.

“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 worn 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 would 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 the less or be any guarantee for the health and life of your children.”—2 *Selected Messages*, 471-472.

“There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, females should clothe their limbs as thoroughly as the males. 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. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized and the blood will remain healthy and pure because it is not chilled or hindered in its natural passage through the system.”—2 *Selected Messages*, 479.

“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.”—*Ministry of Healing*, 288.

“He that framed us never designed that we should be deformed with hoops or anything to look like them.”—1 *Testimonies*, 277.

“Having the clothing neat and clean will be one means of keeping the thoughts pure and sweet. Every article of dress should be plain and simple, without unnecessary adornment, so that it will be but little work to wash and iron it. Especially should every article which comes in contact with the skin be kept clean and free from any offensive odor. Nothing of an irritating character should touch the bodies of children, nor should their clothing be allowed to bind them in any way. If more attention were given to this subject, far less impurity would be practiced.”—*Child Guidance*, 461, 462.

“Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time.”—5 *Testimonies*, 189.

“Lead the youth to see that in dress, as in diet, plain living is indispensable to high thinking.”—*Education*, 248.

“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.”—*Education*, 248.

“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.”—*Ministry of Healing*, 288.

“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 requires a 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. . .

“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 surroundings, the condition of health, the age and the occupation must all be considered. 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.”—*Ministry of Healing*, 293.

## THE QUESTION OF LENGTH

“In answer to letters of inquiry from many sis-

ters relative to the proper length of the reform dress, I would say that in our part of the State of Michigan we have adopted the uniform length of about nine inches from the floor. I take this opportunity to answer these inquiries in order to save the time required to answer so many letters. I should have spoken but have waited to see something definite on this point in the *Health Reformer*. I would earnestly recommend uniformity in length, and would say that nine inches as nearly accords with my views of the matter as I am able to express it in inches. As I travel from place to place I find that the reform dress is not rightly represented, and am made to feel that something more definite should be said that there may be uniform action in this matter. This style of dress is unpopular, and for this reason neatness and taste should be exercised by those who adopt it. I have spoken once upon this point, yet some fail to follow the advice given. There should be uniformity as to the length of the reform dress among Sabbathkeepers. 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.”—*1 Testimonies*, 521.

“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 that we should shun both extremes. By wearing the dress reaching about to the top of a woman’s gaiter boot we shall escape the evils of the extreme long dress, and shall also shun the evils and notoriety of the extreme short dress.”—*1 Testimonies*, 464.

“The proper distance from the bottom of the dress to the floor was not given to me in inches. Neither was I shown ladies’ gaiter boots. . .

“Their dress was the length I have described as proper, modest and healthful. It cleared the filth of the street and sidewalk a few inches under all circumstances, such as ascending and descending steps, etc. . .

“As I have before stated, the length was not given me in inches, and I was not shown a lady’s boot. And here I would state that although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation. . .

“But I was left to describe the length of the proper dress in my own language the best I could, which I have done by stating that the bottom of the dress should reach near the top of a lady’s boot, which would be necessary in order to clear the filth of the streets under the circumstances before

named.

“I put on the dress, in length as near as I had seen and described as I could judge. My sisters in Northern Michigan also adopted it. And when the subject of inches came up in order to secure uniformity as to length everywhere, a rule was brought and it was found that the length of our dresses ranged from eight to ten inches from the floor. Some of these were a little longer than the sample shown me, while others were a little shorter. . . And having become fully satisfied that nine inches comes the nearest to the samples shown me, I have given this number of inches in No. 12, as the proper length in regard to which uniformity is very desirable.”—*Review*, October 8, 1867.

### MOTHERS AND CHILDREN

“I am filled with pain and anguish as I see parents conforming to the world and allowing their children to meet the worldly standard at such a time as this. I am filled with horror as the condition of families professing present truth is opened before me. The profligacy of youth and even children is almost incredible. Parents do not know that secret vice is destroying and defacing the image of God in their children. The sins which characterized the Sodomites exist among them. The parents are responsible; for they have not educated their children to love and obey God. They have not restrained them, nor diligently taught them the way of the Lord. They have allowed them to go out and to come in when they chose, and to associate with worldlings. These worldly influences which counteract parental teaching and authority are to be found largely in so-called good society. By their dress, looks, amusements, they surround themselves with an atmosphere which is opposed to Christ.

“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.”—*5 Testimonies*, 78.

“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 fashion’s demands. Little children hear more of dress than of their salvation. They see their mothers more earnestly consulting the fashion plates than the Bible. . .

“A deformed character does not disturb the mother so much as a soiled dress. The child hears more of dress than virtue; for the mother is more familiar with fashion than with her Saviour.”—*4 Testimonies*, 643.

“The church should make the Word of God her standard, and parents should think intelligently

## Modest and Healthful Clothing

upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God.”—*5 Testimonies*, 499.

“Parents who would teach their children the evil of following the fashions of the world, have a hard battle. . . What can parents 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 consecrated parents. If parents do not take a decided, firm course, their children will be borne down with the current; for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors makes the work of overcoming far more laborious for them. Yet with faith in God and earnest prayer, believing parents should press on in the rugged path of duty.”—*1 Testimonies*, 278-279.

“It may require effort to break away from the chains of custom, and dress and educate the children with reference to health; but the result will amply repay the effort.”—*Ministry of Healing*, 383.

“For breaking the spell of fashion, the teacher can often find no means more effective than contact with nature. Let the pupils taste the delights to be found by river or lake or sea; let them climb the hills, gaze on the sunset glory, explore the treasures of wood and field; let them learn the pleasure of cultivating plants and flowers; and the importance of an additional ribbon or ruffle will sink into insignificance.”—*Education*, 247-248.

“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? . . . Would it not be praiseworthy to manifest at least equal earnestness to make it conform to the Bible standard? . . . What are you willing to sacrifice to correct the wrong example you have been giving to others?”—*4 Testimonies*, 640.

“God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully. 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.”—*2 Selected Messages*, 470-471.

“Leaving the 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.”—*Review*, January 9, 1900.

“Both by precept and example the young should be taught simplicity of dress and manners, industry, sobriety and economy.”—*5 Testimonies*, 89.

### ADORNMENT AND JEWELRY

“In the professed Christian world enough is expended for jewels and needless expensive dress to feed all the hungry and to clothe the naked.”—*Ministry of Healing*, 287.

“To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith.”—*3 Testimonies*, 366.

“Let none dishonor God’s sanctuary by their showy apparel.”—*5 Testimonies*, 499.

Before this august personage stood the majesty of heaven, without adornment or display.”—*Desire of Ages*, 594.

“I would remind the youth who ornament their persons and wear feathers upon their hats, that because of their sins, our Saviour’s head 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.”—*3 Testimonies*, 379.

“I saw that the outside appearance is an index to the heart. 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; for only the pure in heart will see Him.”—*1 Testimonies*, 136.

“In mentioning collars, I did not design to be understood that nothing like a collar should be worn or, in mentioning ribbons, that no ribbon at all should be worn.”—*1 Testimonies*, 135, footnote.

“Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point; ‘I will therefore . . . 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.' 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 by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*4 Testimonies*, 630.

"The Bible teaches modesty in dress. . . 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."—*Ministry of Healing*, 287.

"Our appearance in every respect should be characterized by neatness, modesty, and purity."—*6 Testimonies* 96.

"True refinement does not find satisfaction in the adornment and display of the body."—*2 Testimonies*, 243.

"Self-denial in dress is a part of our Christian duty. To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit."—*3 Testimonies*, 366.

"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 scorn of unbelievers will not move them. They will feel an anxious desire to separate from the world."—*1 Testimonies*, 136-137.

"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."—*4 Testimonies*, 639.

"Christians are not to decorate the person with costly array or expensive ornaments. . . We need to understand that which the Lord of Heaven appreciates and in even the dressing of the body. All who are in earnest in seeking the grace of Christ will need the precious words of instruction inspired by God."—*6 Testimonies*, 96.

"The parading of . . . feathers, and gold and silver ornaments is a species of idolatry."—*5 Testimonies*, 499.

## THE REFORM DRESS

"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. God's people have, to a great extent, lost their peculiarity, and have been gradually patterning after the world, and mingling with them, until they have in many respects become like them. This is displeasing to God. He directs them, as He directed the children of Israel anciently, to come out from the world and forsake their idolatrous practices, not following their own hearts (for their hearts are unsanctified) or their own eyes, which have led them to depart from God and to unite with the world."—*1 Testimonies*, 525.

"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."—*4 Testimonies*, 635.

"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."—*4 Testimonies*, 639.

"The question may be asked: 'Why has this dress been laid aside, and for what reason has dress reform ceased to be advocated?' The reason 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 before our sisters the advantages of such 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 control, 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."—*4 Testimonies*, 635-636.

"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."—*4 Testimonies*, 636.

"It was not my duty to urge the subject upon my sisters. After presenting it before them as it had

Continued on the next tract

# Modest and Healthful Clothing

**PART FOUR  
OF FIVE**

Continued from the preceding tract in this series

been shown me, I left them to their own conscience. Reformatory action is always attended with sacrifice. It demands that love of ease, selfish interest, 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.”—*4 Testimonies*, 636.

“Perhaps no question has ever come up among us which has caused such development of character as has the dress reform.”—*4 Testimonies*, 636.

“To those who put it on reluctantly, from a sense of duty, it became a grievous yoke.”—*4 Testimonies*, 636.

“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.’ ”—*4 Testimonies*, 637.

“There is no style of dress more appropriate to be worn at the sanitarium than the reform dress.”—*4 Testimonies*, 638.

“We regret that any influence should have been brought to bear against this neat, modest, healthful dress.”—*4 Testimonies*, 638.

“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.”—*4 Testimonies*, 639.

“Since I commenced to write number 11, in January 1867, I have worn no other than the reformed dress.”—*Review*, October 8, 1867.

“We do not wear the style of dress here represented to be odd, that we may attract notice.”—*Review*, April 14, 1868.

“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 woman. . .

“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, they will feel at home in it, and enjoy a satisfaction

and blessing in trying to do right.”—*Review*, April 14, 1868.

“As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented.”—*4 Testimonies*, 640.

“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. It should provide warmth and proper protection.”—*Ministry of Healing*, 288.

“‘In like manner also, that women adorn themselves in modest apparel.’ 2 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation.”—*Ministry of Healing*, 287.

“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.”—*Review*, April 14, 1868.

## **MEN AND WOMEN ARE NOT TO DRESS ALIKE**

“God designated that there should be a plain distinction between the dress of men and women.”—*1 Testimonies*, 460.

“There is an increased 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. ‘In like manner also that women adorn themselves in modest apparel.’ . .

“The foregoing was given me as a reproof to those who are inclined to adopt a style of dress resembling that worn by men. . .

“In this style of dress God’s order has been reversed and His special distinctions disregarded. Deuteronomy 22:5: ‘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.’ God would not have this people adopt this style of dress. It is not modest apparel and is not at all fitting for modest, humble females who profess to be Christ’s followers. God’s prohibitions are lightly regarded by all who would advocate the doing away with the distinction of dress between males and females. . .

“God designed there should be a plain distinction between 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 in-

crease of crime. Were the apostle Paul alive and should he behold females professing godliness with this style of dress, he would utter a rebuke.”—*1 Testimonies*, 457-460.

### THE FASHIONS OF THIS WORLD

“I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from His people. . .

“Israel have been asleep to the pride, and fashion, and conformity to the world in the very midst of them. They advance every month in pride, covetousness, selfishness, and love of the world.

“God will have a people separate and distinct from the world. And as soon as they 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.”—*1 Testimonies*, 136, 137.

“Those who do not have moral courage . . . to leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of Him and do not love His example.”—*1 Testimonies*, 287.

“We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise.”—*5 Testimonies*, 78.

“As I saw the dreadful fact that God’s people were conformed to the world, with no distinction, except in name . . . my soul felt deep anguish. . . Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions; ‘Cut loose! cut loose! lest He appoint you your portion with hypocrites and unbelievers outside the city.

“While you make yourself 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. God hates your vain, wicked pride. . .

“Oh, the pride that was shown me of God’s professed people! It has increased every year, until it is now impossible to designate professed Advent Sabbathkeepers from all the world around them.”—*1 Testimonies*, 133-135.

“If God’s people had not greatly departed from Him, there would now be a marked difference between their dress and that of the world. . . 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.

“Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you.”—*1 Testimonies*, 189-

190.

“There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.”—*Christ Object Lessons*, 154.

“The dress reform is treated by some with great indifference and by others with contempt, because there is a cross attached to it. For this cross 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.”—*3 Testimonies*, 171.

“How, thought I, can Jesus regard that company, with their display of ornaments and extravagant dress? . . . And should He visit such churches, would He not drive our those desecrators of His Father’s house? . . . A modest, godly woman will dress modestly.”—*4 Testimonies*, 643,

“I have worn a light corded skirt since I was fourteen years of age, not for show but for comfort and decency.”—*1 Testimonies* 425.

“As we see our sisters departing from simplicity of 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. . . 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. . . They are conforming to the world in the matter of dress; and while they are doing so, 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. . . Fashion is constantly changing, and our sisters follow in its wake. . . The Lord is displeased with the pride manifested among His professed people. He is dishonored by their conformity to the unhealthful and immodest and expensive fashions of this degenerate age. . . 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. . . I have been shown that the main cause of your backsliding is your love of dress. . . Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God. . . All exhibitions of pride in dress, which is forbidden in the Word of God, should be sufficient reason for church discipline. . . 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.”—*4 Testimonies*, 628-648.

“Will not those who profess to be followers of

## Modest and Healthful Clothing

1 the meek and lowly Jesus clothe themselves in mod-  
6 est apparel, adorning themselves with good works,  
1 as becometh women professing godliness? . . . Great  
0 neglect has been shown in the matter of bringing our  
church members up to the standard of the Bible in  
this matter. After admonition, after time for Bible  
study and reflection, those who are walking contrary  
to the Scriptures, and will not reform, should be sus-  
pended from the church. The church is weakened,  
her power is enfeebled, her influence is limited be-  
cause church members fail to live in accordance with  
the directions of the Bible. The example of those who  
follow the fashions of the world has a disastrous ef-  
fect upon other members of the church.”—*Review*,  
*June 2, 1891.*

“The Lord does not now work to bring many  
souls into the truth, because of the church members  
who have never been converted and those who were  
once converted but who have backslidden. What in-  
fluence would these unconsecrated members have  
on new converts? Would they not make of no effect  
the God-given message which His people are to bear?  
. . . Let all examine their own practices.”—*6 Testimo-  
nies, 371.*

“The church is in a great degree responsible for  
the sins of her members. She gives countenance to  
evil if she fails to lift her voice against it.”—*Prophets  
and Kings, 651.*

“Satan is constantly devising some new style of  
dress. . . . And he exults when he sees professed Chris-  
tians eagerly accepting the fashions that he has in-  
vented.”—*4 Testimonies, 634.*

### TIME TO RETURN

“Those who come up to every point, and stand  
every test, and overcome, be the price what it may,  
have heeded the counsel of the True Witness, and  
they will receive the latter rain and thus be fitted for  
translation.”—*1 Testimonies, 187.*

“If the professed people of God find their hearts  
opposed to this straight work it should convince them  
that they have a work to do to overcome, if they would  
not be spewed out of the mouth of the Lord. Said the  
angel: ‘God will bring His work closer and closer to  
test and prove every one of His people.’ . . . Individu-  
als are tested and proved a length of time to see if  
they will sacrifice their idols and heed the counsel of  
the True Witness. If they will not be purified through  
obeying the truth, and overcome their selfishness,  
their pride, and evil passions, the angels of God have  
the charge: ‘They are joined to their idols, let them  
alone,’ and they pass on to their work, leaving these  
with their sinful traits unsubdued, to the control of  
evil angels.”—*1 Testimonies, 187.*

“Why is it so hard to lead a self-denying, humble  
life? Because professed Christians are not dead to  
the world. It is easy living after we are dead. . . . They

have a disposition to dress and act as much like the  
world as possible and yet go to heaven.”—*1 Testi-  
monies, 131.*

“I saw that the words, the dress, and actions  
should tell for God.”—*1 Testimonies, 132.*

“God hates your vain, wicked pride; and He looks  
upon you as a whited sepulcher, full of corruption  
and uncleanness within.”—*1 Testimonies, 134.*

“They should let their dress be modest, different  
from the world around them.”—*1 Testimonies, 135.*

“I saw that the outside appearance is an index to  
the heart. . . . Such pride should not be suffered in  
the church.”—*1 Testimonies, 136.*

“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.”—*1 Tes-  
timonies, 162.*

“Many are going directly contrary to the light  
which God has given to His people, because they do  
not read the books which contain the light and knowl-  
edge in cautions, reproofs, and warnings. . . . The vol-  
umes of the Spirit of Prophecy, and also the *Testi-  
monies*, should be introduced into every Sabbath-  
keeping family . . . and be read again and again.”—*5  
Testimonies, 681.*

“It is Satan’s plan to weaken the faith of God’s  
people in the *Testimonies*. Next follows skepticism  
in regard to the vital points of our faith, the pillars of  
our position, then doubt as to the Holy Scriptures,  
and then the downward march to perdition.”—*4  
Testimonies, 211.*

“Those who turn away from the light which God  
has given or who neglect to seek it, when it is within  
their reach, are left in darkness.”—*Great Contro-  
versy, 312.*

“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. . . . All  
heaven is marking the daily influence which the pro-  
fessed followers of Christ exert upon the world. . . .  
Remember we must all answer to God for the influ-  
ence we exert.”—*4 Testimonies, 641.*

“Repentance is genuine when reformation takes  
place.”—*Special Testimonies, Series B, No. 22.*

“If the heart is right, your words, your dress, your  
acts will all be right. True godliness is lacking.”—*1  
Testimonies, 158.*

“I have been shown that the principles that were  
given us in the early days of the message are as im-  
portant and should be regarded as conscientiously  
today as they were then.”—*9 Testimonies, 158.*

“I would that all our people might see the incon-  
sistency of our being God’s commandment-keeping  
people, a peculiar people, zealous of good works, and  
yet feeling that we must copy after the world in order  
to make our work successful.”—*Loma Linda Mes-*

sages, 14.

“But the sins that control the world have come into the churches, and into the hearts of those who claim to be God’s peculiar people. . . They find pleasure in dress and the indulgence of appetite. The things of the world are their idols.”—5 *Testimonies*, 456.

“Oh, what a day is before us! What sifting there will be among those who claim to be the children of God.”—*Testimonies to Ministers*, 163.

“All who leave the common track of custom, and advocate reform, will be opposed, accounted mad, insane, radical; let them pursue ever so consistent a course.”—2 *Testimonies*, 377.

“I asked the angel why simplicity had been shut out from the church, and pride and exaltation had come in. I saw that this was the reason why we have almost been delivered into the hand of the enemy.”—1 *Testimonies*, 114.

“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.”—1 *Testimonies*, 461.

“This is no trivial matter to be passed off with a jest. The subject of dress reform demands serious reflection and much prayer.”—4 *Testimonies*, 641.

“He is dishonored by their conformity to the unhealthful, immodest, and expensive fashions of this degenerate age.”—4 *Testimonies*, 634.

“The eyes of God’s people seem to be blinded, while the church is fast drifting into the channel of worldliness.”—4 *Testimonies*, 513.

“He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.”—5 *Testimonies*, 537.

“Her members have so far departed from Him that He cannot accomplish His will through them. . . The means employed must be in harmony with His character.”—5 *Testimonies*, 189.

“I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction.”—3 *Testimonies*, 255.

“The church has received warning after warning. The duties and dangers of God’s people have been plainly revealed. But the worldly element has proved too strong for them. Customs, practices, and fashions which lead the soul away from God have been for years gaining ground, in defiance of the warnings

and entreaties of the Holy Spirit, until at last their ways have become right in their own eyes and the Spirit’s voice is scarcely heard. . . Those who are not wholly consecrated to God may be led to do the work of Satan, while yet they flatter themselves that they are in the service of Christ.”—5 *Testimonies*, 103.

“No matter how zealous men may be in their observance of religious ceremonies, the Lord cannot accept them if they persist in willful violation of one of His commands.”—*Patriarchs and Prophets*, 634.

“Those who worship at fashion’s altar have but little force of character . . . and their lives accomplish no worthy end.”—4 *Testimonies*, 644.

“God will have a people separate and distinct from the world.”—1 *Testimonies*, 137.

“From what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God’s own appointed way.”—2 *Testimonies*, 445.

“Jesus Himself never purchased peace by compromise.”—*Desire of Ages*, 356.

“No man can be true to principle without exciting opposition.”—*Desire of Ages*, 356.

“Let the ministers awake, let them take in the situation.”—*Testimonies to Ministers*, 431.

“As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong.”—1 *Testimonies*, 100.

“Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people.”—1 *Testimonies*, 181.

“Think ye that God will receive, honor, and acknowledge a people so mixed up with the world that they differ from them only in name?”—1 *Testimonies*, 287.

“Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast.”—5 *Testimonies*, 216.

“Obedience is the test of discipleship.”—*Mount of Blessing*, 146.

“We may deny Him . . . by conformity to the world . . . or costly apparel.”—1 *Testimonies*, 304.

“Love of dress is an idolatrous shrine at which the women of this age are worshipping.”—*Signs*, May 26, 1881.

“The character is considered of less importance than the dress.”—4 *Testimonies*, 642.

“The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seek-



# Modest and Healthful Clothing

**PART FIVE  
OF FIVE**

Continued from the preceding tract in this series

ing for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel.”—*6 Testimonies, 96.*

“Fashion and display absorb the means that might comfort the poor and suffering. They rob the world of the gospel of the Saviour’s love. Missions languish. Multitudes perish for want of Christian teaching.”—*Ministry of Healing, 287-288.*

“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.”—*Ministry of Healing, 207.*

“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.”—*4 Testimonies, 634.*

“Many have become life-long invalids through their compliance with the demands of fashion.”—*Christian Temperance and Bible Hygiene, 87.*

“Will men and women professing the most solemn truths ever borne to mortals be true to principle? If they would have an influence to lead the world to serious reflection, they must be; their dress and conversation must be in strict accordance with their peculiar faith.”—*5 Testimonies, 128-129.*

“Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.

“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.”—*5 Testimonies, 499.*

“The idolatry of dress is a moral disease.”—*6 Testimonies, 96.*

“Love of dress and pleasure is wrecking the happiness of thousands.”—*3 Testimonies, 366.*

“For Christ’s sake, whose witnesses we are, we should seek to make the best of our appearance.”—*6 Testimonies, 96.*

“Christians should follow Christ and make their dress conform to God’s Word. They should shun extremes.”—*1 Testimonies, 459.*

“Oddity and carelessness in dress have been considered a special virtue by some. Such take a course which destroys their influence over unbelievers.”—*1 Testimonies, 275.*

“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 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, lest they should despise us for so doing. 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 Testimonies, 424-425.*

“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.”—*4 Testimonies, 633.*

“In dress, as in all things else, it is our privilege to honor our Creator.”—*Education, 248.*

“Evidence that the taste is converted will be seen in the dress of all who walk in the path cast up for the ransomed of the Lord.”—*Acts of the Apostles, 523.*

“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 betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.”—*4 Testimonies, 643.*

“In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron’s robes; for his dress was symbolic.”—*6 Testimonies, 96.*

“The teachers should set a right example before the youth, in spirit, in deportment, and in dress. They should be attired in plain, simple garments.”—*Testimonies on Sabbath School Work, 42.*

“One of the points upon which those newly come to the faith will need instruction is in the subject of dress.”—*6 Testimonies, 96.*

“I have seen an angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending Heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of story books, thoughts of dress and show, vanity and pride, etc. Oh, what a solemn moment! The an-

gels of God standing with scales, weighing the thoughts of His professed children—those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to Heaven went quickly up as the other went down; and, oh, how light it was.”—*1 Testimonies*, 124-125.

“Your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert.”—*4 Testimonies*, 641.

“It [the clothing] should have the grace, the beauty, the appropriateness of natural simplicity.”—*Ministry of Healing*, 289.

“Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.”—*4 Testimonies*, 647.

“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.”—*4 Testimonies*, 648.

“Some receive the idea that, in order to carry out that separation from the world that the Word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of nonconformity to the world by wearing an ordinary sunbonnet and the same dress worn by them through the week, upon the Sabbath when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with God’s people upon the Sabbath with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner.

“This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear or what is the condition of their persons when they meet upon the Sabbath to worship the great God.”—*Child Guidance*, 428.

“Bind your children to your heart by affection. Give them proper care and attention in all things. Furnish them with becoming garments, that they be not 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 their 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 clad appropriately in a manner becoming to your age and station in life.”—*4 Testimonies*, 142.

“When you are buying and making your own and your children’s clothing . . . it is right to buy good material and have it carefully made. This is economy. But rich trimmings are not needed.”—*Counsels on Stewardship*, 301.

“The material should be free from large plaids and figures, and plain in color.”—*4 Testimonies*, 640.

“There is no use in telling you that you must 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 the tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own.”—*Sons and Daughters of God*, 292.

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#### **BIBLE PRINCIPLES:**

##### **CLOTHED WITH HEAVENLY WISDOM**

“The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck.”—*Proverbs 1:7-9*.

“Let thine heart retain My words: Keep My Commandments and live. Get wisdom, get understanding. Forget it not, neither decline from the words of My mouth. Forsake her not and she shall preserve thee. . . She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.”—*Proverbs 4:4-6, 9*.

##### **THE TRANSFIGURED CHRIST**

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And [He] was transfigured before them. And His face did shine as the sun, and His raiment was white as the light.”—*Matthew 17:1-2*.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks, One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire. And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.”—*Revelation 1:12-15*.

##### **ROBES OF CHRIST’S RIGHTEOUSNESS**

“We are all as an unclean thing, and all our righ-

## Modest and Healthful Clothing

tousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee.”—*Isaiah 64:6-7*.

“I put on righteousness, and it clothed me: My judgment was as a robe and a diadem.”—*Job 29:14*.

“Awake, awake; put on thy strength, O Zion. Put on thy beautiful garments, O Jerusalem, the holy city. For henceforth there shall no more come into thee the uncircumcised and the unclean.”—*Isaiah 52:1*.

“I will also clothe her priests with salvation, and her saints shall shout aloud for joy.”—*Psalms 132:16*.

“And He answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”—*Zechariah 3:4*.

“But the father said to his servants: ‘Bring forth the best robe, and put it on him.’ ”—*Luke 15:22*.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, ‘Friend, how camest thou in hither not having a wedding garment?’ And he was speechless.”—*Matthew 22:11-12*.

### FINE LINEN AND WHITE RAIMENT

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels.”—*Revelation 3:5*.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”—*Revelation 3:17-18*.

“And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.”—*Revelation 4:4*.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands.”—*Revelation 7:9*.

“Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of

saints.”—*Revelation 19:7-8*.

“So shall the King greatly desire thy beauty, for He is thy Lord, and worship thou Him. . . The King’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins, her companions that follow her, shall be brought unto Thee. With gladness and rejoicing shall they be brought: They shall enter into the King’s palace.”—*Psalms 45:11, 13-15*.

“I will greatly rejoice in the Lord; my soul shall be joyful in my God. For He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself.”—*Isaiah 61:10*.

“And I [John] saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain; for the former things are passed away.”—*Revelation 21:1-4*.

“We build upon Christ by obeying His Word. It is not he who merely enjoys righteousness, that is righteous, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our heavenly Father. When the children of Israel were encamped on the borders of the Promised Land, it was not enough for them to have a knowledge of Canaan or to sing the songs of Canaan. This alone would not bring them into possession of the vineyards and olive groves of the goodly land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating His promises to themselves, while they obeyed His instruction.”—*Mount of Blessing, 149*.

“Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven’s loom—the ‘fine linen, clean and white’ (*Revelation 19:8*), which all the holy ones of earth will wear. This robe, Christ’s own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here.

“Let the children be taught that as they open their minds to pure, loving thoughts and do loving and helpful deeds, they are clothing themselves with His beautiful garment of character. This apparel will make them beautiful and beloved here, and will here-

after be their title of admission to the palace of the King.”—*Child Guidance, 190.*

“It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. ‘Today if ye will hear His voice, harden not your hearts.’ We are in a most trying position, waiting, watching for our Lord’s appearing. The world is in darkness. ‘But ye, brethren,’ says Paul, ‘are not in darkness, that that day should overtake you as a thief.’ It is ever God’s purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.”—*5 Testimonies, 215-216.*

“Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement.”—*Youth’s Instructor, May 31, 1894.*

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the Mark of the Beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth, these are receiving the heavenly mold and preparing for the Seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The Seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men and women of false tongues or deceitful hearts. All who receive the Seal must be without spot before God—candidates for heaven.”—*5 Testimonies, 216.*

#### ADDITIONAL BIBLICAL PRINCIPLES

We should dress simply: Matthew 6:28-29; 1 Peter 3:3-4; 5:5; 1 Timothy 2:8-10.

Examples of rich apparel: Luke 16:19; Acts 12:21.

We should not indulge in the wearing of gold, etc.: 1 Peter 3:3-4.

Examples of worldly ornamentation: Isaiah 3:16-24.

Our clothing should be kept clean: Exodus 19:10-11, 14.

The inward adorning of the soul is most important: 1 Peter 3:3-4.

Men and women should not dress alike: Deuteronomy 22:5.

#### CLOTHING IN BIBLE TIMES

**Materials:** *Fig leaves* (Gen. 3:6-8). *Skins* (Gen. 3:21). *Hair* (Mark 1:6; Matt. 3:4). *Leather* (2 Kings 1:8). *Linen* (Ex. 28:4, 6, 8; Gen. 41:42; Eze. 9:2; Luke 16:19; Isa. 3:23; Eze. 16:10). *Wool* (Lev. 13:47; Prov. 31:13; Eze. 34:1-3; 44:17). *Mixed materials in clothing* (Deut. 22:11).

**Rules concerning clothing:** Men forbidden to wear women’s clothing and women forbidden to wear men’s (Deut. 22:5). Rules regarding women’s clothing (1 Tim. 2:9-10; 1 Peter 3:3; Isa. 23:18).

**Hats:** *Bonnets* (Ex. 28:40; 29:9; Eze. 44:18). *Men’s hats* (Dan. 3:21). *Women’s hats* (Isa. 3:16, 20). *Hoods* (Isa. 3:23). *Kerchiefs* (Eze. 13:18, 21).

**Other articles of clothing:** *Mantle* (Ezra 9:3; 1 Kings 19:13; 2 Kings 2:8, 13; Job 2:12). *Purple clothing* (John 19:2, 5). *Robe* (Ex. 28:4; 1 Sam. 18:4). *Coat* (Gen. 37:3; Ex. 28:40; Dan. 3:21; Matt. 10:10; Matt. 5:40; Luke 6:29; John 19:23; Acts 9:39; Ex. 28:4, 40). *Cloak* (2 Tim. 4:13). *Hose* (Dan. 3:21). *Skirts* (Eze. 5:3), *Mufflers* (Isa. 3:19). *Wimples* (Isa. 3:22).

**Priest’s garments:** *Clothing* (Ex. 28:2; 29:5, 29; 31:10; 39:1; Ex. 28:40; 29:9; 39:28).

**Simplicity of clothing:** Matthew 6:28-29; 1 Peter 3:3.

**Filthy clothing:** Isaiah 64:6; Zechariah 3:3-4.

**Ornamentation:** *Bracelets* (Gen. 24:22; 38:18; Ex. 35:22; 2 Sam. 1:10). *Ornaments* (Ex. 33:4; Isa. 3:18; Jer. 2:32; 4:30; Eze. 16:11; 23:40). *Chains* (Gen. 41:42; Prov. 1:9; Eze. 16:11; Dan. 5:29). *Earrings* (Gen. 35:4; Ex. 32:2; Judges 8:24; Job 42:11; Num. 31:50; Prov. 25:12; Eze. 16:12; Hosea 2:13). *Rings* (Gen. 41:42; Ex. 35:22; Esther 3:10; 8:8; Isa. 3:21; Luke 15:22). *Jewels* (Gen. 24:53; Ex. 3:22; 35:22; Num. 31:50; Isa. 61:10). *Jewels discarded* (Gen. 35:4; Ex. 33:4; 1 Peter 3:3). *Jewels brought as an offering to God* (Ex. 35:22; Num. 31:50).

#### CONCLUSION

*We obey God because He said so.* Adam and Eve questioned why a certain tree in the garden should be kept from them. But that particular tree was wrong for them to eat of, simply because God said so. We may not always immediately understand why He asks of us as He does; but we can always trust and obey, knowing that He will only give us that which is for our best good. What God says in His Word is reason enough for obedience. As we yield and obey, we shall begin to better understand the reasons for His requests. Remember, He has done a lot for you. In return, do all you can to please Him. For, indeed, He is the best Friend you shall ever have.

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