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KEY TO ABBREVIATIONS OF THE SPIRIT OF PROPHECY VOLUMES

AA.	The Acts of the Apostles
AH.	The Adventist Home
APOC.	An Adventist Apocolypse
IBC.	The SDA Bible Commentary vol.1 (2BC etc., for vols. 2-7)
BTS.	The Bible Training School
CE.	Christian Education
CD.	Counsels on Diet and Foods
CG.	Child Guidance
CH.	Counsels on Health
ChS.	Christian Service
CM.	Colporteur Ministry
COL.	Christ's Object Lessons
Con.	Confrontation
CS.	Counsels on Stewardship
CSW.	Counsels on Sabbath School Work
CT.	Counsels to Teachers, Parents and Students
CTBH.	Christian Temperance and Bible Hygiene
CW.	Counsels to Writers and Editors
DA.	The Desire of Ages
Ed.	Education
Ev.	Evangelism
EW.	Early Writings
FE.	Fundamentals of Christian Education
GC.	The Great Controversy
GC88.	The Great Controversy, 1888 edition
GCB.	General Conference Bulletin
GCDB.	General Conference Daily Bulletin
GH.	The Gospel Herald Articles listed by date)
GW.	Gospel Workers
HM.	The Home Missionary

HP.	In eavenly Places
HR.	The Health Reformer Articles (listed by date)
KC.	The Kress Collection
LS.....	Life Sketches of Ellen G. White
Mar.....	Maranatha
MB.....	Thoughts from the Mount of Blessing
MH.....	The Ministry of Healing
MLT.....	My Life Today
MM.	Medical Ministry
1MR.....	Manuscript Release, vol. 1 (2MR, etc., for vols. 2-19)
MS.	Manuscript followed by number and year
MYP.....	Messages to Young People
1NL.	Notebook Leaflets (also 2NL)
OHC.....	Our High Calling
PC.....	The Paulsen Collection of Ellen G. White Letters
1PH.	Pamphlets in the Concordance (also 2PH)
PK.	Prophets and and Kings
PP.....	Partriarchs and Prophets
PUC.	Pacific Union Recorder (listed by date)
4RED.....	The Redemption Series, vol. 4
RH.	Advent Review and Sabbath Herald Articles (listed by date)
SA.....	A Solemn Appeal (pagination may differ from other editions)
SC.....	Steps to Christ
SD.	Sons and Daughters of God
1SG.	Spiritual Gifts vol., 1 (2SG, 3SG for vols. 2, 3; 4SGa and 4SGb for vol. 4)
SL.....	The Sanctified Life
1SM.	Selected Messages, vol. 1 (2SM, 3SM, for books 2 and 3)
1SP.....	Spirit of Prophecy, vol. 1
SpM.	Spaulding and Magan's Unpublished Manuscripts
SpTa.....	Special Testimonies, Series A
SpTEd.	Special Testimonies on Education
SR.....	The Story of Redemption

SSW.....	The Sabbath School Worker
ST.....	Signs of the Times Articles (listed by date)
1T.....	Testimonies vol. 1 (2T - 9T for vols. 2 to 9)
Te.....	Temperance
TM.....	Testimonies to Ministers
TMK.....	That I May Know Him
TSB.	Testimonies on Sexual Behavior, Adultery and Divorce
UL.	The Upward Look
WM.	Welfare Ministry
YI.....	The Youth Instructor Articles (listed by date)
1888 MA.....	The Ellen G. White 1888 Message Materials

APRONS, COATS, AND GARMENTS OF LIGHT

“**I**n the beginning was the Word,...and the Word was God” who is “clothed with honor and majesty” and covers Himself “with light as with a garment.” He makes “his angels spirits; his ministers a flaming fire,” (John 1:1; Ps. 104:1,2,4).

“In the beginning God created the heaven and the earth.” “All things were made by Him.” He “created man in His own image, in the image of God created He him, male and female created he them.” “And God saw every thing that he had made, and, behold, it was very good.” (Gen. 1:1; John 1:3; Gen. 1:27,31). The male and the female, Adam and Eve, came forth from the Creator's hands perfect in every way.

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. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. (PP 45:3).

“And they were both naked, the man and his wife, and were not ashamed.” (Gen 2:25). They were perfect, not only in physiology, but spiritually, as well. “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.” (PP 45:3). They were clothed with “the light of God.” (COL 310:4).

In perfect innocence, peace, and happiness, the pair began life in Eden, a beautiful garden planted by God Himself for their contentment. True happiness was theirs, the happiness that is found “in communion with God through His created works.” (PP 49:3). They had been given dominion over every living thing and not one thing had been withheld from them that would bring them joy and delight.

While Adam and Eve continued obedience to their Maker, they continued to be clothed with the garment of light, which is the righteousness of saints. “Light is sown for the righteous,” “and he shall bring forth thy righteousness as the light.” (Ps. 97:11; 37:6). “This light illuminated everything which they approached. There was nothing to obscure their perception of the character or the works of God.” (MH 461-2). That light allowed them to read nature aright, to discern the character of God in his works.

The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forrest and stone of the mountains, in every shining star, in the earth and sea and sky, God's name was written. With both the animate and inanimate creation — with leaf and flower and tree, and with every living creature, from the leviathan of the waters to the mote in the sunbeam — the dwellers in Eden held converse, gathering from each the secrets of its life. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancings of the clouds' (Job 37:16), the mysteries of light and sound, of day and night — all were objects of study by the pupils of earth's first school. (Ed 21:3).

With undimmed vision they could study with microscopic detail the inner workings of leaves and flowers. Through telescopic vision they could study the heavenly bodies of the far flung universe. Oh, what a wonderful garment to have, this garment of light which was the light of God. How great were the opportunities their cloaks gave them for incomparable study of nature and the joy and delight of discovery. But Adam and Eve would keep their garments only as long as they maintained their loyalty and obedience to God.

Tragically, there came a day when things went terribly wrong. Eve wandered away from Adam, and became fascinated by a talking serpent — so fascinated that she ate of the one tree in the garden God had said they must not eat of. Adam, horrified by the thought of being separated from Eve, also ate of the forbidden fruit. Loyalty and obedience had been flung aside and the darkness of sin entered their lives; alas, it entered the whole world. “And the eyes of them both were opened, and they knew that they were naked.” (Gen. 3:7). As they looked at themselves, at each other, they were, for the first time, aware that they had no covering. The light, the precious light, was gone. They were no longer righteous, no longer perfect. Though their eyes were opened, their vision was dimmed. “In losing the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. They could not discern the character of God in His works.” (MH 462:0). What fear must have found its way into their hearts, what recriminations

must have formed in their minds as the world around them went dark, as the glorious wonders of creation grew dim and gray to their eyes.

The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness, and suffering of every type were to be the portion of the children of Adam. (1SM 270:1).

Standing alone in the twilight, trying to find some excuse for what they had done, shivering in the coolness of the evening air — shivering? They had never felt chilled before. And they felt so naked. So “they sewed fig leaves together, and made themselves aprons.” (Gen. 3:7). Clothed in the garments of their own making, they heard a familiar voice calling their names. Fear, shame, and embarrassment flooded over them, and instead of running to meet their Lord, they hid among the trees. But the One who knows all things and sees all things came to their hiding place and called, “Adam,...where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee thou shouldst not eat?” (Gen. 3:9-11). Standing before the Lord covered only in the skimpiest of garments, they had to face the horrible, terrible reality. Nothing was ever going to be the same again. Everything had been forever changed.

After Adam's transgression he at first imagined that he felt the rising to a new and higher existence, But soon the thought of his transgression terrified him. The air that had been of a mild and even temperature, seemed to chill them. The guilty pair had a sense of sin. They felt a dread of the future, a sense of want, a nakedness of soul. The sweet love, and peace, and happy, contented bliss seemed removed from them, and in its place a want of something came over them that they never experienced before. They then for the first [time] turned their attention to the external. They had not been clothed, but were draped in light as were the heavenly angels. This light which had enshrouded them departed. To relieve the sense of lack and nakedness which they realized, their attention was directed to seek a covering for their form; for how could they meet the eye of God and angels unclothed?

Their crime is now before them in its true light. Their transgression of God's express command assumes a clearer character. Adam censured Eve's folly in leaving his side, and being deceived by the serpent. They both flattered themselves that God, who had given them everything to make them happy might yet excuse their disobedience, because of his great love to them, and that their punishment would not be so dreadful, after all. (1SP 41-2).

But as they stand looking into the face of Jesus, as they hear Him pronounce the curse upon the serpent and on themselves, a sense of the enormity of sin begins to pervade their senses. They hear, with joy, the promise of hope, that a Redeemer will come and die that they might be pardoned. Then the

angels of God were commissioned to visit the fallen pair and inform them that although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, yet their case was not hopeless. They were then informed that the Son of God, who had conversed with them in Eden, had been moved with pity as he viewed their hopeless condition, and had volunteered to take upon himself the punishment due to them, and die for them that man might yet live, through faith in the atonement Christ proposed to make for him. Through Christ, a door of hope was opened, that man, notwithstanding his great sin, should not be under the absolute control of Satan. Faith in the merits of the son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him in which, through a life of repentance, and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where efforts to keep his law could be accepted. (1SP 50-1).

Standing there in their brief garments which are typical of man's righteousness, the plan of salvation is laid out to them. They are told that God's law requires the punishment of death for disobedience, that until the Redeemer should come, a lamb will represent Him. The lamb is brought forth, a quiet, gentle creature; Adam, with a breaking heart, must slay this animal and burn its flesh upon an altar. How their hearts must have wrung, how the inhabitants of heaven and the unfallen worlds must have watched with grief and amazement as the lamb died. There had never been death before in the universe. Not so much as a leaf or an insect had died, for God is not the bringer of death but of life. But the transgression of the law required the shedding of blood.

When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give, and make an offering for sin. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice. (1SP 53:1).

Now, the Lord takes the skins and from them He makes two coats, one for Adam and one for Eve. These are garments long enough to cover their nakedness, a coat with sleeves to protect from the chilly air. Man had made himself only an apron and that from fig leaves which would dry up and crumble in just a few days. God made coats from skins which both covered their bodies and were long lasting. Why did man feel satisfied with such a minute covering as his apron of leaves? With our dimmed vision we have little sense of our unrighteousness, our unfitness to stand before the King. We're quite content with only a little covering, but all our righteousnesses are as filthy rags, or a fig leaf apron. But when Jesus comes, He illuminates our eyes and we see our nakedness. In our distress, we give ourselves into His hands, He forgives our sins, and gives us coats of His righteousness so that the shame of our nakedness does not appear.

Now Joshua was clothed with filthy garments, and stood before the angel. 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. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. (Zech. 3:3-5).

Morning by morning as Adam and Eve arose, they would look upon their coats and were reminded of the death of the lamb, and the future death of their own Creator. They were reminded daily of the consequences of sin, that He whose hands had fashioned these coats would one day come to earth as a man, and live and die that they might be restored to their Eden home. Man today must continue to wear the coat made for him by Jesus' hands, a robe invisible to the human eye, but not to the heavenly intelligences. "This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us." (COL 311:4). This robe is a robe of Christ's own righteousness, a robe of light. Jesus has promised that when we "confess our sins, he is faithful and just to forgive us our sins, and to cleans us from all unrighteousness." (1John 1:9). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18).

When we submit ourselves to Christ, the heart is united with His heart, the will is united with His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him, we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. (COL 312:0).

"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 with her jewels." (Isa. 61:10). We cannot manufacture for ourselves garments of salvation or robes of righteousness. These are put on us by God; we accept them by faith in Jesus' spilled blood. When we try to cover ourselves, it's as though we are weaving spider's webs into garments. "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands." (James 2:17). Works alone will never cover us; they must be the outgrowth of a life that has been given into God's hands, of accepting that we can of our ourselves do nothing, but that we can do all things through Christ who gives us strength.

Since that first sin committed by Adam and Eve, men have tried to sew together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.

But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. (COL 3:11:1-3).

Someday soon, if faithful, Jesus will pronounce of His saints: "They shall walk in white, for they are worthy." (Rev. 3:4). They have prayed, as did Moses, "Lord, show me thy glory" and as they beheld the Lord, "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin," they were changed "into the same image from glory to glory, even as by the Spirit of the Lord." (Ex. 33:18; 34:6,7; 2Cor. 3:18).

When this mortal shall have put on immortality, the garments of light will be restored. In the city that has no need of sun nor moon, whose light is the glory of God and the Lamb, the "saved shall walk in the light of it." (Rev. 21:23-24).

There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in "the beauty of the Lord our God," what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil. He may listen to the music of nature's voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting — in the vast universe behold "God's name writ large," and not in the earth or sea or sky one sign of ill remaining.

There the Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21,22.

There shall be nothing to "hurt or destroy in all My holy mountain, saith the Lord." Isa. 65:25. There man will be restored to his lost kingship, and the lower order of beings will again recognize his sway; the fierce will become gentle, and the timid trustful. (Ed 303-4).

Since the day millennia ago when "the eyes of them both were opened," and Adam and Eve saw their nakedness, man has had to cover his body with artificial garments of skins and furs, of vegetable and synthetic fibers, for the garments of light have been removed from the human race. In their demoralized state of sinfulness, men and women have always been content with only the most minimal covering, the briefest of garments. The more pagan and idolatrous a culture has been, the more immodest their clothing and demeanor has become, until virtual nudity has become the rule in some cultures and areas of the world. But God's presence brings about a change in people's lives and in their customs and habits. Wherever Christ has come, the people are dressed. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." (Rev. 16:15). While these words refer to that spiritual robe of righteousness, should we not also consider that the same God who spoke these words also made the coats Adam and Eve wore to cover their nakedness? God requires of His children modesty of dress, simply and tastefully arranged upon the body.

Down through the ages God has given counsel again and again regarding the dress of His children. He has been most specific with regards to modest clothing, covering nakedness, and use of adornment. When the children of Israel were in the wilderness, God commanded that there be no steps up to His altar, but rather a ramp that the priest's "nakedness be not discovered thereon." (Ex. 20:26). The priestly garments made for Aaron and his sons included "linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach." (Ex. 28:41). God gave specific commands concerning the garments for the whole of Israel.

God had commanded the children of Israel to have a ribbon of blue in the border of their garments, upon which was embroidered words of the law, which expressed in short the ten commandments, to remind them of their duty to love God supremely, and to love their neighbors as themselves. (RH 3/4/73).

They were ever to remember that they were a peculiar people, set apart to God as is the Israel of today. To us are given the commands to clothe the naked, dress modestly, and to not let the shame of our nakedness appear. We are not to be unnecessarily concerned with what we wear but rather seek “first the kingdom of God, and His righteousness; and these all these things shall be added unto you.” (Matt. 6:33). Our heavenly Father knows we have these needs and He has promised to supply them when we make God first in our lives.

“Higher than the highest human thought can reach is God's ideal for His children. Godliness — godlikeness — is the goal to be reached.” (Ed 18:3). Every facet of our lives must reach to meet this goal, even our dress. The dress reform is as needful for us today as it was for the children of Israel, as it was for the apostolic church, as it was for the early Adventist church. To some, the instruction given in the Spirit of Prophecy may seem terribly old-fashioned, totally antiquated, and completely out of time with today's culture and lifestyles. It may seem so hopelessly old-fashioned that no way can be seen to implement the instruction given without looking as though we had stepped out of the nineteenth century. But God does not give us instructions which we cannot follow. We believe that “**All** His biddings are enablings.” (COL 333:1 emphasis added). He can and will empower us to keep His precepts and counsels.

All true reformation begins with soul-cleansing. It is by the washing of regeneration and the renewing of the mind through the power of the Holy Spirit, that a change is wrought in the life. (SD 105:2).

Unless you are willing to follow your Saviour wherever He leads, unless you are willing to take up your cross and follow Him, do not even consider dress reform. When you love Jesus so much you are willing to lay aside every weight of worldliness, when you are willing to perhaps be called odd, singular, and straight-laced, or narrow-minded and old-fashioned, then you will be willing to consider what God requires of His children in the areas of dress and adornment.

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. (1T 525:1).

“True dress reform regulates every article of clothing worn upon the person.” (HR 1-1-1877). This is because dress reform is a part of health reform and is also part of victorious Christian living and overcoming the world. God designed and created our bodies and they are to be preserved to Him a living sacrifice which is our reasonable service. We belong to God and not to ourselves for we have been purchased with an infinite price. We must, therefore, keep ourselves in the best of health. We must dress in such a way that we do not draw other people's attentions to our poor, mortal bodies, but draw them to Jesus. Our clothing should reflect our connection with Him who is the Author and Finisher of our faith. When the world looks upon us they should see in us the inward adorning of a meek and quiet spirit “which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold or pearls or costly array. While the outward beautifies only the mortal body, the adornment of meekness adorns the soul and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light has by the same Spirit promised that ‘He will beautify the meek with salvation’ (Ps. 149:4). Angels of heaven will register as best adorned those who put on the Lord Jesus Christ and walk with Him in meekness and lowliness of mind.” (SL 16:2). This is what it means to seek the kingdom of God first, to seek the inward adorning.

The suffering caused among women by unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Health and life have been sacrificed to the demands of the insatiable goddess. Many seem to think they have a right to treat their bodies as they please; but they forget that their bodies are not their own. The Creator who formed them has claims upon them that they cannot lightly throw off. Every needless transgression of the laws of our being is virtually a transgression of the law of God, and is sin in the sight of heaven. The Creator knew how to form the human body. He did not need to consult the mantua-makers in regard to their ideas of beauty. God, who created everything that is lovely and glorious in nature, understood how to make the human form beautiful and healthy. The modern improvements upon His plan are insulting to the Creator. They deform that which He made perfect. (CTBH 87-8).

Most dress reform will be addressed to women, but not all. Very much in the precepts and principles are applicable to all — men, women, and children, and there are special sections which deal with their needs specifically.

We are to reveal our faith in our dress. The time and means that are often spent on outward adornment are in God's sight worse than wasted. The teachings of the gospel are to make us Christians in practice as well as in profession; the truth we hold is to sanctify the soul. Christ bids us seek not that outward adornment, but the adorning of a meek and quiet spirit, which is in the sight of God of great price. It is the spirit of Christ's righteousness that we so greatly need. (YI 4/27/09).

Our words, our actions, our deportment, our dress, everything should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them, and that the truth spoken may be taken by them to their homes. Thus our faith will stand in a better light before the community. (2T 618:0).

There is a little chorus young people like to sing whose words are meaningful here:

Do you know, O Christian, you're a sermon in shoes?

Jesus calls upon you to spread the gospel news,

So walk it, and talk it, a sermon in shoes.

To the world our profession counts but little; it is what they see in us that they use to judge our religion. We are indeed sermons in shoes, for what we wear and say and do is preaching our faith to all who see and hear us. "Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth." (9T 21:1).

The life that Christ lived in this world, men and women can live through His power and under His instruction. In their conflict with Satan they may have all the help that He had. They may be more than conquerors through Him who loved them and gave Himself for them.

The minds of many take so low a level that God cannot work for them or with them. The current of thought must be changed, the moral sensibilities must be aroused to feel the claims of God. The sum and substance of true religion is to own and continually acknowledge, by words, by dress, by deportment, our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference. (4T 582:3).

As we commence our study of dress, let us remember that Jesus is the Pattern we must copy, all that He says we must do, laying hold upon the overcomer's power which comes by faith in His promises.

In the night season I was in a company of people whose hearts were filled with vanity and conceit, and Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to Himself those who on this earth have loved and served Him, to be with Him in His kingdom forever." Many of those in the company went forth in their costly apparel to meet Him. They kept looking at their dress. But when they saw His glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments.

When Christ took His chosen ones, they were left; for they were not ready. In their lives, self had been given the first place; and when the Saviour came, they were not prepared to meet Him.

I awoke with the picture of their agonized countenances stamped on my mind. I cannot efface the impression. I wish I could describe the scene as it was presented to me. O, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God"!

The treasure of the grace of Christ is of more value than gold or silver or costly array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self, but God will be the object of their supreme regard. (RH 10/29/08).

WHY DRESS REFORM?

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 themselves over to lasciviousness, to work all uncleanness 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 between them and the Israel of God must be more plain, or the curse which falls upon worldlings will fall on God's professed people. (1T 188-9).

There is a "line of distinction" between God's children and the children of the world. We show by what we wear who has the allegiance of our hearts. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2Cor. 10:18). To those who ask why we need dress reform, this is the answer. We are God's sons and daughters, bought with the priceless gift of calvary; we show our high calling in the modesty and simplicity of a life that is hid with Christ in God. By our fruits we are known; by our dress we are judged.

When Ellen White first wrote of the need for dress reform among Seventh-day Adventists, the right arm of the message had not yet been revealed. Not until 1863 when she received the health reform vision, did dress reform take on an aspect of health. It is important to understand that dress reform involves both health reform and separation from the world with its devotion to fashion. We will study both sides of the issue; but before we do we must also understand that while this is an important subject, while it is indeed a required reformation that must take place among us as a people, it is not a test question.

The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. (RH 10/8/67).

Notice that dress reform was a minor part of health reform which also includes reforms in diet, medical care, drug use and overall lifestyle. Minor does not constitute unimportant. Nor does it lessen the importance of dressing modestly and simply and not being a slave of fashion. Nothing is ever unimportant in the Christian life, especially to those who are striving to imitate the pattern, Jesus Christ.

Every effort made for the physical and moral health of the people should be based on moral principles. The advocates of reform who are laboring with the glory of God in view will plant their feet firmly upon the principles of hygiene; they will adopt a correct practice. The people need true knowledge. By their wrong habits of life, men and women of this generation are bringing upon themselves untold suffering. Physicians have a work to do to bring about reform by educating the people, that they may understand the laws which govern their physical life. They should know how to eat properly, to work intelligently, to dress healthfully, and should be taught to bring all their habits into harmony with the laws of life and health, and to discard drugs. There is a great work to be done. If the principles of health reform are carried out, the work will indeed be as closely allied to that of the third angel's message as the hand is to the body. (13MR 177:3).

"True dress reform regulates every article of dress worn upon the person." (HR 1/1/1877). "If women make the customs of the world their criterion, they will become unfitted, both physically and mentally, for the duties of life (CTBH 88:1). "Let women themselves, instead of struggling to meet demands of fashion, have courage to dress healthfully and simply." (MH 294:1). For nearly 120 years such words of caution have been coming to us, urging us to leave off conformity to the world, and follow Jesus. We can no more serve God and mammon today than the Seventh-day Adventist pioneers could or the Jews could. Dress reform is as much for us in the 1990's as it was in the last half of the nineteenth century.

In the 1860's dress reform took on a new emphasis after the introduction of health reform. Movies and TV have romanticized the Victorian era with its long, street-sweeping dresses and helpless femme fatales. Many women imagine they missed something wonderful by not having lived in that era, but close investigation of the fashions of that time should make all thankful they did not. Most people are aware of hoop skirts and corsets, but they do not realize that these romanticized fashions were lethal torture devices pushed upon the populace by the tyrannical goddess of Fashion. She ruled, and still rules, with a heavy iron hand. Let's go behind the Scarlet O'Hara look and see what made God denounce these fashions as evil.



A CRINOLINE DRESS OF THE 1860'S

from there. Hoops were one of the evils women were to avoid. "From what has been shown me, hoops are an abomination. They are indecent; and God's people err if they in the least degree follow, or give countenance to, this fashion." (1T 278).

The crinoline went through a number of changes until it had metamorphosed into the bustle of the 1870's. Throughout those years the skirt length remained long and actually trailed upon the ground. By the 1860's, hoops had been flattened in the front while remaining full on the sides and back. This permitted the dress to have a small train in back. Such skirts were very dangerous and unhealthy. It was the age of industrialization and many young women were working in the factories and shops, wearing the crinolines and sweeping skirts. Imagine a showroom where glassware is displayed and a sales clerk walking through with her full skirts sweeping off glassware with one swish of her outfit. Other girls, clad in the same style, had their garments caught in the machinery at which they were working, often maiming or killing them before they could possibly be freed. In the fields, peasant girls would be lifted off their feet by strong gusts of wind blowing up their hoop skirts. Other women had the terrible misfortune of moving too close to a hot grate where

By the 1850's skirt had become very full and had become long enough to sweep the ground. To extend, or hold out the skirts, petticoats, some of which were quilted, were worn in multiple layers. This required the use of up to 40 yards or more of cloth around the waist. The invention of the hoop skirt, called a crinoline, lessened the use of petticoats for now the skirt could be distended by means of this cage-like contraption. The hoop consisted of concentric circles of steel usually fastened together with tapes and reaching diameters of six feet or more. How does a woman walk through a three-foot-wide doorway in a six-foot-wide skirt? Some crinoline manufacturers tried to solve these problems in a variety of ways, but not one preserved modesty. The simplest way to get through the door was to lift the hoop and skirt high enough to pass through the door. Much the same process had to be followed when climbing stairs. Modesty at these moments was impossible.

I have traveled much, and have seen a great deal of inconvenience attending the wearing of hoops.... While traveling in the cars and stages, I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed in a shape which was indecent. And the exposure of the form was tenfold more with those who wore hoops, than with those who did not. Were it not for fashion, those who thus immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. (1T 277-8).

Ellen White and history both inform us that the hoops were first worn in a Paris brothel and their use spread out

a fire blazed and their skirts would catch fire. Because of the crinoline, it was nearly impossible to wrap the victim in something which would have smothered the flames. Many died as a result. Others were left scarred and deformed for the rest of their lives.

Because the skirts swept the streets, they gathered up everything lying in the streets or on the ground. If the ground was wet, the moisture would be soaked up by the skirts. Any filth, such as tobacco spittle, was also picked up by the skirts. There was all manner of filth in the streets and roads. The predominate transportation in service was animal conveyance, which polluted the often unpaved streets in a different manner than our modern cars do. Sister White listed five reasons why the long skirts were a serious health hazard, among other problems.

1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalk and street.
2. A dress thus long gathers dew from the grass, and mud from the streets, and is therefore unclean.
3. In its bedraggled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and thus endangering health and life. This is one of the greatest causes of catarrh and of scrofulous swellings.
4. The unnecessary length is an additional weight upon the hips and bowels.
5. It hinders the walking, and is also often in other people's way. (ISM 477 & 1T 459).



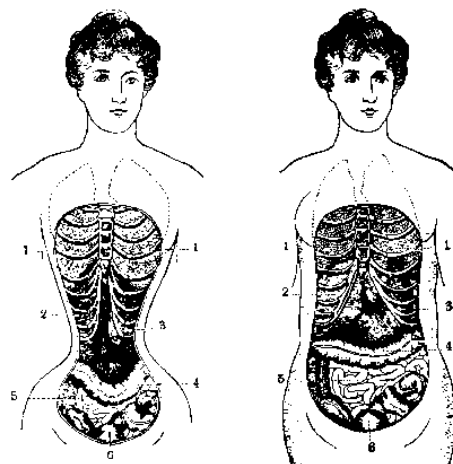
TWO EXAMPLES OF THE CRINOLINE
or hoop skirt worn under the dress

Catarrh and scrofula are old terms for diseases which still exist. The first is a naso-pharyngeal infection. Today we might call it a cold or it might be allergic rhinitis, hay fever. Scrofula is tuberculosis of the legs. TB is a disease which is currently resurgent in the U.S. Known mostly as a lung disease, called consumption in the Victorian era, TB can attack any part of the body. On the legs it caused swelling and disfiguring scars. Often, it never healed.

Beneath the long skirts, and multiple petticoats which hung around the waist and over the crinoline, was another instrument of torture which fashion used to maim, incapacitate, and snuff out the life of women. The corset. The history of the corset goes back several centuries and changed very little in its actual makeup during that time. Its sole purpose was to reshape the woman's body to conform to the current fashion. The corset was a garment which began at the bust and came down over the hips. They might lace up the front or the back or both. In the beginning they held their shape by means of whalebone stays. Later steel was used and the garments were steam molded on presses.

In my early life, I was intimate with a near friend who persisted in lacing. There was not much said in those days condemning this health-destroying practice. I knew but little of the evils resulting from tight lacing. I was solicited, at one time, to lace the corset of this friend. I drew the strings as firmly as I possibly could, which started the blood from the ends of my fingers. But this did not satisfy her, and she declared that I did not know how to lace one. She called for a stronger person, who also worked to the best of her ability to get her form squeezed to the desired dimension. But she scolded, and declared that we did not half try. She even shed tears.

She then thought of a plan that might bring more strength



COMPARISON OF A NORMAL BODY
AND ONE DEFORMED BY CORSETS

From a nineteenth century drawing

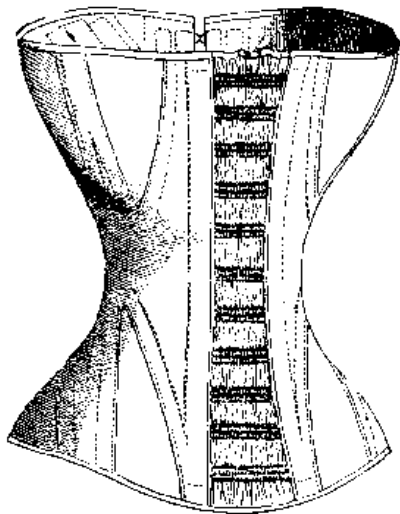
to bear. She fastened the strings of her corset to the bed-post, and then wrenched from side to side, gaining a little at each effort, while two of us held fast what she had gained, that the strings should not loosen when removed from the bed-post. She seemed satisfied that she had done all she could to lessen her size....

This young lady was naturally a rare specimen of health. Her skin was clear, and her cheeks red as a rose. Her chest and shoulders were broad, and her form was well-proportioned, her waist corresponding with the healthy proportions of her body. She was a slave to the tyrant, fashion. She was literally deformed by lacing. Her broad shoulders and large hips, with her girded, wasp-like waist, were so disproportionate that her form was anything but beautiful. And the most of her time was devoted to the arrangement of her dress in keeping with fashion, and laboring to deform her God-given healthful, and naturally beautiful form. (HR 12/71).

The corsets which are again being generally worn to compress the waist is one of the most serious features in women's dress. Health and life are being sacrificed to carry out a fashion that is devoid of real beauty and comfort. The compression of the waist weakens the muscles of the respiratory organs. It hinders the process of digestion. The heart, liver, lungs, spleen, and stomach, are crowded into a small compass, not allowing room for the healthful action of these organs. (HR 11/71).

Where tight-lacing is practiced, the lower part of the chest has not room for action. The breathing, therefore, is confined to the upper portion of the lungs, where there is not sufficient room to carry on the work. But the lower part of the lungs should have the greatest freedom possible. The compression of the waist will not allow free action of the muscles. (HR 11/71).

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. *But rather than regard such forms as beautiful, they should be viewed as defective.* These wasp waists may have been transmitted to them from their mothers, as a result of their indulgence in the sinful practice of tight lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring. (HR 11/71).



A STANDARD CORSET

Corsets are an evil which have been found to have not even one redeeming value. It was an evil which harmed not only the woman who laced, but her children as well. Tight lacing was the cause of the vapors — fainting spells women frequently had. The fashionable combination of long skirts and corsets prevented women from exercising and they were shut up indoors. It is no wonder that women died young, that infant mortality was high, that tuberculosis of the lungs was epidemic. Women were bowing to the idol of fashion and sacrificing their lives on her altar.

In the midst of this fashion worship, a few voices were heard calling for change. In Seneca Falls, New York, Elizabeth Cady Stanton began a dress reform movement after her cousin visited her home wearing harem-like pants topped by a skirt which reached a little below the knee. This dress was to become known as the Bloomer Costume and was made high sport of. Those who adopted and wore this costume were mainly those who were pushing for women's rights; some spiritualists also adopted the costume. Subjected as it was to derision and jokes, it lasted only a few years but paved the way for the acceptance of modern pantsuits on women. Ellen White did not sanction nor approve of this dress; indeed she warned Seventh-day Adventists not to adopt it. "Those who feel called out to join the movement in favor of women's rights and the so-called dress reform might as well sever all connection with the third angel's message. The spirit which attends the one cannot be in harmony with the other. The Scriptures are plain upon the relations and rights of men and women. Spiritualists have, to quite an extent, adopted this singular mode of dress. Seventh-day Adventists, who believe in the restoration of the gifts, are often branded

as spiritualists. Let them adopt this costume, and their influence is dead. The people would place them on a level with spiritualists and would refuse to listen to them.” (1T 457:3).

A reformation in women's dress was needed, but the Bloomer Costume was not the answer. In the vision at Otsego, Michigan, on June 6, 1863, now called the Health Reform Vision, Mrs. White was given the message for our people on dress reform. In keeping with her calling as God's messenger, she faithfully delivered the message calling for a dress reform. In condemning the fashions current in the 1860's, God did not leave His children without something better and healthier to replace it. In the Spirit of Prophecy it is referred to as the reform dress. It was, in a number of ways, radically different from the current fashions then in vogue. It consisted of a pair of full-cut pants, gathered and buttoned to a waist, the legs tapered in to the instep or gathered in a band about the ankle. Over this was the dress with a full-cut skirt and bodice with long sleeves and round neckline. The skirt was shorter than then fashionable, being eight to ten inches from the floor. The bodice was full-cut, allowing a woman a full, deep breath without any binding about the chest. Over this was worn a sacque or Jacket. The shoes were actually boots which came to about the top of the ankle. The entire dress was constructed in such a way that the weight was all suspended from the shoulders. It was cut loosely, allowing perfect freedom of movement, enabling a woman to take advantage of outdoor exercise in any weather. The cut and style of the dress prevented extension by wearing hoops or skirts (petticoats) which would make it look ridiculous. “This dress does not require hoops, and I hope that it will never be disgraced by them. Our sisters need not wear many skirts to distend the dress. It appears much more becoming falling about the form naturally over one or two light skirts.” (1T 523:1).

It was to be made of durable fabric in modest colors, uniformly used. “Be particular to have the pants and dress of the same color and material, or you will appear fantastic.” (1T 522:2). “When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress.” (RH 4/14/68).

Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor the natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health. (RH 4/14/68).

God did not provide an **exact** pattern for the reform dress; rather, the sisters, working together with the information provided in the visions, designed the pattern to resemble, as nearly as possible, the dress Sister White had seen. In Battle Creek, a number of women made and wore the dress. The reform dress represented God's ideal, a costume for women that was simple, modest, healthful, and Christ-like. It was not extravagant or showy, it wasn't ornamented nor fashionable. It did not foster pride in the wearer, nor flattering admiration in the beholder for it was designed to draw both to Jesus. At the same time it was becoming to the wearer.

In this dress, the legs and ankles were covered and protected from the cold and chill of exposure. The fashions of that time covered a woman's legs with only a pair of stockings and muslin drawers. The multitude of skirts worn were heavy and their length, plus tight lacing, kept most women confined indoors, unable to freely exercise or even to do her household duties properly. Should she go outside, her restricted ability to draw in a decent breath further prevented much motion or she might faint. Sleeves and bodices were also made tight, impeding movement even more. By adopting the reform dress, these restrictions of movement were removed; women could exercise and carry out their housework unhampered by fashionable dress, greatly improving her health. She could sit down anywhere and her skirts did not fill an entire sofa, she could climb stairs with ease,



THE BLOOMER COSTUME

The so-called reform dress

no more wet skirts slapped about her ankles when she went outdoors, and her internal organs were able to function normally.

In September of 1865, Sister White put on the reform dress. With the exception of “meetings, in the crowded streets of villages and cities, and when visiting distant relatives,” she wore it everywhere. (RH 10/8/67). Eventually she wore it continuously until it was removed.

Wearing the reform dress involved sacrifice; a willingness to bear a cross which for many was too difficult to bear. It was not made a testing truth and Sister White did not make it one of the principle subjects of her talks as she traveled. “I do not consider the dress question of so vital importance as the Sabbath. Concerning the latter there can be no hesitation.” (1T 522:1). Because of the prejudice against the dress, many women found it difficult to put it on. Many who did, did not use the pattern, but worked up something on their own. “In some places there is great opposition to the short dress. But when I see some dresses worn by the sisters, I do not wonder that people are disgusted and condemn the dress. Where the dress is represented as it should be, all candid persons are constrained to admit that it is modest and convenient. In some of our churches I have seen all kinds of reform dresses, and yet not one answering the description presented before me. Some appear with white muslin pants, white sleeves, dark delaine dress, and a sleeveless sacque of the same description as the dress. Some have a calico dress with pants cut after their own fashioning, not after 'the pattern,' without starch or stiffening to give them form, and clinging close to the limbs. There is certainly nothing in *these* dresses manifesting taste and order. Such a dress would not recommend itself to the good judgement of sensible-minded persons. In every sense of the word it is a deformed dress.” (1T 521-2).

Sister White issued this plea:



THE REFORM DRESS

Before putting on the reform dress, our sisters should obtain patterns of the pants and sack worn with it. It is a great injury to the dress reform to have persons introduce into a community a style which in every particular needs reforming before it can rightly represent the reform dress. Wait, sisters, till you can put the dress on right.” (1T 522).

Many never put on the dress at all, others removed it rather quickly. They could not endure the sneers, the mockery, and the accusations of being a spiritualist. They couldn't bear to appear different from the rest of the world. To be censured and shunned for wearing so unfashionable a dress was more than their spirits could tolerate. In conforming to the fashions of the world, they were adopting the spirit of the world. Fashion fosters pride and a love of display in the human heart.

Many, in order to keep pace with absurd fashion, lose their taste for natural simplicity, and are charmed with the artificial. They sacrifice time and money, the vigor of intellect, and true elevation of soul, and devote their entire being to the claims of fashionable life. The more they indulge their pride and ambition in this direction, the more they are cultivating qualities of mind of a low order, which should be continually restrained and depressed, instead of strengthened by exercise. Pride and fashion, if not restrained, will finally become the overruling passion, controlling the entire being, bringing into abject slavery all the noble qualities of the mind. (HR 4/72).

We must understand that the dress reform was but a small part of health reform, but dress reform is far broader than health. Dress involves body, mind, and spirit. By our dress others judge our relationship to Christ. Dress reform was given to combat both the spirit of the world and the ill health of the fashions of the nineteenth century. Many girls, slaving away in factories, were such devotees of Dame Fashion, they would spend nearly their entire pay on dress. Poor women who could not afford to be fashionable, were driven to despair when surrounded in the church by their more fashionably dressed sisters on Sabbath morning. “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? (4T 631:2).

The goddess of fashion is a despot. In the nature of all true tyrants she demands total devotion of body, mind, and soul.

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. (4T 434:2).

The majority of the church must have been her devotees for in 1881 Sister White wrote;

It was the Lord's purpose to prove His professed people and reveal the motive of their hearts. At campmeetings I seldom had anything to say upon the subject. I avoided all questions and answered no letters.

One year ago the subject of dress was again presented before me. I saw that our sisters were departing from the simplicity of the gospel. The very ones who had felt that the reform dress required unnecessary labor, and who had 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 ornaments of worldlings in a manner unbecoming to Christians and entirely at variance with our faith.

Thus has been developed the pride of heart indulged by a people that profess to have come out from the world and to be separate. Inspiration declares that 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. (4T 637-8).

The reform dress was now to be laid aside. God had given His children more than fifteen years to adopt the dress which He saw as best for those who profess to represent Him. Some had worn it and worn it right, others had turned it into dress deform, still others had refused to touch it.

The question may be asked: "Why has this dress been laid side, 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 very 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.

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. (4T 635-6).

Though this reform was not to be a test question, there were some who tried to make it so. They constantly urged it on their sisters and were unhappy with Sister White for not pushing it.

Much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit of Christ and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. **Perhaps no question has ever come up among us which has caused such development of character as has the dress reform.** (4T 435-6 emphasis added).

The reform dress was gone. God took it away. In 1897 a group of Adventist women wanted to return to wearing the reform dress, and Sister White was asked if they should do so. She answered:

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

I beg of our people to walk carefully and circumspectly before the God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants unless you have the word of the Lord for it. (5MR 405-6).



THE BLOOMER COSTUME.

THE BLOOMER COSTUME

God had not left His people without direction after removing the reform dress.

If all our sisters would adopt a simple, unadorned dress of modest length, the uniformity thus established would be far more pleasing to God, and would exert a more salutary influence on the world, than the diversity presented four years ago. As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented. It is free from needless trimmings, free from the looped-up, tied back overskirts. It consists of a plain sack or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color. The same attention should be given to the clothing of the limbs as with the short dress. (4T 640:1).

In 1897, Sister White clarified the above statement.

Some have supposed that the skirt and sacque mentioned in *Testimonies*, Vol. 4, page 640, was the pattern that all should adopt. This is not so, but something as simple as this should be used. No one precise style has been given me as the exact rule to guide all in their dress. Should our sisters think they must adopt a uniform style of dress, controversy would arise, and those whose minds should be wholly given to the work of the third angel's message would spend their time making aggressive warfare on the outward dress, to the neglect of that inward piety, the ornament of a meek and quiet spirit, which is in the sight of God of great price. (MS 167, 1897 found in appendix of *The Story of our Health Message*).

It is now one hundred years later. Are we to return to the reform dress? **NO!** God has left things just as they were in 1897; we have no word from Him that we are to return to the reform dress. Is dress reform viable today? After all, we no longer wear trailing skirts, crinolines, and corsets. Fashions have changed greatly in 100 years, but they are still fashion. She is still a tyrant ruling the world. The world is still full of her devotees. The church is still full of her devotees. And there is much in current fashion which is harmful to health,

but in different ways than tight lacing and heavy skirts. What we will do is search the counsel given for the principles and then see how they apply today. We are still God's peculiar people.

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 Sabbath-keepers from all the world around them. Much, I saw was expended for ribbons and laces for the bonnets, collars, and other needless articles to decorate the body, while Jesus, the King of Glory, who gave His life to redeem them, wore a crown of thorns. This was the way their Master's sacred head was decorated. He was a "man of sorrows and acquainted with grief." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And the very ones that professed to be washed by the blood of Jesus, can dress up, and decorate their poor, mortal bodies, yet dare to profess to be the followers of the holy, self-denying, humble Pattern. Oh, I wish that all could

see this in the light that God sees it, and showed it to me. It seemed to much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are *peculiar*; such he is purifying unto Himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars, and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their sins, they can never see God, for the pure in heart *alone* will see Him. (4SGb 21-2).

DRESS REFORM FOR TODAY

When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, strait-laced extremists. “We are made a spectacle unto angels and to men.” (FE 289:1).

What does it mean to be an odd, singular, strait-laced extremist? As Seventh-day Adventists, we keep the seventh-day Sabbath according to the law of God, but nearly all the rest of the world keeps Sunday. Consider what line of reasoning most people go through when you inform them you're a Sabbath-keeper.

“You go to church on Saturday?!” You are now considered odd.

“Nobody but Jews go to church on Saturday!” You've just been classed as singular.

“We all know that the law was abolished at the cross. Everybody goes to church on Sunday. The whole world can't be wrong.” Now you're strait-laced.

“A national Sunday law? They'll never do such a thing. It's against the constitution. Besides the Catholic Church has changed.” You've finally become an odd, singular, strait-laced extremist in the eyes of many worldlings.

But wait a moment. Let's look back at the statement again. It says, “*When* we reach the standard the Lord would have us reach.” This statement was written in 1894 at which time the third angel's message had been sounding for 50 years. Then according to this statement, for us to be considered odd, singular, strait-laced extremists must involve more than Sabbath-keeping and preaching the mark of the beast message. We'll learn more if we read the entire paragraph on page 289.

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

According to this statement, the standard we must reach has something to do with the lack of difference between the *practices* of the world and Sabbath-keepers. Let's back up some more and see how this is clarified.

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. (FE 288:2).

Here we find four areas—fashions, customs, practices and maxims—where we are to be different from the world for our standards come to us in the requirements given to us in the Bible and Spirit of Prophecy. This must necessarily be a high standard, but how are we to reach it?

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.** (FE 288:2, emphasis supplied).

“Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached.” (Ed 17). Godliness will lead us to be in opposition to the fashions of the world. To be like Jesus, we are to be like Him in everything, even in what we wear. Are we to go out of our way to be odd, peculiar, and strait-laced in our clothing?

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. 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 straight-forward course, irrespective of applause or of censure, and should cling to the right because of its own merits. (1T 458-9).

We are living in the last remnants of time, when we must be willing to lay aside all self-seeking, all pride, and humble ourselves that we might be used of God. We have a standard, a banner, which we are to lift high, for it is the blood-stained banner of Prince Immanuel. As we lift this banner and follow Jesus, we will be distinct from a world that is falling deeper and deeper into a darkness that will grow denser than midnight.

The Lord Himself has established a separating wall between the things of the world and the things which He has chosen out of the world and sanctified to Himself. The world will not acknowledge this distinction; they claim that it is needless. The servants of mammon make every effort to break down the barriers, and destroy the line of demarkation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God as made this separation, and He will have it exist. In both the Old and the New Testaments The Lord has positively enjoined upon His people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people, that they may show forth the praises of Him who hath called them out of darkness into His marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. (RH 1/8/84).

We are the children of the light, the salt of the earth, a peculiar and holy people. If God's people “would have a saving influence, if they would have their lives tell in favor of the truth, let them imitate the humble Pattern; let them show their faith by righteous works, and make the distinction broad between themselves and the world. The words, the dress, and the actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus. Unbelievers will see that faith in Christ's coming affects the character.” (RH 9/9/84).

This distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church-book, that constitutes us children of God. We must have a vital connection with Christ; we must be one with Him, imbued with His Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, and renewed in knowledge and true holiness. Paul wrote to the Colossians, “Ye are dead, and your life is hid with Christ in God.” This is true of all real followers of Christ. They walk in humble obedience to the requirements of the word. (RH 1/8/84).

In order to meet the real wants of the people, the stern motives of religious principle must be a controlling power. When Christians and worldlings are brought together, the Christian element is not to assimilate with the unsanctified. The contrast between the two must be kept sharp and positive. They are servants of two masters. One class strive to keep the humble path of obedience to God's requirements,— the path of simplicity, meekness, and humility,— imitating the Pattern, Jesus Christ. The other class are in every way the opposite of the first. They are servants of the world, eager and ambitious to follow its fashions in extravagant dress and in the gratification of appetite. This is the field in which Christ has given those connected with the sanitarium their appointed work. We are not to lessen the distance between us and worldlings by coming to their standard, stepping down from the high path cast up for the ransomed of the Lord to walk in. But the charms exhibited in the Christian's life— the principles carried out in our daily work, in holding appetite under the control of reason, maintaining simplicity in dress, and engaging in holy conversation— will be a light continually shining upon the pathway of those whose habits are false. (4T 571).

Did you notice that simplicity in dress is one of the charms exhibited in the Christian's life? “Simplicity of dress will make a sensible woman appear to the best advantage. We judge a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a

simple, appropriate attire.” (RH 11/17/04). The world's standard of character judgement is determined by what they see and what they hear. Wherever we are, what we say, and how we say it, and what we wear, are the criteria the world uses to assess our Christian profession. “The dress and its arrangement upon the person is generally found to be the index of the man or the woman.” (3SM 242:1).

By our dress we may draw others to Jesus or we may cast a stumblingblock in their path. As Seventh-day Adventist Christians, we are called on to be witnesses to the soon return of Jesus and the purity of life needed to inherit a home in the City of God. But sadly, many “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.” (4T 629:3).

Does this mean it is always wrong to follow fashion? How can we have a right influence if we stand out noticeably from all the world around us?

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.” (4T 633:3).

Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. The doctrine preached seemed clear and harmonious, and the hearers felt that a heavy cross must be lifted by them in taking the truth. When these persons have seen our sisters making so much display in dress, they have said: “This people dress fully as much as we do. They cannot really believe what they profess; and, after all, they must be deceived. If they really thought that Christ was soon coming, and the case of every soul was to be decided for eternal life or death, they could not devote time and money to dress according to the existing fashions.” How little did those professedly believing sisters know of the sermon their dress was preaching! (4T 641:2).

Through the love of fashion and a mistaken idea that we can only have an influence with unbelievers if we dress and talk and act as they do, we block the way to salvation for many. While we may adopt a mode of fashion which is in accordance with Bible standards, we are not to go the other way and make ourselves deliberately different from the world just for the sake of being different. Always, Christ must be our pattern.

In fashion circles there is much debate over who is the world's premier designer, but the contestants never see beyond mere men and women to the genius mind which lies behind all other designers.

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. No sooner is one style introduced than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the world nearly all their energies. (3SM 244-5).

Satan invented the fashions in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else. (4T 629:2).

Satan isn't content with just the squandering of time and money on fashion; he means to destroy health also.

Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become lifelong invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evil's resulting from fashionable dress. (4T 634-5).

Satan suffers no want for lackeys who will put his designs on the drawing board and from there, through a long, involved process, onto the bodies of women who worship at the altar of fashion. From New York to London to Paris to Tokyo, men and women thrust their designs onto the eagerly awaiting public in their spring and fall fashion shows.

These fashions then become the basis for the clothes that are manufactured in sewing factories and sold to the public. Most of those who are connected with fashion design and the garment industry lead dissolute, impure lives, and not a few are homosexuals.

Mechanization has substantially lowered the time and some of the expense involved in clothing construction. Not so very long ago, sewing machines did not exist and all clothing had to be made by hand. Today, thousands of garments roll out of factories every day. Now the time is spent, not in sewing, but in shopping malls, in perusing fashion magazines and catalogs, in slaving for a paycheck so that one can live fashionably.

I beg of our people to walk carefully and circumspectly 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 shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. (3SM 242:4).

We are nearing the close of this earth's history. A plain, direct testimony is now needed, as given in the word of God, in regard to the plainness of dress. This should be our burden. (5MR 404:3).

If we dress simply and healthfully, we will be prepared to visit the afflicted and pray with them; we'll have the means to help the needy, feed the hungry and clothe the naked; and our simple clothing will not make us look and feel out of place in their homes. The goddess of Fashion may rule the world's masses, but she must not, and need not, rule our time, our money, or our hearts.

We need now to begin over again. Reforms must be entered into with heart and soul and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. (6T 142:1).

Few are willing to bear the cross of Christ, who bore the shameful cross for us. (1T 566:2).

We should not wish to invent something to make a cross; but if God presents to us a cross, we should cheerfully bear it. In the acceptance of the cross we are distinguished from the world, who love us not and ridicule our peculiarity. Christ was hated by the world because He was not of the world. Can His followers expect to fare better than their Master? If we pass along without receiving censure or frowns from the world we may be alarmed, for it is our conformity to the world which 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." ICor. 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." Gal. 6:14. (1T 525:2).

Will my sisters accept this style of dress and refuse to imitate the fashions that are devised by Satan and continually changing? **No one can tell what freak fashion will take next.** (4T 640:2 emphasis supplied).

Better words could not describe the fashion changes the world has seen in the last 150 years. Hemlines have gone from covering the ground to covering almost nothing at all. Necklines have risen higher than the chin and plunged past the naval. Skirt widths have measured mere inches to several yards. Though we no longer wear corsets, hoops, or bustles, many other equally silly, vain, and occasionally dangerous, fashion devices and trends have come and gone and sometimes come again. We have gone from constrictive underwear to no underwear; from extravagant femininity to feminized menswear; from opulent elegance to disgusting grung. If we believe that God does not change, then we must believe and accept that the counsels of the Spirit of Prophecy are as much in force for us as they were for the church 100 years ago. We need dress reform as much now, perhaps in some ways more, than it was needed then.

Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. With out 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. ***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.

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 be demoralized. (4T 647-8 emphasis supplied).

These words should effectively erase any doubt of the need for true dress reform among Seventh-day Adventists. Something which is serious enough to separate our people from God and demoralize the church needs to be rectified. In this age when the world's motto has become— if you want it, get it; if it feels good, do it; if you've got it, flaunt it;— we need to discover the principles of dress reform as they relate to our needs today. We will begin by examining the basic principles of reform as they relate to both health and godliness. Cleanliness, proper covering of the extremities, orderliness, and neatness, are every bit as important to us as is modesty and simplicity, chasteness and plainness. Our likelihood of becoming ill is as great today as it was a century ago, though the kinds and types of diseases may be different. Today we have germs and viruses that were unheard of just a decade or two ago; old diseases, such as TB, are on the rise, some to epidemic proportions and in such virulent forms that modern medical science is unequipped to deal with them effectively. It behooves us to pay close attention to what goes into and onto our bodies for: “Disease never comes without a cause. The way is prepared, and the disease invited, by disregard of the laws of health.” (MH 235).

The violation of nature's laws results in disease; and the greater share of the ills of life might be avoided by conforming the habits to those divinely appointed rules. Women especially are the victims of various maladies which might be lessened, if not entirely prevented, by right habits of life. Half their sufferings may be attributed to their manner of dress, and the insane desire to conform to the fashions of the world, introduced as a system of speculation and profit, or for some other and baser reasons. Every Christian woman should dress neatly, simply, and healthy, whether the world approve or disapprove. (HR 2/77).

GOOD HEALTH

Dress reform proper provided for the protection and development of every part of the body. (4T 635:1).

True dress reform regulates every article of dress worn upon the person. (HR 1/77).

Every article of clothing should be suspended from the shoulders. The habit of fastening the skirts about the body with bands, allowing the weight to rest upon the hips to keep them from slipping off is decidedly injurious to health. For exactly where these bands girt are nerves, and large blood-vessels, which carry the blood to the limbs. These veins and nerves should not be pressed, but allowed the most perfect freedom to fulfill the purpose for which nature designed them. (HR 4/72).

Every woman who values health should avoid hanging any weight upon the hips. The shoulders should be made to sustain the weight of every article of clothing worn upon the person. This will relieve the bowels from undue pressure, and prevent that weakness of the stomach and bowels which is prevailing to an alarming extent. (HR 2/77).

The compression of the waist by tight lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breath without the least obstruction. Her arms should be left perfectly free, that she may raise them above her head with ease. (HR 11/71).

The clothing should be worn so loose as to give the most perfect freedom of circulation, respiration, and the exercise of every portion of the body. (HR 4/72).

Lungs, bowels, arms, legs, nerves, blood circulation,— none of these can function properly where tight garments are worn around the chest and waist. While corsets are still available for sale, only a few are worn, but what of other garments such as girdles, belts used to hold up clothing, leotards, tights, and other lycra spandex clothing which is so popular among the work-out crowd and others? Are their effects on the body the same? When these garments are removed do they leave indentations in the skin? Do you feel as if you'll fall apart when they're removed?

I often hear young ladies exclaim, "Why, my dress is not tight; if I should wear it looser, I should feel that I was dropping to pieces." We want no better evidence that the dress is worn very much too tight than that as soon as the dress is loosened, the wearer feels as though dropping to pieces. The compressed muscles have suspended action in a great measure, and have become enfeebled, and partially paralyzed, so that when the pressure is removed, they cannot act their part in sustaining the system until they have time to recover from compression. And, again, the blood has been hindered in its flow through the veins, by the tight corsets. Remove the pressure, and nature makes an effort to force the blood into the contracted veins, which causes pain. The muscles and veins require time to recover from the abuse that has enfeebled them, and that nature may perform her work as she would have done had she been left to herself. (HR 12/71).

The above listed garments are not usually as restrictive as corsets were, but are we excused from this health principle of perfectly loose (not baggy) clothing because we aren't wearing corsets, only girdles or biker shorts? Is there an alternative which will serve the purpose equally well or better, but without the harmful effects? If we wear a girdle to achieve a flat tummy, would we not be better to accept the fact that flat tummies are the exception rather than the rule and wear clothing that doesn't require us to reshape our bodies to conform to fashion?

The hips are the part of the body just below the small of the back and where the pelvis is the widest. The hips are often confused with the buttocks which are the fleshy part of the behind. The hips are not made to carry the weight of clothing which should all be suspended from the shoulders. Even the underwear? Knowing that men's and women's briefs and panties are very light weight, but can have tight waist bands, I leave it with each individual to decide. All

the other garments should and can be suspended; men by wearing suspenders and women can wear jumpers and dresses rather than skirts, full rather than half slips. If suits are an important part of a lady's wardrobe, she can consider fastening the blouse and skirt together, making sure that the skirt is plenty loose. She might also wear suspenders under a jacket or over-blouse or making dresses with a two piece look.

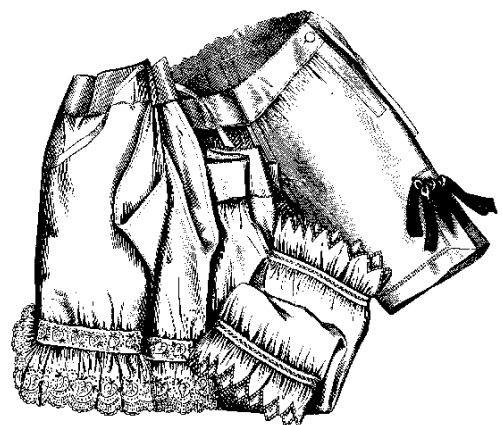
Concerning underwear, we need to consider another aspect of these most necessary garments: the type of fabric from which these are constructed. Men's and women's underwear is available in natural fibers, synthetic fibers, and combinations of these two. With the exception of long thermal underwear which may be of wool or silk the natural fiber most used in underwear is cotton. Both these fabrics, wool and cotton, are highly absorbent with the ability to help draw moisture away from the body into the fibers where it can evaporate into the air. This is vastly different from nylon and polyester, the most common synthetic fibers used in underwear. Even socks and hose, especially pantyhose, are made of nylon, but are these fabrics the best or even healthy for us to wear, particularly where they are in direct contact with the skin? Both nylon and polyester are thermoplastics which means simply they are a type of plastic which has ability to melt due to heat sensitivity. It is this quality which is used in their manufacture into fabric. To make the filaments from which the yarns or threads are made, a solid piece of the thermoplastic material is melted at about 250-260 degrees centigrade depending on the melting point of the particular plastic. The liquid is then forced through jets or spinnerets into strands which can be many miles in length. The melted strands are hardened by either chemical action, evaporation, or cooling, again depending upon what type it is. From there, it is cut and spun into the yarns which will be made into cloth.

The biggest drawback to using these fabrics is their inability to absorb moisture, a characteristic common to all plastics. This trait allows moisture to remain on the skin rather than being wicked away and evaporating. The skin's temperature makes it an ideal breeding ground for many organisms when it is kept in a moist, nearly airless, environment which synthetics provide. Various skin infections have been traced to this cause, but the most prevalent disease caused by wearing nylon are the yeast and other genito-urinary track infections most common in women. This is a highly moist area of the body and the use of nylon underwear, particularly combined with panty hose, or tight jeans or capri pants, have sent many women to the doctor in misery. Among the medical advice usually given to these women, is information which all may find useful.

1. Keep the genito-urinary area clean, and avoid the use of feminine sprays, douches, and talcum powder.
2. Wear clean, white, all-cotton underwear; do not use nylon underwear and avoid nylon pantyhose.
3. Avoid wearing pants that are tight in the crotch and thighs.

Don't be fooled by the so-called cotton crotch that is often added to nylon panties and pantyhose. The most it can do is absorb some of the moisture, but then must hold it because the outside surface of the garment is nylon preventing evaporation. Be sure to wash your underwear in hot, soapy water and rinse thoroughly. Along with a healthy diet and the elimination of refined sugars and foods, coffee, colas, and alcohol, these suggestions should be beneficial to those who suffer from infections and irritations and all others who wish to remain without them.

There is a second characteristic of synthetics we should take note of. Most of them are made from coal tar or petroleum products by a distillation process. From this distillate are made explosives, dyes, perfumes, medicines, even artificial flavors and those FD&C food colors that are in nearly all refined, prepackaged food, as well as synthetic fibers. Nylon, acrylic, and polyester outgas, that is, they are constantly shedding minute portions of their substance as gas molecules. They are vaporizing constantly, with polyester the worst offender. While most people seem unaffected by this process, it is something to think about in light of the numerous other chemicals and gases which are daily pumped into our personal environments. The lowering or elimination



**LADIES UNDERGARMENTS OF
THE NINETEENTH CENTURY**

of one stress, though minute, on our bodies and health, goes that much further toward giving us healthy minds which can more readily attune to the things of God.

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 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. (CH 93:2).

God has shown that health reform is as closely connected with the third angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. (CH 73:1).

WARM HEART, COLD FEET

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. (2SM 479:0).

In order to maintain equal circulation, there should be an equal distribution of clothing, which will bring equal warmth to all parts of the body. The limbs that are the farthest from the vital organs, should be more thoroughly protected with warm coverings. The extremities should be carefully guarded from cold and chilliness by an additional amount of clothing. It is impossible for women to have, habitually, chilled limbs and cold feet, without some of the internal organs being congested. (HR 5/72).

Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, the lungs and a hundred other diseases. (HR 9/1/1868).

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. (MH 293:1).

When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion. (2T 531:2).e feet and limbs. (MH 293:1).

The limbs, which should have even more coverings than any other portions of the body, because farthest from the center of circulation, are chilled, because not suitably protected. These organs are robbed of their due proportion of blood, therefore cannot be properly nourished, and the result is, the almost universally slender, undeveloped limbs. (HR 3/74).

Women do not properly clothe their limbs, because it is not fashionable. (HR 3/74).

The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. (2T 531-2).

Though the skirts of the fashionable dresses of the last century were long and heavy, the legs, and to a lesser extent, the arms were inadequately covered. The same conditions exist today, except that even the inadequate covering of the long skirts is gone. Walk out in public on any cold day and “not one woman in a thousand” will be wearing suitable clothing. On even the coldest days, many women will be wearing only thin shoes and a pair of pantyhose as covering for the legs and feet, yet her body will usually be bundled in a heavy coat. Men tend to dress only slightly better in trousers and socks and shoes, yet he they are bundled in an undershirt, dress shirt, vest, suit coat, and top or trench coat. This is the scenario Sister White spoke of where too much clothing is worn about the chest and too little on the extremities. Cold legs and numb feet are uncomfortable and even painful, yet they are endured for the sake of fashion. When the fashions are injurious to health, it is a sin for men and women to wear them.

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases. (RH 4/14/68).

“But I wear boots,” one may say, “and I am fine. Besides, I'm not outside for very long at a time.” Others will say that their work situation requires them to dress as they do, and still others will point out that we are not to make

ourselves gazingstocks or conspicuous by dressing differently from everyone else. Someone else will state that they always wear long pants on cold days, so they are in compliance with the counsel. There is a valid response to each of these arguments. We have already discussed the matter of gazingstocks; pants will be covered in a later chapter, and the rest we will discuss here.

Does God expect us to sacrifice our health for accommodation with the world, or does He expect us to sacrifice the accommodation of the world that we might serve Him with all our heart, body, soul, and mind? “Reformatory action is always attended with sacrifice.” (4T 636). Sometimes that sacrifice requires a willingness to leave ourselves open to possible ridicule by others, because we choose to follow the Lord. When the reform dress was being advocated, Sister White described what those reformers were likely to meet.

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 bitter 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 women's dress, also some of the reasons why we adopt ours. (RH 4-14-68).

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshipped by the wisdom of this age, while the angel is flying through the midst of heaven crying, “Woe, woe, woe, to the inhabitants of the earth.” (MS 6, 1889).

To dress in accordance with the laws of health today could bring such results, but there are some ways of dressing for warmth, and yet not be conspicuous. Today there exists a large assortment of types and styles of thermal underwear for all—men, women and children, even infants. Many of these can be successfully disguised or hidden under other clothing, and they do provide warmth. As discussed earlier, you will want to carefully consider the matter of natural versus synthetic fibers. Even with all the improvements claimed by the manufacturers, nylon and polyester are still basically thermoplastics.

Boots, if they are well made for comfort rather than fashion only, are a great way to hide thick, warm socks, leg warmers, and thermal underwear. Women may need to use more ingenuity than men, but it is possible to dress the extremities warmly and still be presentable to the boss, the clients, and not attracts stares and snickers on the street. Should you find yourself becoming too warm, you can turn down the heat, open a window, or shed a few garments, depending on your situation. You will be prepared for going outside again.

It is as harmful to overheat the body as to allow the legs and feet to become chilled through exposure. Many people have become accustomed to life in a thermostatically controlled environment. Depending on the season, they run from the centrally heated or cooled house to the heated or air conditioned car, from the car to the controlled condition of the store, office, mall, or shop, then from there back to the car and home again. Central heat and air has made our lives much more comfortable than was life in any previous era. Our technology permits us to maintain a constant indoor temperature year round. People even exercise indoors in thermostatically controlled gyms. But what happens when they are exposed to a change in temperature which lasts more than a few minutes? They turn the thermostat to a higher or lower temperature depending on their need. They have little vitality to endure much variation in either hot or cold. For all their exercise in the gym amid constant temperatures, some people seem more like walking invalids when exposed to the vagaries of the weather.

The chief if not the only reason why many become invalids is that the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and it pursues its course sluggishly through the system. The more we exercise, the better will be the circulation of the blood. More people die for want of exercise than through overfatigue; very many more rust out than wear out. Those who **accustom themselves to proper exercise in the open air** will generally have a good and vigorous circulation. We are more dependent upon the air we breathe than upon the food we eat. Men and women, young

and old, who desire health, and who would enjoy active life, should remember that they cannot have these without a good circulation. Whatever their business and inclinations, they should make up their minds to exercise in the open air as much as they can. They should feel it a religious duty to overcome the conditions of health which have kept them confined indoors, deprived of exercise in the open air.

Some invalids become willful in the matter and refuse to be convinced of the great importance of daily outdoor exercise, whereby they may obtain a supply of pure air. For fear of taking cold, they persist, from year to year, in having their own way and living in an atmosphere almost destitute of vitality. It is impossible for this class to have a healthy circulation. The entire system suffers for want of exercise and pure air. The skins becomes debilitated and more sensitive to any change in the atmosphere. Additional clothing is put on, and the heat of the room increased. The next day they require a little more heat and a little more clothing in order to feel perfectly warm, and thus they humor every changing feeling until they have but little vitality to endure any cold. Some may inquire: "What shall we do? Would you have us remain cold?" If you add clothing, let it be but little, and exercise, if possible, to regain the heat you need. If you positively cannot engage in active exercise, warm yourselves by the fire; but as soon as you are warm, lay off your extra clothing and remove from the fire. (2T 526-7).

There is something else which those whose existence is spent primarily in controlled environments often lack.

Invalids too often deprive themselves of sunlight. This is one of nature's most healing agents. It is a very simple, therefore not a fashionable remedy, to enjoy the rays of God's sunlight and beautify our homes with its presence. Fashion takes the greatest care to exclude the light of the sun from parlors and sleeping rooms by dropping curtains and closing shutters, as though its rays were ruinous to life and health. It is not God who has brought upon us the many woes to which mortals are heirs. Our own folly has led us to deprive ourselves of things that are precious, of blessings which God has provided and which, if properly used, are of inestimable value for the recovery of health. If you would have your homes sweet and inviting, make them bright with air and sunshine. Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the color of your carpets. The precious sunlight may fade the color of your carpets, but it will give a healthful color to the cheeks of your children. If you have God's presence and possess earnest, loving hearts, a humble home made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family, and to the weary traveler, a heaven below. (2T 527:1).

It is not so much the fear of fading the color of the carpets that keep windows shut and drapes drawn, but rather "energy conservation". We shut out the sun so it won't heat up the house and make the air conditioner run excessively. In winter we do the same only to keep our artificial heat in. Open windows are anathema to central heat and air. The temperature in the building is controlled by a thermostat, not the flow of fresh air from open windows. The occupants should make extra effort to exercise outdoors.

When the weather will permit, all who can possibly do so ought to walk in the open air everyday, summer and winter. But the clothing should be suitable for the exercise, and the feet should be well protected. A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action, for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs. (2T 529:1).

Let houses be built for families who have not a firm hold of life. Let men and women work in fields and orchard and garden. This will bring health and strength to nerve and muscle. Living indoors and cherishing invalidism is a very poor business. If those who are sick will give nerves and muscles and sinews proper exercise in the open air, their health will be renewed.

The most astonishing ignorance prevails in regard to putting brain, bone, and muscle into active service. Every part of the human organism should be equally taxed. This is necessary for the harmonious development and action of every part....

Let those who are sick do all in their power, by correct practice in eating, drinking, and dressing, and by taking judicious exercise, to secure recovery of health. Let the patients who come to our sanitariums be taught to cooperate with God in seeking health. "Ye are God's husbandry, ye are God's building." God made nerve and

muscle in order that they might be used. It is the inaction of the human machinery that brings suffering and disease. (19MR 230-1).

How many of us stop to remember that soon oppressive laws restricting freedom of worship will be enacted in the USA and then across the world, and consider how these laws will affect our lives? At some point legislation instituting a boycott of all goods and services to all Sabbath-keepers will be passed which will severely affect their lives. Without the ability to buy and sell, we will find ourselves without electricity and gas. There will be no more central heat and air, no more thermostatically controlled indoor atmospheres. We will be unable to buy fuel for automobiles, so we will have to walk or maybe ride bikes wherever we go. Shouldn't we now be acclimating ourselves to the cold of winter and the heat of summer through outdoor activities and the use of clothing and relying less on the thermostat? We'll be healthier now and better equipped to handle the privations then.

CLEANLINESS IS NEXT TO GODLINESS

God commanded that the children of Israel should in no case allow impurities of their persons, or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

In regard to cleanliness, God requires no less of his people now, than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death, do not come without a cause. (2SM 461:2,3).

Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs. (MH 276:1).

I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God. (3SM 273:3).

Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home. (MH 276:5).

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things? He would; for the fact is stated, lest in seeing their uncleanness, He could not go forward with their armies to battle.

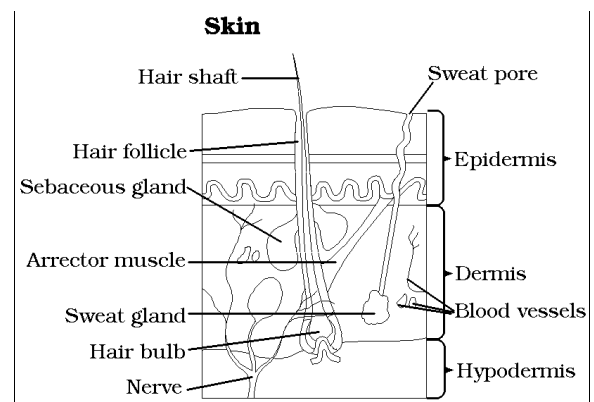
He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of His people today. God looks with disfavor on uncleanness of any kind. How can we invite Him into our homes unless all is neat and clean and pure? (CH 101:2,3).

Gone are the days of wash tubs, scrub boards, boiling pots, lye soap, and in many areas, even the humble clothesline, banned as unsightly. Compared to a century ago, doing laundry is a breeze. Cleaning house is a snap with vacuum cleaners, a multitude of detergents and cleansers, and stain resistant everything. Taking a bath is as easy as stepping into a shower and turning on the water tap. Modern science and inventions have made cleanliness easier than it has ever been before. Yet we must not be lulled into complacency. Dirt still exists and it still causes disease. Today our environment is riddled with numerous toxins, the result of our industrialized and modern society. Cleanliness is as important now as it was in the past — of our bodies, our clothes, our homes.

The skin is the largest organ of the body. The skin of an average size person covers about 3000 square inches and weighs about six pounds. If you take just one square inch of skin from your cheek it will contain approximately:

20	blood vessels
65	hairs
100	oil glands
650	sweat glands
28	nerves
13	sense receptors for cold
78	sense receptors for heat
1300	for pain

Through its pores, toxins and impurities are thrown off and other substances are absorbed. Many years ago it was commonly believed that the skin was impervious to everything, that no sub-



CROSS-SECTION OF THE SKIN

stance could be absorbed through the skin. Not until the mid-twentieth century did testing prove conclusively that the skin is far from impenetrable, but will absorb many materials including some which are very toxic. But well over 100 years before had come these words from the pen of God's messenger:

Impurities are constantly and imperceptibly passing from the body, through the pores of the skin, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. (4SGa 140:2).

Before man's scientific tests proved it, God had revealed to us that our skin breathes and it absorbs much which comes in contact with it.

Clothing needs to be changed and washed frequently. "It is important also that the clothing be kept clean. The garments worn absorb the waste matter that passes off through the pores; if they are not frequently changed and washed, the impurities will be reabsorbed." (MH 276:3). These reabsorbed poisons are then "thrown upon the liver, lungs kidneys, etc., and these internal organs are compelled to do the work of the skin. (2T 524:2). "Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fevers, and what is termed disease." (2SM 460:2).

The skin itself needs frequent bathing.

Persons in health should on no account neglect bathing. They should by all means bathe as often as twice a week. Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores, or little mouths, through which the body breathes, become closed and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore, feeble persons who are diseased, surely need the advantages and blessings of bathing as often as twice a week, and frequently more than this is positively necessary. Respiration is more free and easy if bathing is practiced, whether sick or well.

By bathing, the muscles become more flexible, the mind and body are alike invigorated, the intellect is clearer, and every faculty is livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys. Bathing helps the bowels, stomach, and liver, giving energy and new life. Digestion is promoted by bathing, and instead of the system being weakened, it is strengthened. Instead of increasing liabilities to cold, a bath properly taken fortifies against a cold, because the circulation is improved. The blood is brought to the surface, and a more easy and regular flow through all the blood-vessels is obtained. (HR 6/72).

Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a wash-bowl of water. This will remove impurities from the skin. (2SM 463:2).

Frequent bathing is very beneficial, especially at night before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath, and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain. (CTBH 141).

Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion. (MH 276:2).

Cleanliness should be extended to our homes and surroundings.

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the untidiness and uncleanness there. I saw that these things

should meet with an open rebuke, and if there was not an immediate change in some that profess the truth in these things they should be put out of the camp. (3SM 274:1).

The children of Israel were commanded to strict cleanliness by God when they left Egypt. For any personal uncleanness they were shut out of the camp until evening, at which time they then washed themselves and their clothes and came back into the camp.

In Egypt, as slave labor, they had been forced to make bricks for Pharaoh's many building projects. To the mud used in the brick was added such filth as bird droppings, urine, and animal dung which was used to increase the cohesiveness of the mud. It is also possible that the ashes of animal sacrifices were added. Having been daily exposed to handling such filth, they had to be given strict laws of cleanliness, for filth is offensive to God. He is still as particular today as He was then.

The Ten Commandments, spoken by Jehovah from Sinai, cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and had cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? It is impossible. (SD 173:2).

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. (3SM 460-1).

In regard to cleanliness, God requires no less of His people now than He did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions, to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth. (CH 63:1).

The deposed French emperor, Napoleon, was probably killed, but not necessarily by an assassin. Studying briefly the hypothesis of the cause of his death will help us understand the importance of cleanliness and fresh air in our homes. Napoleon's last exile was on the hot, humid island of St. Helena where he died in May, 1821. The reported cause of death was cancer, a diagnosis made by his physicians based on his symptoms. At his death, a number of people were gifted with locks of his hair, a common practice of that day. That gift would help, a century and a half later, trace the real cause of death. In 1960, some of the hair was tested by Dr. Sten Forshufvud of Sweden and found to contain concentrations of arsenic. Arsenic is a cumulative poison; taken in minute amounts over time, it accumulates in the hair and body, eventually causing death.

Napoleon died of arsenic poison, but the source of the arsenic is most interesting. It came from the wallpaper in the living room of his house on St. Helena; to be exact, it was one of the dyes used on the wallpaper. Napoleon had grown depressed and spent all his time indoors, eventually becoming chronically ill, then dying. The humidity of the island was very high which caused mold to grow on the wallpaper which in turn released the arsenic in the dye into the air as a vapor. All the inhabitants of the house were breathing the toxic vapors, but Napoleon more so than the rest because of his self-confinement. The arsenic, taken into the lungs, was absorbed into the blood and deposited throughout the body, eventually causing his death. While only a hypothesis made after the fact, it is illustrative of the dangers of unventilated homes and the toxins which can accumulate there.

Today, the tight construction of modern buildings is causing very much the same thing, but with different chemicals from a cause we briefly discussed earlier — outgassing. Older homes often had areas around foundations, doors, and windows where air could move in and out of the structure, but new construction techniques and materials have stopped

these leaks — quite intentionally, — creating in the process “sick building syndrome”. When the outgassing occurs, it has no where to go, so it accumulates inside the building. Many of the new construction materials are synthetic, or treated with synthetic chemicals, as are many of the furnishings and the carpets. Much of this outgassing is the chemical formaldehyde. Especially bad are fabrics in carpets and drapes which not only release toxic substances but also act as sinks. They pick up other toxins out of the air and then rerelease them back into the air.

Compounding the outgassing are the construction techniques which often leave windows that cannot be opened, and central air and ventilation systems unable to handle the job of removing the toxins. The air is often simply cooled and recirculated. If outside air is used, it cannot be brought in fast enough to change the indoor air completely and in the city it is polluted as well. People are confined to working in such conditions, often in windowless offices without even sunlight and certainly no fresh air and no scenes of nature. The clothes and the bodies may be clean, but the bodies are poisoned by the toxins and pollutants being inhaled by both the lungs and the skin.

Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air, and an abundance of light through every apartment of their houses for several hours each day. (2SM 462:2).

Sleeping apartments should be large and so arranged as to have a circulation of air through them, day and night. Those who have excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. (2SM 463:1).

In the construction of buildings, whether for public purposes or as dwellings, care should be taken to provide for good ventilation and plenty of sunlight. Churches and schoolrooms are often faulty in this respect. Neglect of proper ventilation is responsible for much of the drowsiness and dullness that destroy the effect of many a sermon and make the teacher's work toilsome and ineffective. (MH 374:2).

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus unto purification and holiness. (CH 101-2).

God requires purity of heart and personal cleanliness now, as when He gave the special direction to the children of Israel. If God was so particular to enjoin cleanliness upon those journeying in the wilderness, who were in the open air nearly all the time, He requires no less of us who live in ceiled houses, where impurities are more observable and have a more unhealthful influence. (CH 82:2).

Where we live, and where we work affects our lives, mentally, physically, and spiritually. Perhaps it's time for city dwellers to consider a move into the country where the air is still fresh and usually free from toxins.

PLAIN, SIMPLE, NEAT, AND ORDERLY

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, but if they would put to a right use the talents they already have, their ability would be greatly increased. If they would devote one-half the time they now spend in needless work to searching the word of God and explaining it to others, their minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought while the inward beauty of the soul was almost entirely neglected? (RH 7/8/80).

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people. Pride is rebuked in His word. (2SM 473-4).

Many, in order to keep pace with absurd fashion, lose their taste for natural simplicity, and are charmed with the artificial. They sacrifice time and money, the vigor of intellect, and true elevation of soul, and devote their entire being to the claims of fashionable life. The more they indulge their pride and ambition in this direction, the more they are cultivating qualities of mind of a low order, which should be continually restrained and depressed, instead of strengthened by exercise. Pride and fashion, if not restrained, will finally become the overruling passion, controlling the entire being, bringing into abject slavery all the noble qualities of the mind. (HR 4/72).

Jesus requires of none of his followers the sort of slavery that fashion demands. He would free them from the self-imposed thralldom. He pities them as he sees them sacrificing health and the best interests of life upon this unholy altar. He invites them: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." He presents his yoke in contrast with the galling one they have placed upon their own necks, and says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto you souls. For my yoke is easy, and my burden is light." Here is the secret of content and peace and happiness: obedience of the laws of nature and of God. The true Christian, possessing the meekness and lowliness of Christ, is content with plain, convenient, healthful garments, and seeks to live a life of usefulness and conform his habits to the example of Jesus. Such a one will find the truest happiness, the reward of well-doing. Such a one will be lifted above the slavery of an artificial life into the freedom and grace of Christ-like simplicity. (HR 2-77).

Order is heaven's first law, and the Lord desires His people to give in their homes a representative of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough and untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on. (CH 101:1).

Our dress is to be symbolic of our profession just as Aaron's robes were symbolic of his profession. His priestly robes were symbolic of Jesus Christ; as the children of the heavenly King in whose image we are to be molded, our dress should also be symbolic of Jesus Christ. As Seventh-day Adventists, we believe we are living in the final days of the great anti-typical Day of Atonement. On the typical Day of Atonement all ordinary work was put aside, no "servile" work was done. They were fasting and praying as the ceremonial work of removing the sins from the sanctuary took place. This was the only day of the year that the high priest went into the Most Holy Place and stood in the presence of the Eternal, Self-existent One. On that most solemn of days, Aaron laid aside his beautifully embroidered coat and ephod, and wore a plain, white linen ephod into the Most Holy. All that took place on that typical Day of Atonement was a type of the great anti-typical Day of Atonement in which we live.

Our lives are to be centered around Jesus Christ and carrying out the great commission. We have been given a simple diet—the translation diet. Our clothes, too, must be simple, for we are made “kings and priests unto God and His Father.” (Rev. 1:6). We stand as witnesses to the world, to point lost, searching souls to the Great Burden Bearer. By its simplicity, neatness, orderliness, and cleanliness, our clothing will not draw the attention of these souls to ourselves, but to Jesus. “In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming.” (Ed 248:4).

Some have assumed that to be plain and simple in dress means being careless and untidy.

But there is a class who are continually harping upon pride, and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as though it flew and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God — “And let them wash their clothes,” — preparatory to listening to his law given in awful grandeur. (2SM 474:1).

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today His people are to honor Him by habits of scrupulous neatness and purity. (CH 102:1).

Slovenly, unkempt clothing is not in keeping with heaven's first law — orderliness. If they lack decency, taste, and order in their clothing, terming these things pride, it generally indicates that they also lack these things in “their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress, and its arrangement upon the person, is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feelings. They sometimes consider oddity and coarseness, humility.” (2SM 475:2).

A Mrs. H, whom Ellen White had rebuked for this very thing, had a difficult time accepting the reproof she had been sent. She even accused Sister White of not following her own counsel. God's messenger, in 1861, sent these words to her in return:

You say, “I believe the visions.” How can this be? Were you not especially reprov'd in the vision because of your faultfinding and watching others' dress and finding fault with them because their manner of dress did not just suit your idea? I saw that you were entirely out of your place in talking with anyone upon dress, for you have not the right views of this matter; that in this very matter you must reform, for you were altogether too neglectful of your [own] appearance, were untidy in your dress, were not careful to dress your children neatly and orderly, and your house was left in disorder. Confusion reigned in your dwelling.

While you have such a great work before you in order to become a consistent Christian, I beg of you to hold your peace upon dress. You greatly injure the cause of God by your appearance and by your course. You can effect nothing by all that you may say upon dress, but only disgust persons. You do not possess the qualifications of a Christian. You must be converted and reform or you are lost. If you believe the visions, why not act upon them? Why not control that unconsecrated tongue? Why not heed the reproof given you in regard to your lack of order, neatness, and cleanliness? Why not bridle your tongue? You have not kept truth upon your side. You talk so much. You prepare material when it is not right at hand and you exaggerate greatly. Cease talking so much and reflect more.

You say that you have read [Testimony] No. 6 and you refer to the last two paragraphs, that when people have asked you how Sister White was dressed you had to tell them you were disappointed to find that my dress was not in accordance with what I had written in regard to dress. I would say, I consider my dress to be in strict accordance with what I have written in regard to dress. If I write one thing and act another, I am a hypocrite. I hope none will conclude from my writings that I consider it a virtue to be loose and untidy in dress. I hope no soul will follow your example, for I have been shown that you dishonor the cause of truth and disgust others by your neglect in the matter of dress. You have reported that I was dressed very richly at Knoxville. I had on an

old velvet bonnet that I was wearing the second season. I washed the strings and placed them again on the bonnet. I had on a merino dress that was three years old, and the only other dress I wore on the journey beside my overdress was a dress [which cost] three shillings per yard when new. I had worn it out once, but before I left home for that journey took it to pieces, turned it, and put it together again to finish on that journey. Why I took this trouble to turn it was that I might save the trouble of buying another dress, and yet look decent and orderly. My overdress was made out of an old debeige dress. By putting in front a breadth of another kind, I made it answer on that journey.

My apron was made out of an old silk dress which once belonged to Anna White, and I had worn it two years. I had on a merino cape which cost 60 cents per yard, with a bit of velvet around the edge. This is the only unnecessary article about my dress. A sister made the cape and put on the velvet to keep the lining from sagging. This constituted my "rich dress" at Knoxville. I generally purchase good clothing and then take good care of it, and it lasts me some time. (19MR 30-31).

Some people take care how they appear in public, but, at home they adopt an attitude of: "It's my home and I do what I want here." They will pull on just any old garment to wear reasoning that: "We aren't going anywhere; we aren't expecting any company and it really doesn't matter what we have on as long as long as we cover up the essentials, right?" Not quite. We are constantly attended by unseen beings who take note of all that we do and say and wear. At least one is our recording angel who keeps a record of everything, even what we would do if we had the opportunity and the motives for what we have done. And, unless we live alone, our family also sees us. "Sisters," Sister White says, "when about their work, should not put on clothing which would make them look like images to frighten the crows from the corn." (AH 252:2). We know what a scarecrow is; even if we've never seen a real one, we've seen pictures of them. Here, the ladies are cautioned to not look like scarecrows while doing their housework.

It is more gratifying to their husbands and children to see them in a becoming, well-fitting attire than it can be to mere visitors or strangers. Some wives and mothers seem to think it is no matter how they look when about their work and when they are seen only by their husbands and children, but they are very particular to dress in taste for the eyes of those who have no special claims upon them. Is not the esteem and love of husband and children more to be prized than that of strangers or common friends? The happiness of husband and children should be more sacred to every wife and mother than that of all others. (AH 252).

If mothers allow themselves to wear untidy garments at home, they are teaching their children to follow in the same slovenly way. Many mothers think that anything is good enough for home wear, be it ever so soiled and shabby. But they soon lose their influence in the family. The children draw comparisons between their mother's dress and that of others who dress neatly, and their respect for her is weakened. (AH 253-4).

Husband and fathers, you are also set as an example to your family. Should you be excused from these words of counsel simply because you were not named? Should not the happiness of your wife and children be more sacred to you than that of business associates, church brethren or your buddies? Some men will say that they just want to relax when they get home; get out of the suit and tie. Gentlemen, you can be comfortable at home without lounging around in ripped, ragged, stained and worn out clothing. How would you feel if Jesus came to you home for family worship some evening and you were leading the family to the altar wearing clothing that looked like it had been rescued for the rag bag? or that you were wearing to work on the car? or even worse, clothing that shouldn't be seen outside the bedroom? Would you be comfortable in such garb in Jesus' presence?

Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. **But when we lose taste for order and neatness in dress we virtually leave the truth**, for the truth never degrades, but elevates. Unbelievers look upon Sabbathkeepers as degraded, and when persons are neglectful of their dress, and coarse and rough in their manners, their influence strengthens unbelievers in this conclusion. (1T 275-6 emphasis supplied).

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. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners

shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field. (RH 11/17/04).

The clothing of all needs to be plain and simple, without the ornamentation of ruffles and rutchings, ribbons and lace, tucks and frills, beads and jewels, or even a multitude of useless buttons, all of which festooned the clothing of the nineteenth century in abundance. Many hours of hand sewing and large sums of money were expended to adorn women's, children's, and to some extent, men's clothing. All these things are not appropriate to the man or woman professing godliness. The invention of the sewing machine has greatly lessened the time needed to construct a garment, and less time and money are used because less adornment is used. But we are not without useless ornamentation. Dressy clothes, used for parties and church are often frilled with lace and ribbons. Evening wear brings out the sparkles and spangles. Even sportswear is festooned with patches, designer name tags, air brushing, rhinestones and studs. Clothes are layered in different colored pieces, not for warmth, but for display.

Color is a major consideration in our clothing. Plainness and simplicity does not mean we must wear dark, somber colors only. In relation to the reform dress, Sister White had said concerning color;

Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used [printed fabric], those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. (RH 4-14-68).

This counsel was not modified when the reform dress was removed. She did add cautions about the use of prints and plaids. "The material should be free from **large** plaids and figures, and plain in color." (4T 640:0 emphasis supplied). Sister White herself made use of plaids and printed fabrics. "I have cut out [for] May a dress of light plaid." "Mary Sawyer has finished up my purple dress." (5MR 430). "The black buttons left from my dresses I also want for my short plaid dress." (Ibid 384:3).

Grace White Jacques, Ellen White's granddaughter, tells of an occasion when her grandmother gave a destitute young woman some lengths of dress material in gold, red, and blue to make herself some dresses. God didn't create the world in dark, somber colors; in fact, the most prominent colors are blue and green. It seems doubtful that a God who made the sky blue, the grass and trees green, then liberally sprinkled in colorful birds and flowers would expect His children to always wear black and brown.

The Bible teaches modesty in dress. "In like manner also, that women adorn themselves in modest apparel." 1Tim. 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. (MYP 351:1).

A number of years ago, a book appeared on the market which took the fashion conscious by storm. In this book, *Color Me Beautiful*, by Carol Jackson, women, and later men, were shown how to classify themselves by skin, hair, and eye color according to one of the four seasons. Each season was given a palette of colors from which their wardrobe was to be chosen. Colors of another palette were considered off limits. Each season was further related to personality traits. Use of the wrong colors and shades would disturb your psyche. These ideas were brought out more forcefully in another book, *Always in Style with Color Me Beautiful*, by Doris Pooser. That Carole Jackson is in agreement is evidenced by the forward she wrote for this latter volume.



A Fancy Collar

Finally, the ideas of color affecting personality are given full fusion in a little book, *Color Your Life*, by Howard and Dorothy Sun, found in the New Age section of book stores. Brothers and Sisters, Sister White said we can use colors which match our complexion, but when you use the seasonal palette to determine what you should wear, you are dabbling in new age spiritualism. The last book mentioned goes in depth about color for clothes, houses, furnishings, color readings, and reading auras, all using the seasonal approach. Using color in breathing, visualization, and affirmation exercises is covered. Perhaps it seems farfetched to someone who has been using this system to throw it out just because it is being used by the New Age adherents. After all, look what they've done with the rainbow. Nowhere in the Bible or the Spirit of Prophecy has such emphasis been put on color and its effects on personalities. But we have been cautioned

about parlaying with the enemy of all souls who works with all deceivableness of unrighteousness. Is it not better to leave the dubious alone and deal strictly in principle? We have no more sure word than God's word.

Remember that heaven looks at moral worth, and estimates the character as precious and valuable by the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price. Costly array, outward adorning, personal attractions, all sink into insignificance in comparison with this valuable attainment, a meek and quiet spirit. (2T 175:1).

True plainness and simplicity in dress is to be found in leaving off those things which would serve to draw attention to ourselves and our clothing. But we do not need to shun all trim. The children of Israel were to put a ribbon of blue fringe on their garments to remind them to keep the commandments. In the New Earth, all the martyrs will have borders of red on their robes. In 1856 Sister White penned these words; "Much has been expended for ribbons and laces for bonnets, for collars, and other needless articles to decorate the body." (1T 135:2). Some questioned how far this should be taken. Sister White replied;

The question has often been asked me if I believed it wrong to wear plain linen collars. My answer has always been No. Some have taken the extreme meaning of what I have written about collars, and have maintained that it is wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbathkeepers have worn and still wear for the sake of show and fashion. In mentioning collars, I did not design to be understood that nothing like a collar should be worn, or, in mentioning ribbons, that no ribbons at all should be worn. (1T 135, note to second edition).

A bit of lace or a piece of ribbon, or even an occasional tuck is not out of place, but "any device designed to attract attention to the wearer is excluded from the modest apparel which God's word enjoins." (MYP 351:1).

Cost is another factor to consider in keeping with simplicity. Clothing should be made of good, durable material that requires inexpensive upkeep. It should be appropriate for both the wearer and its intended use; also it should be of modest cost. "Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life." (6T 375:2).

Worldlings spend much on dress. but the Lord has charged His people to come out from the world and be separate. Gay or expensive apparel is not becoming to those who profess to believe that we are living in the last days....

Practice economy in your outlay of means for dress. Remember that what you wear is constantly exerting an influence upon those with whom you come in contact. Do not lavish upon yourselves means that is greatly needed elsewhere. Do not spend the Lord's money to gratify a taste for expensive clothing. (CG 420-7).

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. The wise woman described in the Proverbs "is not afraid of the snow for her household: for all her household are clothed with double garments." Prov. 31:21, margin. (MYP 351-2).

When shopping for clothing these are the standards which the clothing, or fabric if one is sewing, should meet:

1. good quality
2. durability
3. suited for service
4. warm
5. protective
6. suitable and becoming colors
7. not expensive

Our dress is to be inexpensive, — not with "gold, or pearls, or costly array." Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God's children it is food for the hungry and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, or preaching

the gospel to the poor. You could bring happiness to many hearts by using wisely the money that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial. (MYP 351:2).

Our money and our time are gifts from our heavenly Father, not to be used selfishly upon ourselves, but to bless others. The devotees of fashion spend hours of time shopping, trying on clothes, looking for that perfect garment or accessory. They spend money in large sums to become owners of upscale and designer label fashions just to make an impression, not for the reasons listed above. It is doubtful that many designer garments would even meet the seven requirements listed above.

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing your mind over ruffles, and bows, and ribbons, be uplifting your soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating you own minds; and the means expended would be better used in helping some poor sisters to more comfortable and respectable clothing, so that the contrast between your dress and theirs would not be so marked. This would be an excellent way of showing that you love your neighbor as yourself. (RH 7/8/80).

In our New Age oriented society, self has become the god of many. Self must be kept happy, unstressed, and allowed freedom to do whatever makes it blissful. Luxury abounds on every hand, and every effort is made to obtain the latest gadget, appliance, relaxation device, or fashion as it comes on the market.

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. *Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days.* (MYP 359:3 emphasis supplied).

Shall we be found keeping pace with the world? Are we willing to become self-sacrificing Christians that the message of present truth might go forward? Self-sacrifice was not uncommon among the pioneers of Adventism.

While at Topsham we received a letter from Brother E.L.H. Chamberlain, of Middletown, Conn., urging us to attend a conference in that State in April, 1848. We decided to go if we could obtain means. My husband settled with his employer, and found that there was ten dollars due him. With five of this I purchased articles of clothing that we very much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester, Mass. (LS 107:2).

There is as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the office today who were with



A HIGHLY ORNAMENTED DRESS

typical of nineteenth century styles

us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. everything else was put into the work. After a time, my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way. (1MR 277:3).

Their self-denial and sacrifice didn't end as the membership increased. Ellen White tells of another time when she was willing to forgo a lovely garment that the work might go forward.

I had about the time of Brother Ertzenberger's visit to America a present of a nice silk dress, which cost forty-five dollars. Brother Andrews had just sent word that there was a great need of money to carry forward the work. I thought it was my privilege to so use the gift I had received that those who generously presented it to me would receive a reward and lay up treasure in heaven. I went to a merchant and told him to sell it for me for all he could get. He sold it for fifty dollars, and I sent the money to this mission. When others knew what I had done, they donated much larger sums. Thus the act of my doing this little, brought in the means from other individuals, so that Brother Andrews wrote us that the very sum needed came at the right time, and he expressed gratitude to God for this timely response. (6MR 132:2).

Are we willing to give up our expensive designer dresses or shirts and wear clothing from the discount store or even second-hand clothes — gladly wear them — if need be, that the message might be given to the world?

The dress worn by many of our sisters testifies against them,— professors in name, but lovers of the world by practice, We propose that the means which is needlessly expended in dress and display, be made to flow in a different channel. Let all that has heretofore been expended to obliterate the line of demarkation between Christians and the world be now used to provide food and clothing for the Lord's poor, and to send the truth to those who are in darkness. Means are needed for the various enterprises connected with the work of God. Our sisters can do much to supply this want. If saved with care, the means that has been worse than wasted in the indulgence of pride, will amount to more than they imagine. My sisters, dress as Christians should dress — simply, plainly; adorn yourselves as becometh women professing godliness, with good works. Let your tea and coffee money flow into the Lord's treasury. Let the means expended for every other hurtful indulgence of appetite also be placed there. You can do much for the cause of God by practicing self-denial in what seems to you little things. God will bless you in this work. (RH 12/6/81).

Take the last six commandments, specifying the duties of man to his fellow-men. Here are shown solemn obligations which are trampled upon every day by professed commandment-keepers. Those who have been adopted into the royal family, ought not always to be children in the work of the Lord. If they use, to the best of their ability, the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow-men to a knowledge of the truth, they will become strong in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they are breaking, not only the first four but the last six commandments. They cannot make God the supreme object of their worship, neither can they love their neighbor as themselves....

Dear sisters, shall this order of things continue; or will you resolve to put off your ornaments, and turn your attention fully to seeking the Lord? Bring in your trespass-offerings, your thank-offerings, and your freewill-offerings; humble your hearts before the Lord, and he will be found ever ready to receive and pardon. (RH 7/8/80).

Never was their a time when it was more important that men and women discern present duty, nor a time when decisive action was more greatly needed, than now. My brethren and sisters, withhold not from God at this time that for which he is asking. Let your daily lives witness to the faith you profess. Do not feel that you must follow every prevailing fashion, but dress plainly and neatly; deny self that money may flow into the treasury for the advancement of the message. (RH 9/28/11).

MODESTY

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

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (1Pet. 3:3,4).

Perhaps the best definition we can give for modesty is a list of synonyms from a thesaurus.

humility	lack of boastfulness	unpretentiousness
humbleness	restrained behavior	plainness
freedom from vanity	restraint	naturalness
reserve	free of presumption	lack of ostentation
self-effacement	constraint	inexpensiveness
lack of self-importance	simplicity	reasonableness

Here is a most fitting description of Christian modesty in dress, speech and deportment. It describes well the clothing of the sons and daughters of God. When we lift up Jesus, we will do nothing which will lift up self in our own eyes or the eyes of the beholders. We already know this means we avoid wearing dirty, torn, ill-fitting clothing; we do not ornament and adorn our apparel with lots of trim or baubles which will draw attention to ourselves. Modesty, however, implies something more. It is our duty to uphold Christian standards and not, by any garment, word, or deed cause someone to stumble and fall. Paul writes: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:13).

The purpose for which most women's, and much of men's, clothing is designed easily qualifies it as a stumblingblock. Sister White made note of this in a rather direct manner. She says that the fashions of the world were introduced "as a system of speculation and profit, or for *other and baser* reasons. (HR 2/77 emphasis supplied). And again in the Testimonies; "The love of dress endangers the morals and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder." (4T 645:2). In another place she calls the worldly fashions "demoralizing" and says that many women will stoop to dishonesty, theft, and even "sell their virtue, to be fashionably dressed." (RH 10/31/71). "Fashions do not always come from heaven. Neither do they always come from the pure, the virtuous, and the good." (RH 4/14/68).

Women's clothing is designed to place a stumblingblock before men, the male of the species. To understand this, we must understand the physiology of the male mind versus that of the female. Men are visually stimulated; they become aroused by what they *see*. Do you remember the words of Jesus, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"? Who is it that looks on a woman and lusts? With few exceptions, men do. Jesus understood the difference in male and female physiology. The man can be tempted to impure thoughts by what he sees. That is why most pornography, or pictorially graphic erotica, is sold to men, but women buy sexually explicit literature, mostly romance novels. Women are less affected generally by what they see, but are stimulated more by what they read.

When a woman dresses in such a way that a man's eye is drawn to her body and he is tempted to think impure thoughts, he becomes guilty of sin if he indulges those thoughts. But does the woman remain guiltless? How can she be guiltless before God, when, by her clothing, she has cast a stumblingblock before the man; when she has given him occasion to fall? Does a truly Christian woman want to have such a sin on her record? Then she must avoid wearing those clothes which cause the problems. To find out what current fashions cause men to have problems, one must go straight to the source and ask. Ladies, here is what bothers the men and creates the worst stumblingblocks of temptation to them.

One of the most obvious problems is tight clothing; that is, any article of clothing which shows and clearly defines the female form. Clothing should fit well, but not so well that underwear lines are visible, or even worse, that anatomical features of the feminine, or the masculine, form are plainly visible and clearly defined. Sweaters, knits, and clingy fabrics all contribute to this problem. Sweaters, if bought large enough to be loose, make warm winter garments, and can thus be worn by most women. Some synthetic fabrics are made intentionally to cling to the body and are to be avoided by the modest woman. Knit fabric, if non-clinging and cut full, may be appropriate on some women.

There are very few women who have truly proportionate figures. Often the bust or hips are larger in proportion to the waist and buttocks or the bust. In some women this disproportion is more pronounced and they often have difficulty with clothing. Some of them seem unaware of the problems, though. If a dress or blouse buttons down the front, the garment needs to be loose enough that the buttons are not straining to hold the garment together even with the arms raised. It might be better for some, whose bust is quite disproportionately larger than the hips and waist to avoid button fronts and anything knit altogether. For other women the hips (actually the buttocks are the fleshy part of the behind, but are referred to as the hips in the fashion industry) are disproportionately larger than the waist and bust with the problem of having the skirt riding up in the back, causing puckers at the waist line, and the skirt falling longer in the front than in the back. The solution for this problem is to wear fuller skirts. Straight and A-line skirts and dresses will only accentuate the problem. Both of these so-called figure flaws are often embarrassing to the women who have them; if ignored, and improper clothing is worn that accentuates these areas, the problem is increased. Careful attention to proper clothing will help these ladies remain modest in attire.

Men, too, need to avoid tight clothing. Such clothes are used to accentuate both the male and female attributes of anatomy. In men the wearing of tight pants, shorts, and brief swimming trunks is calculated to draw attention to the male anatomy, as are the unbuttoned, or low-cut, and muscle shirts. Shorts, which are cut high and/or tight serve the same purpose. Humanity is becoming so depraved that there are some women who are as visually stimulated as the men are. Considering, also, the upsurge in the homosexual population, men must be as careful in this area as the ladies must be.



Tight clothing on the ladies is especially provocative when they walk and move. Straight skirts which sheath the lower body are designed to draw the eyes of a man when a woman is walking, for they accentuate the movement of the hips. This is further enhanced by the use of high heeled shoes and/or boots, and the slit in the back of the skirt. Because women are not usually as visually oriented as men, and cannot see themselves from behind, they are often unaware of the effect they create as they walk down a street or a hall, or even across a room. High heels changes a woman's center of gravity, in effect, putting her out of natural alignment which places more sway into the already swaying hips. The narrow heel draws the eye up the leg where it comes to a momentary rest at the center back slit in the skirt. Ladies, consider this; your skirt is modest in length only down to the top of the slit. That slit, put there to facilitate walking because the skirt would be too tight otherwise, draws the eye on up the back to the swaying hips, then to the usually cinched waist. Men tell of having to turn their heads and not watch when a woman passes by dressed in this outfit, because of the temptations to impure thoughts which it causes. Ladies, if you have trouble understanding this male mentality, you might try talking to your husband, brother, or father; and gentlemen, you should be honest if asked about this matter. Many women do not believe that their clothing can create a stumblingblock which tempts men to sin if the skirt is long enough and the neck is high enough. Some who realize that it may cause problems for men do not view themselves as having any blame in

the matter; that the problem lies solely with the man in controlling his own thoughts.

“We are.” said the inspired apostle, “made a spectacle unto the world, and to angels, and to men.” 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 sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert. (4T 641:4).

When one commandment of the Decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful. Alas, what terrible results of woman's influence for evil may be witnessed in the world today! Through the allurements of “strange women” thousands are incarcerated in prison cells, many take their own lives, and many cut short the lives of others. How true the words of Inspiration, “Her feet go down to death; her steps take hold on hell.” (AH 58:3).

Who is the strange woman here spoken of whose ways are deadly? “For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an harlot, and subtil of heart.” (Prov. 7:6-10) This deadly woman is dressed as a prostitute. A few years ago, a famous Paris fashion designer designed a line of clothes he termed High Femininity which would have foisted on women such clothing as bustles, corsets, multitudes of ruffles, and miniskirts. These clothes, said the editor of a notable fashion industry publication, brought to mind “happy little virgins” who didn't want to remain virgins, frolicking in fields of lavender. Such hubris is typical of the male dominated fashion houses and magazines. These godless men try to turn women into what they want to see, and apparently what they want to see are harlots or would-be harlots. The Lord has revealed to us:

A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils. (Ed 248:5).



**DRESS OF 1857 (LEFT) AND OF
1807 (RIGHT)**

Surely it is not just the young women, but women of all ages, who need a shield from a thousand perils.

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. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field. (MYP 353:2).

What a contrast between the designer's High Femininity to be worn by the “happy little virgins” in lavender fields, and a simple, unpretending dress whose beauty is compared with the flowers in the field!

In the last half of the 1960's, a London fashion designer named Mary Quant introduced the miniskirt into fashion, because, as she said at the time, she liked to go to bed with a man in the afternoon and didn't want to take her clothes off. This is one fashion which was openly declared to have sprung from immoral desire, and for nearly a decade it was nearly impossible to find anything else on the clothing racks. Now it is thirty years later, and once again fashion is pushing the miniskirt onto women. Does God consider the length of the skirt important? In 1867 Sister White, writing in the *Review and Herald*, gave an account of a vision she had in which three groups of ladies passed before

her. The first group of women was wearing the then fashionably long, street-sweeping skirts which were too long. The second group, while having the body warmly clothed, with arms and legs covered, was wearing the “extreme short dress....It does not reach the knee. I need not say that this style of dress was shown me to be too short.” (RH 10/8/67).

The third group had on a dress which, in length, was “proper, modest, and healthful.” (RH 10/8/67). The length of this dress was not given to her in inches, but in all cases it “cleared the filth of the street and sidewalk a few inches under all circumstances, such as ascending and descending steps, etc.” (Ibid). The length, she said, reached to about the top of a lady's boot. At the time, women wore high-buttoned shoes which came up just over the ankle. Sister White and several other ladies in Michigan put on their reform dresses and the length was measured. Finding they ranged from eight to ten inches from the floor, they settled on a uniform length of nine inches from the floor. But at that time many women had trouble with that length. One of several things which Christian women found objectionable about the reform dress was its length. They called it old-fashioned because they thought it was too short! Said Sister White, “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.” (1T 461).

And why did the ladies consider the shorter dress old-fashioned? In the 1820's and 30's the dresses had been several inches shorter but had gradually lengthened until they were sweeping the ground by the 1850's. Thus the shorter dress was indeed old-fashioned.

We know that the skirts which drag the ground are too long, and those which do not reach the knee are too short. The length of a woman's dress must fall between these two extremes. We want to know what God says, what He considers a proper and modest length. Therefore, let us review a few statements from the Spirit of Prophecy on this matter.

Our dresses according to my idea should be from four to six inches shorter than now worn and should in no case reach lower than the top of the heel of the shoe and could be a little shorter even than this with all modesty. (5MR 380:2). [Remember that her ideas were based on what God revealed to her.]

If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and they could be kept clean much more easily, and would wear longer. Such a dress would be in accordance with our faith. (1T 458:2).

In answer to letters of inquiry from many sisters 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 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. (1T 521:1).

The principle difficulty in the minds of many is in regard to the length of the dress. Some insist that “the top of the boot,” has reference to the top of such boots as are usually worn by men, which reach nearly to the knee. If it were the custom of women to wear such boots, then these persons would not be blamed for professing to understand the matter as they have; but as women generally do not wear such boots, these persons have no right to understand me as they have pretended. (4T 462:1).

As our sisters would not generally accept the reform dress as it should be worn, another, less objectional style is now presented....It consists of a...skirt short enough to clear the mud and filth of the streets. (4T 640:1).

Perhaps the most definitive statement is from the article describing the reform dress. We need to keep in mind that this dress defined God's idea of modesty and health. Though He removed it, He did not remove the modest length as we saw in the previous statement.

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts extended by hoops, giving her the appearance of a hay stack, or a Dutch churn.

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet,

but her nearly-naked limbs. Similar exposures are frequent as she ascends and descends the stairs, and as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But as we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest. (RH 4/14/68).

To cross a muddy street required a woman to lift her skirts and crinoline so they would not drag in the mud. The length given for the reform dress was 8-10 inches for the ground. The woman holding up her skirts was holding them nearly twice as high. That would be somewhere between 16 and 20 inches from the ground, and this, Sister White said, was a disagreeable if not shameful exposure. A sixteen inch clearance is just below the knee on many shorter women. From the counsel given, it would seem that the dress should then be somewhat longer than just below the knee. From here it becomes an individual matter which each woman must prayerfully decide for herself.

There are a few more factors to consider in the length of woman's dress. Where does your dress reach when sitting down, when bending over, when reaching overhead? Is too much of the body being left exposed when you sit, bend, stoop, or reach? In this, as with the slit skirts, many falter ignorantly, not realizing how much of the body is actually being exposed to the world. The straight skirt not only lacks walking room unless it is slit, it also lacks sitting room. Unless it is extremely long, it generally does not cover the knees when sitting and pulls up when bending over. Modesty is further reduced because the skirt is strained and the slit gaps open, revealing even more of the feminine figure.

For the sake of Christian modesty, you need to consider all these things when you are selecting your clothing. It might be well to check on the clothing you currently wear. There are at least two ways to do this. One is to have a friend tell you what happens as you bend, stoop, stretch, walk, and sit in each garment you own. But the most effective way is to see for yourself. This can be done by placing two, or better yet, three, mirrors where you can see front, back, and sides as you sit, bend, etc. In this way you can take private account of your wardrobe and how you appear to others in various garments. You may be surprised or even shocked by what you now see, that everyone else has been seeing. You will then be in a position to eliminate or alter clothing which is immodest and revealing. Remember: "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." (1T 424-5).

Does length also apply to men's clothing since in Western society men wear pants? Moses was instructed to make, as part of the priests' clothing, breeches which were "to cover...from the loins even unto the thighs." (Ex. 28:42). David said the Lord "taketh not pleasure in the legs of a man." (Ps. 147:10). Whatever David may mean, it appears that God is pleased to have a man's legs covered to the knees. Men may not realize how they appear when they are wearing running or gym shorts, and swim briefs. Women may not be physically and mentally aroused visually to the extent that men are, but many of them like to look and comment, while others are disgusted or embarrassed by men in skimpy clothing. Modesty for men was less of a problem in the last century than it is today, nevertheless, modesty and neatness are not limited to women. **All** Christians are the light of the world; **their** dress is to be modest and neat.

Some other things which need to be addressed in regards to modesty are necklines and sleeves. Most Christian women avoid the plunging necklines front and back. Such necklines usually appear on party and evening gowns which true Christians should have no need of. But occasionally everyday dresses and sportswear will feature a low-cut neck, usually a V-neck or a sweetheart neckline. Cut just a little too low, and a woman's cleavage may be seen when standing, but it is especially noticeable if she bends over or leans forward. This problem can also occur in wide necklines such as a boat neck or scooped neck. When trying on clothing to check for problems with sitting and bending, it would be good to also check necklines by leaning forward in front of the mirror and looking at what others see from that angle. If the neck of the dress puches out any and does not lie flat against the shoulders and neck, someone standing above you and looking down may be given a view you did not wish to give. Some necklines may simply have to be avoided, some can be modified by wearing another garment underneath such as a turtleneck sweater or a dickey, and V-necks can be modified by adding a snap-in or sewn in placket.

Sleeves and the lack of them are another problem with women's and some men's clothing. Of particular concern are the short cap sleeve, the loose, full sleeve not gathered in a band, and butterfly sleeves. Each of these sleeve styles leaves a woman's arm and underarm all but bare. Few realize that when they raise their arms while wearing these kinds of sleeves how much can be seen. Once again ladies, a turn before the mirror will tell the story. Sleeveless

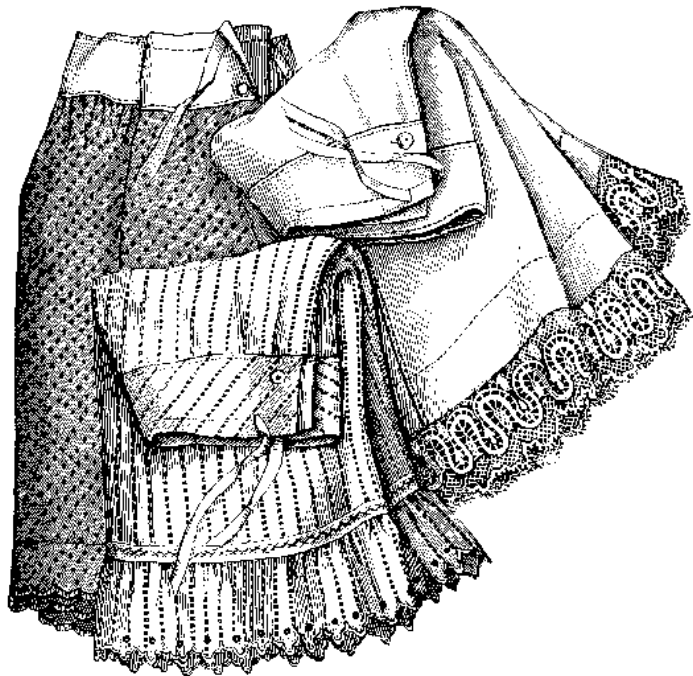
dresses leave the arm, underarm and sometimes part of the shoulder bare. The underarm is directly in line with the bust and often portions of the undergarments and provocative flesh areas can be seen. Dresses with only straps and strapless dresses leave the entire arm, shoulder and upper chest area bare. While such garments as sundresses, tube and tank tops and halters are popular in summer, they expose more of the body than a Christian should bare. Consider that if a dress above the knees is too short, can a dress which bares part of the upper half of the body including the arms and shoulders be modest? Would God permit the exposure of the upper body while condemning exposure of the lower body? Such actions would be inconsistent. Some sun dresses can be successfully turned into jumpers as could some sleeveless dresses. Full, butterfly-style sleeves might be gathered into a band thus changing them into puff sleeves or they might be removed and re-cut into a shirt or straight style sleeve. Many garments that are immodest can be successfully modified by a good seamstress; other garments may just have to be discarded, or turned into quilt squares.

One more problem area is the sheer and semi-sheer fabrics. How modest is a garment if, in natural light, one can see the outlines of the undergarments beneath? Not only does it look tacky, it is immodest and for many men it is provocative. Sheer fabrics and laces are usually lined in strategic places, but is it enough? The neck, shoulders, and sleeves are the parts generally left unlined, and the lining itself may be a semi-sheer fabric which lends little to modesty. Unless they are going to be fully lined, sheer and semi-sheer fabrics should be avoided. Under all other fabrics proper underwear should be worn. For men, that will mean an undershirt or a teeshirt. For ladies it means a bra and slip. A bra, even if not needed for support, is needed for modesty as is a slip. Many fabrics, when placed in front of direct light, will become translucent, allowing the outline of whatever is underneath to be seen. Just such an embarrassing incident happened to the Princess Diana several years ago when sunlight revealed she had no slip on beneath her dress. A good built-up slip from a solid fabric will prevent such embarrassment for ladies.

During the last century, multiple skirts which we would call petticoats were worn, not just for modesty, but to extend the skirts. These skirts, Sister White said, needed to be taken off because their weight was too great for the hips. One or two could be worn for modesty. Sister White says of herself;

“I have worn a light corded skirt since I was fourteen years of age, not for show but for comfort and decency.” (1T 425:1). Corded fabric is still in use today, usually in men's pants and for sportswear. A corded petticoat would have been heavy enough to keep a woman modest even in a fairly heavy wind, while today's woman, if caught in wind without benefit of a coat, finds her clothing plastered against her body, the outline of which is visible to all.

Sister White said also of her petticoat; “To throw off my corded skirt that was always modest and comfortable, and put on a thin cotton skirt, and thus appear ridiculous in the other extreme, would be wrong, for then I would not set a right example, but would put an argument into the mouths of hoop wearers.” (1T 425). Today our slips and petticoats are made of lightweight, flimsy material; flimsy with respect to its lack of providing decency under all circumstances. Perhaps we do not need to return to the use of corded skirts, but we do need to pay attention to our underwear that it, too, will uphold our modesty. The apostle Paul said that all things are lawful but not all are expedient. If our use or non-use of something places a stumblingblock before our brother, we would do better to be on the side of righteousness, even if at some discomfort or dislike to ourselves.



A COLLECTION OF SKIRTS

Also known as petticoats

When it comes to virtue, chastity, and modesty, Seventh-day Adventists have long had a blind spot—swimming and swimwear. Men and women who are sane and in their right minds would not put on their underwear and walk downtown, yet these same people will put on a swimsuit or trunks and walk down the beach. A woman who wouldn't be caught dead at the mall in her bra and panties will don a bikini and lay in a lounge chair by the pool. Why? The blind spot. The bathing suit is the most immodest garment that men and women wear with the greatest unconcern for modesty. One minister wrote of his early days pastoring in a coastal state where beaches are everywhere. While chaperoning a youth beach party he was shocked by the actions and lack of inhibitions among not only the youth, but among the chaperons as well. One lady, a spiritual leader in the church, even climbed up on the shoulders of one of the deacons, a man who was not her husband, and rode him around in the water for awhile. Remember what Sister White said about fashion encouraging lust in the wearer and awakening base passions in the beholder? Swimwear leaves very little to the imagination on either male or female. People wearing bathing suits will do and say things they would not do anywhere else under any other circumstances. The behavior becomes lewd, vulgar, and licentious. True Christians will not be found nearly naked in the company of the opposite sex. The same prohibition also applies to gymwear, often called active wear. These garments are as tight and brief as swimwear.

Fashions are constantly coming and going, and coming again, but God's principles remain ever the same. What was indecent and immodest a century ago is immodest and indecent today. Look back at the statement on page 45. Do you notice that Sister White wrote that the exposure of a woman's lower legs, though covered with a layer of muslin, is called disagreeable, even shameful? In another reference, on page 12, she calls such exposure indecent and immodest. Could it be that God expects a woman's legs to be covered at all times, at least while in public? Remember that the reform dress had matching pants which were always to be worn with it. When the reform dress was removed, Sister White said; "The same attention should be given to the clothing of the limbs as with the short dress." (4T 640:1). If thin muslin drawers left the legs nearly naked and immodest, are sheer nylon hose enough? This writer will not attempt to answer this question but leave it to the reader to study and pray for guidance in this matter. As with all aspects of dress reform, we must find out what God's will is, and how we are to reflect the image of Jesus in our dress. The writer leaves for your contemplation the following two statements.

My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven. (2T 458:1).



The Lord hath set apart him that is godly for Himself; this consecration to God and separation from the world is plainly and positively enjoined in both the Old and the New Testament. There is a wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto Himself. The calling and character of God's people are peculiar, their prospects are peculiar, and these peculiarities distinguish them from all other people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body. The same injunctions that rested upon ancient Israel, rest upon God's people now, to be separate from the world. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read I Corinthians 10, especially from the 6th to the 15th verse. (1T 283:3).

THE PANTS QUESTION

After wandering in the wilderness for forty years, the children of Israel were finally going to cross the Jordan River and claim Canaan as their home. As they camped east of the Jordan, Moses gathered them together and recounted to them how God had led them. He repeated to them the moral law and the statutes and ordinances. He warned them of the consequences of disobedience to God and laid before them in detail the idolatrous practices of the heathen nations around them that they were to avoid. The pagan rites and ceremonies connected with idol worship were to have no place in the lives of the Hebrews. One of these injunctions is the basis of the pants question of today.

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. (Deut. 22:5).

A careful reading of this verse renders its meaning as an injunction against cross-dressing or in the vernacular of modern psychology, transvestism.

In many cultures from the far distant past down to our own time there have existed cults and rites which required men and women to dress in the clothing of the other sex in connection with some religious practice. Sometimes they not only dressed as the opposite sex, but had to live as if of that gender. In the cult of the goddess Cybele, the male votives, after emasculating themselves, were required to dress and act as women the rest of their lives. Among the followers of Krishna; the Omaha Indians of North America; the Pelew Islanders; and some of the ancient cults of the Greeks and Romans and of Western Asia, there is abundant evidence of such cross-dressing practices.

Among the Ibans or Sea Dyaks of Borneo the highest class of sorcerers of medicine-men (manangs) are those who are believed to have been transformed into women. Such a man is therefore called a "changed medicine man" (manang bali) on account of his supposed change of sex. The call to transform himself into a woman is said to come as a supernatural command thrice repeated in dreams; to disregard the command would mean death. Accordingly he makes a feast, sacrifices a pig or two to avert evil consequences from the tribe, and then assumes the garb of a woman. Thenceforth he is treated as a woman and occupies himself in feminine pursuits. His chief aim is to copy female manners and habits as accurately as possible. He is employed for the same purposes as an ordinary medicine-man and his methods are similar, but he is paid much higher fees and is often called in when others have been unable to effect a cure. (Adonis, Attis, Osiris; 256).

Among the Chukchees of North-eastern Asia the transformation from male to female was so complete that;

In short he becomes a woman with the appearance of a man and as a woman he is often taken to wife by another man, with whom he leads a regular married life. Extraordinary powers are attributed to such transformed shamans. They are supposed to enjoy the special protection of spirits who play the part of supernatural husbands to them. Hence they are much dreaded even by their colleagues in the profession who remain mere men; hence, too, they excel in all branches of magic, including ventriloquism. (Ibid, 262).

In other cultures, a woman priestess would dress as a man to carry out her duties to the God.

Cross-dressing was used to ward off the evil eye or demons. "For example, the practice of dressing boys as girls has certainly been sometimes adopted to avert the Evil Eye; and it is possible that the custom of changing garments at marriage, the bridegroom disguising himself as a woman, or the bride disguising herself as a man, may have been resorted to for the same purpose." (Ibid, 260). In other places "the assumption of woman's dress is sometimes intended to disguise a man for the purpose of deceiving a demon." (Ibid, 262).

To dress as the opposite gender was a major part of many pagan cultures and demon (idol) worship. "On the whole we conclude that the custom of men dressing as women and of women dressing as men has been practiced from a variety of superstitious motives, among which the principle would seem to be the wish to please certain powerful spirits or to deceive others." (Ibid 264). We see why God would forbid such a practice that is totally anathema to the principles of heaven. How does this relate to us today? When a woman puts on pants, or a man puts on a skirt, are they guilty of cross-dressing? Or is only the man guilty? Has God addressed this issue in our time? Indeed He has.

There is still another style of dress which is adopted by a class of so-called dress reformers. They imitate the opposite sex as nearly as possible. They wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress carry the so-called dress reform to very objectional lengths. Confusion will be the result. Some who adopt this costume may be correct in their general views upon the health question, but they would be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.

In this style of dress God's order has been reversed and His special directions disregarded. [Deut 22:5 quoted]. God would not have His people adopt this style of dress. It is not modest apparel, and is not at all fitting for modest, humble women who profess to be Christ's followers. God's prohibitions are lightly regarded by all who advocate doing away with the distinction of dress between males and females. The extreme position taken by some dress reformers upon this subject cripples their influence.

God designed that there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit direction in regard to it; for the same dress worn by both sexes would cause confusion and great increase of crime. Were the apostle Paul alive, and should he behold women professing godliness with this style of dress, he would utter a rebuke. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, of costly array; but (which becometh women professing godliness) with good works." The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array. (1T 459-460).

God said there is to be a "plain distinction" between the dress of men and women, and when the distinction is blurred and obliterated, there is "confusion and great increase of crime." Crime rates have been climbing steadily for years, especially for the sex crimes. But as much as 200 years ago, a few individuals recognized that cross-dressing led to confusion and increased criminal behavior.

From *Lady's Magazine* of 1789 comes this observation; "There have always been some few amongst us who seem to have changed sexes; and of late, I think, women appear, in their great coats, neckcloths, and half-boots, with so masculine an air, that if their features are not very feminine indeed, they may easily be mistaken for young fellows; especially when a watch is suspended on each side of a petticoat. While men, making the same appearance to the waist at least, with the addition of a large muff and shawl, it may be certainly difficult at first, to know in what manner to address so equivocal a figure; and whether sir or madam would be the most proper appellation."

In 1854, a writer, speaker of the same time period of the above quote, wrote this: "Among the follies which the fashions of this date presented was the confusion which arose between male and female attire. Men borrowed the laces, ruffles, belts, jewelry, and finery of the woman. They, in revenge, took the coats, vests, open shirts, cravats, powdered queues, canes, and even cloth frock-coats of the men. The fashion of the male for one month was frequently adopted for the mode of the female for the next. Sexual proprieties in dress were utterly confounded, and this medley of apparel extended in some degree to habits and pursuits. The ladies seized upon the studies and occupations of men. Many of their conquests they have retained to this day, as any one conversant with Paris can perceive.

"In the midst of this extravagance came the Revolution." (Harpers, 1854). The French Revolution. This time of horror began in 1789 and culminated in the Reign of Terror which lasted from 1793-1796. It was in every degree a time of confusion and great increase of crime. And as we have seen, a period of cross-dressing directly preceded it.

It cannot be missed that the abomination of cross-dressing is directly related to another act God calls abomination, that of homosexuality. In the pagan cults, those men and women who were chosen to dress as the opposite sex were often required to live as the opposite sex, even to marrying someone of their own gender. Homosexuality was one of the major sins of Sodom from which comes the word we associate with the practice of homosexuality, sodomy.

The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfil the specifications of this scripture. Rev. 11:2-11. (GC 269:2).

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. (GC 270:1).

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. (Luke 17:28-30).

Today we see all around us the signs that we are living in the days that are like the time of Lot in Sodom. We are on the verge of a great conflagration that is about to engulf the entire world in the last great battle in the contest between Christ and Satan. We must look at this issue thoroughly, that we might not be found committing abomination against our heavenly Father and Jesus Christ.

Let's re-examine the reform dress of the 1860's. This outfit consisted of a dress with a full skirt attached to a blouse and over this a sack or jacket was worn. Underneath was a pair of pants, cut full, and gathered onto a band about the ankles. The waist was attached by buttons to a top which allowed the shoulders to carry the weight of the pants. The skirt, pants, and sack were to be of the same color, with the skirt length about nine inches from the floor. The main reason for the pants was this:

There is not one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, their limbs should be covered as thoroughly as are the men's. This may be done by wearing lined pants, gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air. If the feet and limbs are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain pure and healthy because it is not chilled or hindered in its natural passage through the system. (1T 461).

Other reform dresses, such as the previously described mannish outfit called the American Costume, had been designed and worn by other groups for both health and feminist reasons. These so-called reform dresses, which always included pants of some form, underwent several transformations as they came into the hands of various people, but always Sister White described it as too short, too masculine, and improper for Christians to wear. She contrasts the reform dress and the American Costume this way:

The above mentioned dress we believe to be worthy of the name of the reform short dress. It is being adopted at the Western Health Reform Institute and by some of the sisters at Battle Creek and other places where the matter is properly set before the people. In wide contrast with this modest dress is the so-called American Costume, resembling very nearly the dress worn by men. It consists of a vest, pants, and a dress resembling a coat and reaching about halfway from the hip to the knee. This dress I have opposed, from what has been shown me as in harmony with the word of God; while the other I have recommended as modest, comfortable, convenient, and healthful. (1T 465:1).

It is not only the cap, vest, and pants that Sister White calls mannish, but the short, mid-thigh-length dress worn over it. "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." (1T 464).



A VERSION OF THE AMERICAN COSTUME

The mandate presented is not that wearing pants is wrong, but rather the type and length of the garment worn over them.

By now someone is probably saying, “But this is the end of the twentieth century, not the middle of the nineteenth. Pants are women's clothes now. They're cut for women and sold in women's clothing departments.” Some may doubt that the injunction against cross-dressing is even applicable because of this. Let's consider pants, then, from a more modern point of view.

Modern Fashion historians, recognizing the role that pants have played in society, have written about them. An English woman wrote in 1974;

The history of trousers is in itself a comment on the prevailing sexual attitudes, and one of the most significant developments of the twentieth century has been the movement towards unisex garments, clothes that can be worn by both sexes. In political and economic terms women are to a greater extent “wearing the trousers” or at least proclaiming their right to compete with men on equal terms. But what of their sexual roles? In our so-called permissive society sexual matters are discussed with greater freedom, and both the Women's Liberation Movement and the open discussions of homosexuality and transvestism indicate an awareness of the complexity of sexual roles. The versatility of modern dress design enables the individual to reveal himself, through his dress, as he really is — in a bewildering number of ways. (Fashion, 81).

From 1992, an American writes:

Today, intellectual and political patrons of empiricism and fundamentalism disagree on sexual issues, with the empiricists broadcasting data in support of change and fundamentalists invoking natural law. Warriors from both camps uniform themselves to show their strength and to battle onward toward victory. Within this contest the recent feminist movement and social activism to gain social and medical approbation for homosexuality have brought into question the prevailing definitions of gender and the societal roles to which men and women have been conditioned throughout the greater part of American history. As attitudes about gender have changed, and as women and homosexuals have won political and social freedoms, the rigid distinctions between clothing styles for men and women have blurred. (Common Threads, 238).

From 1993 come these quotes:

“We're seeing more cross-dressing right now because we're in a time of social upheaval,” says Marjorie Garber, a professor of literature at Harvard University....”The current roles of men and women in society, maleness and femaleness and personality, are all very much under question.” (*What A Drag!*, Mobile Press Register, 3/28/93).

Gender, as every thinking person must grasp by now, is socially defined. Although there are intrinsic differences between men and women, we are taught by our culture what appropriate male and female *behavior* is....I still get confused about gender confusion, but I don't actually think of it as a problem; I think of it as a personal statement, a style, and a source of strength. (*Girls Will Be Boys*, Allure, 9/93).

God said that when women dress like the men, confusion will be the result. “God designed that there should be a **plain** distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit direction in regard to it **FOR THE SAME DRESS WORN BY BOTH SEXES WOULD CAUSE CONFUSION AND GREAT INCREASE OF CRIME.**” (1T 460, emphasis supplied). The previous statements all point out that there is indeed great confusion over gender roles as the distinction between the sexes becomes more and more blurred.

Trousers did not become everyday wear for women until the 1930's. During the Roaring Twenties they were



WOMEN'S PANTS CIRCA 1890's

Called a gymnasium costume

worn by some more daring women at home, but seldom in public. But during the next decade, two Hollywood actresses made menswear on women a popular style. At the time, there were no pants cut especially for women, so Katherine Hepburn and Marlene Dietrich adopted men's clothes; trousers, teeshirts, even tuxedos, and wore them in public. They understood the sensation they caused, especially Dietrich. She was aware that appearing in drag, as cross-dressing is called, was fascinating and at the same time troubling to both genders. No one knew what signal she was trying to send. Was she trying to attract the men, or was it the ladies that she was after? Perhaps she was after both?

A well-known drag queen dresses in drag because:

Drag is the ultimate in power dressing. When you're in drag, you become the God of your imagination, and that's powerful medicine, baby. With my drag, I encompass both male and female. I become a microcosm of the whole universe, the yin and yang, and people pick up on that and are enthralled by the power. That's what got me addicted in the first place. (*What A Drag!*, Mobile Register, 3/28/93).

The ancient pagans cross-dressed for the same reasons the modern drag queen cross-dresses, to become like the gods and to have power. Women began to wear pants as they began to assume more power, and to move into formerly male-dominated roles. Satan's aim is to destroy the image of God in man whom God created male and female. If Satan can confuse the gender identities, he destroys the image of God in man.

“God is not the author of confusion,” and He cannot and will not sanction androgyny or gender-bending or cross-dressing because He has already called it abomination. We were created in the image of God. Our sexual roles and identities were given us by God when He created the parents of the human race, and our clothing is used to define those identities. Clothing also shapes the behavior. A woman wearing a dress will act differently from a woman in pants and the distinction is even more pronounced if the pants are jeans. When women wear the pants, they will take on more masculine characteristics. Their demeanor and even their speech will become less ladylike and more mannish. Today we hardly know what ladylike behavior is because we've lived in a society for so long where pants have become the accepted uniform for both sexes. Children have been growing up in the confusion of who is mommy and who is daddy because they are dressed alike; the child must decide what his gender role is without any clear role models of male and female. Is it any surprise that we have great increase of crime, especially among juveniles?

Pants of all kinds adorn the female form; trousers, culottes, harem, capri, bell bottom, shorts, sweatpants, split skirts, and jeans. The latter has become a staple in the American woman's wardrobe, though they weren't even available in women's sizes until the late 1960's. At that time they became part of the uniform of the counter-culture or the hippie movement. Then designers got into the action and began making jeans with their names prominently displayed on the rear of the jeans which quickly became a status symbol. Today's woman doesn't feel complete without at least one pair in her closet. Jeans were born out of a rather humble beginning. In the mid nineteenth century, gold was discovered in California and thousands went west to make their fortune. Some, like Levi Strauss, didn't go to pan for gold, but to make money off those who did. They supplied the miners with all the gear that they needed for the hard, back-breaking labor. Strauss went west with a large quantity of heavy canvas to make tents for the miners only to find out quickly that they didn't need tents. They needed sturdy pants. One bolt of cloth was placed in a tailor's hands, and jeans were born. They are still excellent rugged wear for men and boys.

Like all pants and trousers, jeans started out as men's wear and they remain men's wear. For the woman who needs rugged wear, making a denim outfit following the guidelines for women's dress in the Spirit of Prophecy would serve the purpose. After all, no one wants to wade into a blackberry thicket to pick berries in a thin dress and only socks to protect against the briars. But please don't put on jeans or just any pair of pants under a dress. Then you will be repeating the dress deform of the 1860's when the ladies were making up what Sister White termed “fantastic” outfits. Besides, most women's jeans are cut too tight and are quite heavy. They need to be made so that the weight of the heavy cloth will hang from the shoulders.

We have come to believe that a lady cannot be active outdoors unless she is wearing some kind of pants, but a little experience in a coordinated outfit will demonstrate that women can do what they need to do in a dress with matching pants beneath. Even such activities as hiking, biking, or horseback riding should not be hindered. Women have become so masculinized in behavior by wearing pants, that they may feel crippled wearing a dress for everything. The wide-legged pants we call culottes and split skirts are not an alternative for they are also pants. No matter how wide the legs, the

attention will always be drawn to the buttocks because of the crotch seam. No matter how well disguised the pants may seem to be they will always give themselves away when viewed from the back. That is why the poet Ogden Nash wrote a few lines about women in pants who cannot see themselves retreating. God has told us most plainly what He accepts in a woman's dress, and what He does not. He has even told us our influence is ruined when we dress improperly, particularly in pants. To be all for God that we can be, let us follow His counsels and He will bless us.

God's loyal people are the light of the world and the salt of the earth, and they should ever remember that their influence is of value. (1T 460:2).



A century separates the two pants outfits above. God called the first outfit an abomination. Does 100 years make the second any less an abomination to God?

SABBATH DRESS

Keepest the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. (Deut. 5:12).

And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon the mount Sinai....And Moses went down from the mount unto the people; and sanctified the people; and they washed their clothes. (Ex. 19:10,11,14).

From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people....Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. (5T 491:1,2).

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. (5T 499:0).

Upon this holy day, our clothing should signify that we understand the sacredness of the Sabbath and the house of worship where we meet with God. Just as the Israelites had been given instruction on how to ready themselves and their clothing before meeting with God at Sinai, so we also have been given instruction as to how we shall appear in the house of the Lord.

Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without. (6T 355:2).

God is no less particular now than He was when He commanded the Hebrews to be clean before He would speak His law to them.

I am often pained as I enter the house where God is worshipped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions? (5T 498:2).

Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors. All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. (2SM 474:2).

There is a class of sisters who think that they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, to appear 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. They assemble with God's people upon the Sabbath, with their clothing dusty, and soiled, and even with gaping rents in them, and placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, and they wished to be especially favored by him, 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 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. They assemble in his house, which is as the audience-chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women. (2SM 475:1).

It is of no little importance how people appear before God for worship. Because dress is an index to the character, those who are careless and dirty in their appearance will usually have characters of the same condition. Sometimes, however, there are true Christians who appear in "vile raiment" who have no suitable clothing to wear for Sabbath. Those who have means should see that these dear people receive suitable clothing.

If there are worthy persons who, with their whole heart would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able, donate to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. (2SM 474-5).

Sometimes these people simply won't come to church at all or come infrequently. James tells us why;

For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement seats? (James 2:2-6).

The poor often feel like outcasts because their clothing is not as good as that of the other worshipers. They don't have all the finery to put on that others can afford. But should those who can, appear in such finery?

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 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 this? How shall we recover ourselves from the snare of Satan and break the chains that have bound us in slavery to fashion? How shall we recover wasted opportunities? how bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. All should work earnestly to do good to others, watch unto prayer, take up the long-neglected cross, and heed the warnings and injunctions of Him who has said: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me."

My Christian sisters, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define your 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. "Thou shalt have no other gods before Me," says the commandment. Let us search the heart, compare the life and character with the statutes and precepts of Jehovah, and then seek diligently to correct our errors. (4T 631-2).

A greater uniformity in dress would be pleasing to God. Those who expend means on costly apparel and extra fixings, can by a little self-denial exemplify pure religion, by simplicity of clothing, and then use the means they have usually expended needlessly in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel. (2SM 475:0).

All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently 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. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. (5T 499:1).

The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart. (RH 3/20/1958). Friday is the preparation day for the Sabbath and all should be made ready on that day.

See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. (6T 355:3).

When we arise to prepare for church on Sabbath morning our thoughts do not need to be on our dress; but upon holy and sacred things. When everything has been made ready the day before, our minds are free to receive God's Sabbath blessing. What we wear on the Sabbath, as well as what we say and do, may decide whether we are in a reverent attitude and thereby ready to receive the blessings God has in store.

Especially have I been shown that those who profess truth should have a special care to appear before God upon the Sabbath in a manner which would show that we respect the Creator who has sanctified and placed special honors upon the day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress; for they are to appear before the jealous God, who is offended at uncleanness and disorder, and who marks every token of disrespect. (1T 275:2).

Christians are elevated in their conversation; and although they believe it to be sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Special care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath and the worship of God. (MYP 349:2).

Sisters, we may do a noble work for God if we will. Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning: What shall I eat? what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers, for God can employ them in the great work of saving souls from eternal ruin. (4T 642:2).

O! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from heaven to earth, and let it draw me up to God and glory. This is my ambition; this is my aim. If others have no higher object than dress, if they can delight in outward display and satisfy their souls with bows and ribbons and fantastic things, let them enjoy these. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit which is in the sight of God of great price. And I recommend it to you, young gentlemen and ladies, for it is more precious in His sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir. My sisters, and you young people, it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you Jesus, my blessed Saviour. I adore Him; I magnify Him. Oh, that I had an immortal tongue, that I could praise Him as I desire! that I could stand before the assembled universe and speak in praise of His matchless charms! (2T 593:1).

MEN, MINISTERS, AND GOSPEL WORKERS

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office....And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty....And they made coats of fine woven work for Aaron, and for his sons. (Ex. 28:2,3,40; 39:27).

God has given us cautions and counsels regarding the dress and clothing of men, especially those who are called to minister for Him. Every man can benefit from being clean, tidy, simple, and modest in his attire. A wife can do much to help her husband in selecting suitable styles, colors, and fabrics of the clothing he needs to fulfill the various duties he may have. "It is a woman's right to look after the interest of her husband, to have a care for his wardrobe, and to seek to make him happy." (WM 158:4). Whether her husband is a day laborer, a professional, a businessman, or a gospel worker, he will need suitable and appropriate clothing that is kept clean, orderly, and in good repair. However, the men who stand before the people of God with the truth in their hands, whether they are ministers, colporteurs, elders, or deacons, have been given special attention in the Spirit of Prophecy for they stand in a more responsible role than do other men. The example they give is the one many others will follow. "The people will seldom rise higher than their minister." (2T 445:1). How important it is that the minister and his family practice dress reform, for they stand between the living and the dead.

Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage. We should educate the youth to simplicity of dress, plainness with neatness. Let the extra trimmings be left out, even though the cost be but a trifle. (TM 180:2).

In order to exert a good influence, his wife and children, and he himself, must set a fitting example of neat and becoming dress. Their personal appearance, their living quarters, their surroundings, — all must tell in favor of the truth they advocate. (GW 450:1).

We are urged by the Spirit of the Lord to bear a pointed testimony against the idolatry of dress in this age. If we are right with God, we will discard everything of a deforming character, such as panniers, bustles, unnecessary plaiting, and fashionable arrangement of the dress upon the body. Ministers and ministers' wives should be an example in reprovng the fashionable display in our sisters who claim to believe the truth. They should have their children dressed in a way that God would approve, presenting them to the church in simplicity, and modesty of apparel. (Testimonies on the Case of Elder E.P. Daniels, 15:1).

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? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver. (4T 630:2).

Gospel workers must work among all classes of people, and they should not act nor be dressed in such a way that will make those of the poorer classes feel inferior to those who are bringing them the bread of life.

We should not act as if it were condescension to come in contact with the poor. They are as precious in God's sight as we are, and we must act as if we thought them so. Our clothing should be plain and simple, so that when we visit the poor, they will not be embarrassed by the contrast between our appearance and their own. The joy that comes to the poor is often very limited, and why should not God's workers carry rays of light into their homes? We need the tender sympathy of Jesus; then we can win our way to hearts. (GW 189:2).

Colporteurs need to take special care that their clothing is always neat and appropriate. Their dress should be conservative, never faddish, and certainly never slovenly. “Their dress should be neat, but not foppish, and their manners such as not to disgust people.” (4T 391-2).¹

Untidiness in dress brings a reproach against the truth we profess to believe. You should consider that you are a representative of the Lord Jesus Christ. Let the whole life be in harmony with Bible truth....This is not a matter of but little consequence; for it affects your influence over others for time and for eternity. You cannot expect the Lord to give you the fullest success in winning souls for Him unless your whole manner and appearance is of a nature that will win respect. The truth is magnified even by the impression of neatness in dress. (CM 65:1).

The minister is the undershepherd to the flock with the commanded duty to feed the sheep and the lambs. He is to be a man of upstanding character whose dress, speech, and actions reflect Jesus Christ, the True Shepherd. “Ministers should be examples to the flock. They should manifest an undying love for souls and the same devotion to the cause which they desire to see in the people.” (2T 646:1). A love for souls automatically precludes a world-loving spirit — a spirit to be as near like the world as possible. A minister who exhibits a love for the world will have many followers.

The people will seldom rise higher than their minister. A world-loving spirit in him has a tremendous influence upon others. The people make his deficiencies an excuse to cover their world-loving spirit. They quiet their own consciences, thinking that they may be free to love the things of this life and be indifferent to spiritual things because their ministers are so. They deceive their own souls and remain in friendship with the world, which the apostle declares to be enmity with God. (2T 645-6).

Those who are appointed to guard the spiritual interests of the church should be careful to set a right example, giving no occasion for envy, jealousy, or suspicion, ever manifesting that same spirit of love, respect, and courtesy which they desire to encourage in their brethren. (5T 241:2).

When a minister stands in the pulpit, when he visits from house to house, when he gives Bible studies, or visits the sick, his clothing should be such as to cause others to have respect for his office. “Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position.” (GW 173:1). Precise details from the pen of Sister White tell us how the minister should appear.

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

The dress of some has been untidy. Not only has there been a lack of taste and order in arranging the dress in a becoming manner upon the person, and in having the color suitable and becoming for a minister of Christ, but the apparel of some has been even slovenly. Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants, with no taste or orderly arrangement of the dress upon the person when they come before the people. (2T 610).

Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by comb and brush for a week. God is dishonored when those who engage in His sacred service are so neglectful of their appearance. (2T 613).

Some who minister in sacred things so arrange their dress upon their persons that, to some extent at least, it destroys the influence of their labor. There is an apparent lack of taste in color and neatness of fit. (2T 614).

In some cases not only has there been a lack of taste and of orderly arrangement in the dress, but the clothing has been untidy and slovenly. (GW 173:1).

His dress should be in harmony with the character of the work he is doing. Let ministers and teachers strive to reach the standard set forth in the Scriptures. Let them not neglect the little things, which are often looked upon as of no moment. Neglect of little things often leads to neglect of larger responsibilities. (GW 145:1)

¹ A fop is a vain, affected man who pays too much attention to his clothes and appearance.

The minister stands between the living and the dead. His work, his actions, words, and dress, are a savor of life unto life or of death unto death. "The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor." (GW 173:2).

A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set who cared nothing about their dress, and his hearers did not want anything to do with such a class of people. (2T 613:1).

From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts and manifest an earnest desire to represent Him worthily before the people in all their acts, in their dress, in their speaking, and even in their manner of speaking. (2T 615:1).

Ministers, like colporteurs, need to dress in a conservative manner, not with foppishness. Bright, loud colors and large prints are as unbecoming on a man, and especially a minister in the pulpit, as they are on the women. Even the pastel sport coats that are so popular are not in harmony with the Spirit of Prophecy's counsel to the ministers to wear dark clothing. Little counsel is given in respect to the clothing worn by the minister when he is not actively performing his duties in and out of the pulpit, but, as for all others, the garments should be modest, neat, and appropriate for the occasion.

Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of their position. They should be clothed in a manner befitting the dignity of their position. (1T 648:2).

The minister must set a good example in his dress; he must also be sure that the church and all new converts to the truth are properly instructed in proper dress according to the scriptures.

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.

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 be demoralized. (4T 647-8).

In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. (5T 498-9).

There should be no carelessness in dress. Teach the young converts that **dress is a talent**. For Christ's sake, whose property we are, we should seek to make the best of our appearance. (6MR 55:1 emphasis supplied).

The work of instruction in proper dress must commence with the raising up of new churches and the baptism of new converts; it should actually begin in the baptismal classes.

When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared

to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness. (5T 500:1).

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking, and dressing. They should warn the people to forsake every practice, restrain every appetite, that endangers health and life. (6MR 66:2).

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.

There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has a 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. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives no sanction to the making of changes in apparel merely for the sake of fashion, that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments.

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. (6T 96:1,2,3).

All should watch out for the new converts, remembering that they are but babes in Christ.

The principles of the Christian life should be made plain to those who have newly come to the truth. Faithful, christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire for pleasure or the love of dress to become supreme, so that any portion of their mind, soul, and strength is devoted to selfish indulgences, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts, that there may be no half-hearted work. (Ev 268).

Please note that it states "tender, loving instruction." Babies drink milk. They don't eat meat until they have grown some teeth. Most new converts are unlikely to be ready for all of the dress reform message at once. This is one time to remember, especially, that concerning the health portion of dress reform, it is of minor concern, compared to temperance and diet. Many may have difficulty with just dressing simply, plainly and modestly and removing their jewelry. They may not be ready yet to give up blue jeans and sweatsuits. But a positive Christian example will be noticed.

"We are." said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." 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 sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert. (4T 641:4).

A positive example will lead others to question what they should do, and little by little they can be led into all facets of dress reform, some more quickly than others, depending on their rate of growth in the Christian life. Let us, then, set a right example and seek God for wisdom that we might be wise as serpents and harmless as doves.

DRESSING THE CHILDREN

The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. (Prov. 23:24).

How do parents beget a wise child?

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. (Prov. 29:15).

The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and he who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and the patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgement. (RH 12/5/99).

Mothers should improve the golden opportunities given them, in guiding their children in the way of knowledge, how they may preserve and improve their organism, that each particular faculty may be exercised and strengthened, and not abused and debilitated. Parents have no right to be ignorant of the great laws of health. They should teach their children from their cradle, by precept and example, the best means of preserving physical, mental, and moral health; for their happiness and usefulness in this life is dependent upon health. (HR 12/73).

Children learn what they see. If the parents, especially the mother, is diligent in her God-given duties, she will raise her children to love the Lord. Her mind will not be all engrossed in fashion at the expense of the training of her children. Instead of fashion she will make herself knowledgeable in scripture.

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the word of God. But these same mothers find time for outward adorning, time to ornament with tucks and ruffles and needless stitching. Needless trimming is seen upon their own dresses and their children's. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. The minds of mothers and children are starved in order to follow custom and fashion.

Fathers and mothers, we entreat you to take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible, but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. Be determined that this work shall not be neglected. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless adornment. When you learn to do this, to dress with conscientious plainness, then you will have no excuse for being novices in the Scriptures. Follow Christ's injunction, "Search the Scriptures," then you will advance in spiritual strength yourselves, and be able to instruct your children so that they need not come to the Sabbath-school untaught. (RH 11/28/78).

How enlightening it is to walk into the children's divisions on Sabbath morning in almost any Seventh-day Adventist church of any size and observe how the children are dressed. The little girls will be dolled up in lots of ruffles, tucks, and lace; the little boys in white shirts, colorful jackets and a tie. Their hair will show immaculate grooming, but most of them won't know their lesson or their memory verse. To answer why, mommy and daddy are too busy during the week earning a living so that they won't be any less fashionable than their neighbors. How embarrassing, how humiliating, if son or daughter should be found in less fashionable circumstances than other children. The mother's first concern for her children should be their spiritual welfare but "too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgement-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God?" (RH 12/12/12).

Parents and children alike belong to God to be ruled by Him. By affection and authority combined, Abraham ruled his house. God's word has given us rules for our guidance. These rules form the standard from which we cannot swerve if we would keep the way of the Lord. God's will must be paramount. The question for us to ask is not: What have others done? What will my relatives think? or, what will they say of me if I pursue this course? but, What has God said? Neither parent nor child can truly prosper in any course excepting in the way of the Lord. (5T 548:1).

Those fashionably dressed little children in the Sabbath School are not dressed to keep them warm or modest, only to be current with the popular kid's fashions. Mothers who are votives of the goddess of fashion are harming themselves and their children.

The extravagant manner in which Christian mothers dress their children, without reference to the laws of health, is painful. Do these parents consider that they are accountable to God for encouraging pride and vanity in the hearts of their children? This they are doing in defiance of the laws of health. And they are leading them by their own instruction and example to disregard the law of God. If the precious time which is devoted to needless ornamentation in ruffles, tucks, puffs, and bows, was devoted to teaching their children, and training them to have moral courage to dress with becoming modesty and simplicity in accordance with the laws of health, they would be doing a work which the angels of God would approve, and blessings would be reflected back upon them again; for their children would have a chance to live, and they would rise up and call them blessed. (HR 1/73).

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. More visits are made to the dry goods dealer and the milliner than to the church. The outward display of dress is made of greater consequence than the adornment of the character. Sharp reprimands are called forth for soiling the fine clothing, and the mind becomes peevish and irritable under continual restraint.²

A deformed character does not disturb the mother so much as a soiled dress. The child hears more of dress than of virtue, for the mother is more familiar with fashion than with her Saviour. Her example too often surrounds the young with a poisonous atmosphere. Vice, disguised in fashion's garb, intrudes itself among the children. (4T 643:2,3).

Many mothers are much more concerned as to the dress and adornment of their children than they are for their behavior and the proper direction of their minds. They will spend precious time in ruffling and trimming the garments of their little ones, while those who are to wear them are running in the streets, subject to the influence of vile associates and breathing in the atmosphere of vice. The hours that should be devoted to prayerful communion with them and a careful superintendence of their employments and amusements are worse than wasted in ornamenting the little suits which will serve to add the evil of vanity to the faults already acquired. A mother who prizes the approval of God and who is controlled by heavenly influences will not dare to waste her precious time, strength, and money, in arranging her own and her children's dress to meet the claims of custom. Fashion-loving mothers are daily giving their children lessons in devotion to dress, which will ere long bear fruit. "Sad will the harvest be!" "Whatsoever a man soweth, that shall he also reap." (HR 3/77).

Parents and teachers, in taking the responsibility of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of their children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dresses and those of their children to fit them for display, and will then plead that they cannot find time to read up and obtain the information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. In order

² The fashion plates were the forerunner of our modern fashion magazines. While photography was still unknown or too new to be used in printing, engravings were made of the current season's fashions and these were printed, and sometimes colored by hand and inserted in women's magazines.

to be in accordance with fashion and custom, many parents have sacrificed the health and lives of their children. (3T 136:1).

Mothers do not spend so many hours in sewing any more. They're off to work and the children are sent to day care or to school for the day. In the evening they are set in front of the TV while mom rushes through meal preparation and the housework and the weekends are devoted to shopping and amusements. The kids' clothes are bought at a store which caters to the youngest consumers. Over and over, it has been said that the more things change, the more they stay the same. The details of life are different from the details of life in 1877, but the results have not changed. Fashionable parents produce proud and vain children who grow up useless to God's cause. Sometimes the children have more severe problems such as intemperance, immorality, and criminal behavior.

A large class of the human beings we everywhere meet are a living curse to the world. They live for no other purpose than to indulge appetite and passion, and to corrupt soul and body by dissolute habits. This is a terrible rebuke to mothers who are the votaries of fashion, who have lived for dress and show, who have neglected to beautify their own minds and to form their own characters after the divine Pattern, and who have also neglected the sacred trust committed to them, to bring their children up in the nurture and admonition of the Lord. (3T 564:2).

Christian parents have grave responsibilities resting upon them in training their children. They should impress them with a high sense of their obligations to God, and the bearing that their dressing and eating will have upon their lives. A careful consideration would reveal to parents the fact that much of the fatigue and labor, under which they are wearing and growing old, are not burdens that God has bound upon them, but which they have brought upon themselves by doing the very things the word of God has told them not to do. (HR 1/77).

The anxiety and burden of parents should not be to acquire riches for their children, so much as to teach them the right way to live and the best method of securing a capital of health and strength. This will be to them a most valuable treasure. It is the only foundation for virtuous and beautiful characters. Outward adorning can bear no comparison with this. (HR 1/73).

The parents, particularly the mother, must begin the training of their children while still infants in arms. They need to be taught to practice self-control and self-denial, to keep their clothing tidy and clean, and how to take care of their clothing. "Let them have a place to lay their things away and be taught to fold every article neatly and put it in its place." (CG 111:2). They should learn to keep their room neat and tidy; they should have some small tasks to do each day that they may learn to help share in the home burdens. "All, from the child six years old and upward, should understand that it is required of them to bear their share of life's burdens." (Ibid, 120:3). "Teach them to hate anything like dirt and filth." (Ibid, 107:3). The surroundings as well as the clothing should be kept clean. When they are little, mothers bathe them, but as they grow older they learn to bathe themselves. They must learn the importance of keeping the body clean and free of impurity.

Frequent bathing is very beneficial, especially at night before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath, and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain. (CTBH 141).

Uncleanness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home, for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be. (RH 12/3/99).

One of the most important things every child should learn is anatomy and physiology of the human body and proper hygiene.

Children should early be taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ

and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body. (Ed 196:2).

Today, there are numerous books available for teaching these subjects to children of all ages. Most large bookstores will carry them, but especially those companies that sell books to homeschooling families. A few companies make model kits of the body as well as parts of the body. Other books are available on hygiene and home remedies for various diseases. With such numerous materials available, there is no reason for parents not to teach these things to their children, even if they are unfamiliar with them themselves. This would be a perfect time for the parents to learn with their children.

In past centuries, very little was known about the body or its functioning. People ate, drank, and dressed to please themselves without regard to whatever damage the body might sustain from such habits. Infant and child mortality rates were high. Children were usually dressed as miniature adults. A nobleman's son would be dressed in a frock coat and breeches similar to his father's. The daughter of a farming peasant would be wearing the same, plain, coarse dress that her mother wore. During the nineteenth century there were some customs and practices which prevailed in the dressing of children that kept child mortality rates high.

It was believed that babies and children needed to be "hardened off." This belief led to some very unwise and death producing customs of dress for children and infants. Their arms and shoulders were left uncovered while at the same time they were dressed in long dresses which hampered their movements.

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she has spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long, and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight on account of the length of their garments. and thus clothed, they do not have free use of their muscles and limbs....

Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood, and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regards to this health-and-life destroying practice; and the answer has always been, "I always dress my children in this manner, They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned."

These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering they would shiver with chilliness. Infants of a tender age cannot endure this process of hardening without receiving injury. Some children may have at their birth so strong constitutions that they can endure such abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms which are at such distance from the seat of life, and for that cause need even more clothing than the chest and lungs, are left naked. Can mothers expect to have quiet and healthy infants, who thus treat them? (HR 1/72).

Today many of these customs no longer exist. Babies are generally dressed in little stretch suits with long sleeves and feet. They aren't left in soiled diapers which was also a method used to harden off an infant. We don't constrict them with tight bands and binders. Yet babies still become ill with ear and respiratory infections quite frequently, as well as other diseases. What are some other causes for these illnesses? We might look at hereditary weakness, brought



GIRL'S DRESSES OF THE NINETEENTH CENTURY

Note that the skirts are extended with hoops

down through the generations of those infants who survived the terrible practices of the last century. Diet is certainly a cause as many infants are allergic to cow's milk found in infant formulas given to infants by mothers who mainly don't want to bother with feeding their infants as God intended.

But there is a greater evil than those already names. The infant is exposed to a vitiated air, caused by many breaths, some of which are very offensive and injurious to the strong lungs of older people. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers [and today, their mothers as well]. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade away gradually, upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death {SIDS?}. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to filthy lust for tobacco. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from everything which would have an influence to excite the nervous system, and should, whether waking or sleeping, day or night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison. (HR 1/27).

Here is an evil which still exists, and remains a major cause of upper and lower respiratory infections, ear infections, asthma, and allergies in children.

As the little ones get older, they are not usually as carefully dressed as they were in their earliest infancy, especially girls. Customs and fashions in this regard have not changed for the better since last century, and contribute to illness in children of today.

Parents are accountable in a great degree, for the physical health of their children. Those children who survive the abuses of their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Those who value fashion above health, place hoops upon their children. Hoops are not convenient, modest or healthful. They prevent the clothing from falling close about the body. Mothers then dress the upper part of their limbs with muslin pantalettes, which reach about to the knee, while the lower part of their limbs are covered with only one thickness of flannel or cotton, while their feet are dressed with thin-soled gaiter boots. Their garments being kept from the body by hoops, it is impossible for them to receive sufficient warmth from their clothing, and their limbs are continually bathed in cold air. The extremities are chilled, and the heart has thrown upon it double labor, to force the blood into these chilled extremities, and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current which left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, to throw the blood to the extremities which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or the brain is the result. (2SM 469-70).

Children were corseted from about the time they started walking, both boys and girls. The excuse for doing so was to promote good posture. Their feet were bound into shoes which were too small and tight for small feet were fashionable. Girls, considered more delicate than boys, were nevertheless deprived of the layers of warm clothing put on little boys. Their clothing was of thinner, finer material and left much of the shoulders, arms, and neck bare. Little girls were not expected to go outside and play or exercise, but to stay in, do fancy needlework, and look pretty.

Provide your little girls with sleds and with varied amusements which will encourage them to go out of doors. If parents or children sit long in rooms heated by air-tight stoves, they will be dull, stupid, and irritable. Children cannot explain why they feel peevish and unhappy; but let them go out into the fresh air, and, what a change! The querulous voice is exchanged for the merry laugh and joyous shout. All languor is gone, for the invigorating air with brisk exercise has quickened the sluggish blood, and sent it bounding through the veins, vitalizing the entire system. Money that parents now expend to clothe their children fashionably, which only results in sickness, and doctor's bills, and premature death, might be used in purchasing books for physical, mental and, moral improvement.

Parents and children should become intelligent upon the subject of health, which bears so close a relation to their happiness in this life and their future immortal life. Your means could not be used to better advantage than in providing a workshop furnished with tools for your boys, and equal facilities for your girls. They can be learned to love labor. (HR 1/73).

Boys and girls will need clothing suitable for playing and working out-of-doors in any season.

Christian mother, why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health or comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking, reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeble? Then she needs the greater care. Is she in-doors more, and, therefore, less protected against cold and storm? Then she needs double care. (HR 1/73).

Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band, and neatly button 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 the room heated by a stove. (2SM 471:2).

Mothers, please note that if flannel stockings and knee-length muslin drawers (which we commonly call pantaloons) were inadequate covering for little girls legs then, a pair of tights, be they nylon or cotton, are just as inadequate and a pair of socks only is even less so. Yet on cold mornings, little girls are led into Sabbath School with a short dress, frilled and ruffled, short-sleeved, and well above the knees, with only a thin pair of socks or tights to cover the legs. Why will mothers do this?

In cold winter days even, the thin, muslin drawers do not always meet the stockings. There is a space of from one to three inches of naked flesh. My heart has been pained as I have seen the pale-faced, shivering little ones and heard their croupy cough. This manner of partly clothing children is tolerated simply because it is fashion. When their children become really sick, parents weep over their suffering, dying ones, and are ready to incur any expense to alleviate their pain. They would give all they possess if they could ransom them from the grave. (HR 1/73).

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 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 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. (2SM 471-2).

In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. 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 and so clothe their children that the nerves and veins become contracted and do not answer the purpose that God designed they should. The result is, habitually cold feet and hands. Those parents who

follow fashion instead of reason will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion. (2T 532:1).



CHILDREN'S FASHIONS OF THE 1860'S

The feet and limbs that are not sufficiently protected from cold by a proper amount of clothing, cannot have a proportionate amount of blood. The slender limbs of many children show that the blood has not nourished and vitalized them as the Creator designed it should; therefore the limbs are not naturally developed, being nearly fleshless. (HR 1/74).

Children's clothing need not be, and should not be, fashionable, but plain and simple. Children should be clad in plain garments without ruffles or ornaments. The time spent sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? (RH 12/5/99).

I saw that Satan, through his temptations, is instituting ever-changing fashions and attractive parties and amusements, that mothers may be led to devote their God-given probationary time to frivolous matters so that they can have but little opportunity to educate and properly train their children. Our youth want mothers who will teach them from their very cradles to control passion, to deny appetite, and to overcome selfishness. They need line upon line and precept upon precept, here a little and there a little. (3T 564:3).

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our

means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and provided with neat, plain garments. Mothers, by not following the practices of the world, you may set before your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child. (RH 12/12/12).

When Christian mothers take up their duties, placing their children's spiritual welfare before monetary gain and advantage, more mothers will find that the family can exist on one paycheck. The so-called standard of living may no longer be so high, but heaven is worth the price, is it not?

Do not send your little ones away to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. Parents ought to be the best teachers of their children until they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their textbook the treasure of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. These lessons, given amid such surroundings, will not soon be forgotten. Great pains should be taken to prepare the soil of the heart for the Sower to scatter the good seed. If half the time and labor that is now worse than wasted in following the fashions of the world, were devoted to the cultivation of the minds of the children, to the formation of correct habits, a marked change would be apparent in families. (FE 156-7).

Children are placed in day care center or with paid sitters or nannies when just weeks old. A few years later it's off to pre-school and kindergarten, all before the sixth or seventh birthday. For several years now, since women moved into the work force in large numbers, we have heard about quality time. It's how you spend the time you have with the children, the "experts" say, not the amount of time. Parents go to work to earn the money to dress themselves and their children in the latest fashions and then they turn the little ones over to someone else to train mentally and spiritually, and even physically. Children are becoming inept adults, unable to function at home in the kitchen or the garden.

Since both men and women have a part in homemaking, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and drive a horse, and to use the saw and the hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life. (Ed 216:3).

A girl of the 1990's doesn't need to know how to harness and drive a horse, but she should know something about the horseless carriage that we use for transportation today. She should be able to change a flat tire, check the fluid levels and add the correct fluid where it is needed. And it always helps if she can do a little simple plumbing and use a lawn mower. But the greatest need of skill in a woman is that of domestic duties,—housework. "A knowledge of domestic duties is beyond all price to women." (HR 9/73).

Again I repeat, good, old-fashioned mothers are wanted. It is not as essential that our children should learn how to embroider and do fancy work as to learn how to sew, knit, mend, and cook the food for the family in a wholesome manner.

When a girl is nine or ten years old, she should be educated to take her regular share in household duties, as she is able, and to feel responsible for the manner in which she does it. (HR 9/73)

"The race of strong, hardy, cheerful girls, that used to grow up in country places, and made the bright, neat, New-England kitchens of olden times — the girls that could wash, iron, bake, harness a horse and drive him, no less than braid a straw, embroider, draw, paint, and read innumerable books — this race of women, pride of olden time, is daily lessening; and in their stead come the fragile, easily-fatigued, languid girls of a modern age, drilled in book learning, ignorant of common things." (HR 6/73).

Washing clothes upon the old-fashioned rubbing board, sweeping, dusting, and a variety of duties in the kitchen and in the garden will be an excellent gymnasium for young ladies. This kind of useful labor will take the place of the croquet ground, of dancing, and other amusements which benefit no one. (HR 9/73).

No one wishes to do away with our modern electrical appliances which have made housework easier than the days Sister White wrote of. Yet, we shouldn't allow ourselves to become too comfortable with them. The boycott predicted in Revelation 13 will leave these items useless when the power is turned off. Then we must rely on our ingenuity and past experiences gained from "roughing it". Now is the time when boys and girls, and men and women should learn how to operate a wood stove, how to make bread without the aid of a bread machine, and how to string and use a clothesline. What about using a shovel, hoe, and rake, because the tractor and tiller won't run without fuel? In that day, when the message will be going forth in the loud cry, all the ruffles and lace, the brand names, stored up riches, fashionable houses and fashionable clothes will mean nothing. The ornament of a meek and quiet spirit will be the only thing of great value then as it is now with God and every true Christian.

Christian youth, I have seen in some of you a love for dress and display which has pained me. In some who have been well instructed, who have had religious privileges from their babyhood, and who have put on Christ by baptism, thus professing to be dead to the world, I have seen a vanity in dress and a levity in conduct that have grieved the dear Saviour and have been a reproach to the cause of God. I have marked with pain your religious declension and your disposition to trim and ornament your apparel. Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention, for his voice and form are anything but attractive. (3T 366:2).

Vanity in dress as well as the love of amusement is a great temptation for the youth. God has sacred claims upon us all. He claims the whole heart, the whole soul, the whole affections. (3T 364:2).

When the reform dress was introduced it was intended for girls as well as women and there were young women and girls willing to put it on. Sister White tells the story of one family and their decision as to whether their daughters should wear the reform dress and the results of their decision.

If pride and love of changeable fashion had not controlled the hearts and dress of those who profess to be God's commandment-keeping people, they would not have been so slow to change their style of dress. Varying fashion is controlling the hearts of youth. The Lord has let light shine, and in his providence a style of dress modest, healthful, and convenient, has been proposed and adopted by those who were conscientious to follow the light. This modest, healthful style of dress does not change with every varying fashion. If mothers would move from principle, and with the united influence of the father, dress their daughters sensibly, clothing their limbs in a manner to preserve health and life, irrespective of fashion, they would be doing a good work, which will be reflected back upon them again in blessings. Young girls who wear the reform dress are shielded from many temptations. They are continually learning to think and to act for themselves independent of what others may say and do. They are learning to have true moral courage to do right, and choose the right, although there is a cross in so doing. The majority of youth of this age have no strength to resist temptation. The inclination is strong to follow fashion, dress as worldlings do, and attend parties, and mingle with the world in their amusements....

A family of my acquaintance had three interesting daughters who were convicted of the truth and gave evidence of change of heart. These children were willing to put on the reform dress, but the parents, through pride, wished their children to dress as others dressed. They objected to their being singular from the world. They feared remarks would be made upon their children's dress. This family had great light. The Spirit of God worked in their behalf to save them from ruin. They had undoubted evidence that the testimonies were of God; and yet they trifled with the light given relative to the reform dress, because it crossed their pride. Their children were sent away from home to school, and mingled with young company, and engaged with the young generally in their parties of pleasure and amusement. They dressed as others of their companions dressed, and lost their interest in truth. I heard the parents with deep feeling express their regret that they did not encourage their daughters to put on the reform dress from principle. They said if they had done so they were now convinced their children would be with them in the truth. The reform dress would have kept them separate from the world. They would not have had so strong inclination to attend parties of pleasure and mingle with their worldly companions in exciting amusements, which diverted their minds from God and the truth. (PH 123, 63:1, Testimony to the Church at Battle Creek).

Those who worship at fashion's altar have but little force of character and but little physical energy. They live for no great purpose, and their lives accomplish no worthy end. We meet everywhere women whose whole mind and heart are absorbed in their love of dress and display. The soul of womanhood is dwarfed and belittled, and her thoughts are centered upon her poor, despicable self. As a fashionably dressed young lady was passing several gentlemen on the street, one of them made some inquiries in regard to her. The answer was: "She makes a pretty ornament in her father's house, but otherwise she is of no use." It is deplorable that those who profess to be Christ's disciples should think it a fine thing to imitate the dress and manners of these useless ornaments. (4T 644:1).



Girls should be taught that the true charm of womanliness is not alone in beauty of form or feature, not in the possession of accomplishments; but in a meek and quiet spirit, in patience, generosity, kindness, and a willingness to do and suffer for others. They should be taught to work, to study to some purpose, to live for some object, to trust in God and fear him, and to respect their parents. Then, as they advance in years, they will grow more pure minded, self-reliant, and beloved. It will be impossible to degrade such a woman. She will escape the temptations and trials that have been the ruin of so many. (HR 12/77).

The young may endeavor to excel in seeking for the ornament of a meek and quiet spirit, a jewel of inestimable value that may be worn with heavenly grace. This adorning will possess attractions for many in this world, and will be esteemed of great price by the heavenly angels, and above all by our heavenly father, and will fit the wearers to be welcome guests in the heavenly courts. (3T 367:1).

Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for usefulness. A fashionable life is a hard, thankless life. How often time, money, and health are sacrificed, the patience sorely tried, and self-control lost, merely for the sake of display. If parents would cling to simplicity, not indulging in expense for the gratification of vanity, and to follow fashion; if they would maintain a noble independence in the right, unmoved by the influence of those who, while professing Christ, refuse to lift the cross of self-denial, they would by this example itself give the children an invaluable lesson. The children would become men and women of moral worth, and, in their turn, would have courage to stand bravely for the right, even against the current of fashion and popular opinion. (FE 15:2).

FROM THE TOP OF THE HEAD TO THE SOLE OF THE FOOT

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity....And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. (Ecc. 1:2; 2:9-10).

Furthermore, Jehovah says, because the women of the church are haughty, and walk brazenly about seeking the attention of men by wearing bracelets on their ankles that tinkle when they move and their walk is flirtatious, I am going to make their heads bald, and I will permit them to be sexually assaulted. At the same time, I will tarnish their ankle bracelets and their gold filigree hair clasps; their necklaces, their earrings and bracelets, their long, flowing scarves, the fancy, decorated hats, the ankle chains, and the tiaras; the pendants and pectorals that contain their talismans and their amulets; along with the finger rings and the nose rings. I will also take away the ornately embroidered and decorated coats and capes and the heavily ornamented dresses; the purses and mirrors, the shirts and the turbans and the veils. Then instead of smelling of sweet perfume, they will have a rotten stench, instead of finely wrought belts they will use a piece of rope, instead of finely coiffured hair they will be bald and instead of sequined and beaded holiday gowns, they will be wearing rags of coarse material and they'll have blisters and running sores instead of fair complexions.

Their fathers and sons, their husbands and brothers will be killed by the weapons of war, their strong, powerful men will die in battle. And the woman will weep and cry and scream and having been stripped of her beautiful things and of her might, she will remain on the earth. (author's paraphrase of Isa. 3:16-26, based on definitions from Strong's Concordance).

The prophecy of Isaiah 3 was presented before me as applying to these last days, and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty men in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust and will long for an experience in the things of God, which they have failed to obtain.

War lifts his helmet to his brow;

O God, protect Thy people now. (1T 270:1).

How different this picture from that portrayed by the apostle Peter of the God-fearing woman, who, estimating at its real value the "outward adorning of gold, or of putting on of apparel," chooses rather to cultivate beauty of soul, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It was "after this manner in the old time" that "the holy women...who trusted in God, adorned themselves"; and their "chaste conversation coupled with fear" (1Pet. 3:1-5), as revealed in daily life, was ever a standing rebuke to their sisters who followed after folly. (4BC 1138).

Isaiah's prophecy covers the whole woman from her head to her feet, describing many things women use to decorate their bodies, to beautify them in the eyes of the world. But a condition of terrible consequences is promised if they do not lay aside these articles of decoration and pride, and dress plainly and modestly. In the last chapters of this section we are going to look at some areas of dress that are seldom linked with dress reform, areas that for many women may be blind spots, areas where vanity is often the key factor in determining why and how much these fashion forms are followed. As the title indicates, we will start at the top of the head and go to the feet, paying attention to, not only dress reform, but to health, modesty, temperance, pride, and stewardship.

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows you how He estimates true beauty. The ornament of a meek and quiet spirit is in His sight of *great price*. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress or pearls or gold?

The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character or make us less lovely here in this world. (3T 376:4).



**PERHAPS THE WOMEN OF ISRAEL ADDRESSED IN
ISAIAH 3 LOOKED MUCH LIKE THIS WOMAN.**

HAIR

But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. (2Sam. 14:2526).

Absalom was a very handsome man with an incredible head of thick, beautiful hair. He must have been the envy of many men, especially since he was the king's son, as well as handsome. There may have been a lot of women envious of such a head of hair as Absalom had. Every year he would cut his hair and weigh it. Translating the "king's weight" into current pounds means Absalom cut about five pounds of hair from his head every year! Few people are so blessed with thick, abundant, beautiful hair, so they cut it, perm it, dye it, grow it, shampoo and condition it, mousse it, blow dry it, spray it, treat it, curl it, crimp it, hide it, streak it, paint it, iron it, and if all else fails, shave it, in an effort to be beautiful or to make a statement about themselves. Hair, an outgrowth of specialized skin glands and made up of dead cells, is a multi-billion dollar industry in the United States.

The Bible writers were not silent about hair and how it should be worn. Paul wrote that women should not adorn themselves with broided hair while Peter essentially restates the same instruction that the adorning be not with plaiting of hair. The word broided also means plaiting. Remember that the Lord warned the daughters of Zion that instead of well set hair they would have baldness. Does all this mean that women should never plait or braid their hair? or set it on rollers? What exactly did Paul, Peter, and Isaiah mean?



ROMAN HAIRSTYLES

From statues

Styling the hair into elaborate coiffures dates back thousands of years. We know the Babylonians did it as well as the Greeks and Romans. Statues and engravings found all over the world, as well as other art work and artifacts depict women, and even men, with luxurious and ornate hair styles. The Roman women wore their hair in multiple braids intricately wound about the head, interspersed with curls and with jewels woven into the style. These are the predominate styles from the time in which Paul and Peter were writing. Such styles as these could only be achieved by the use of slave labor, and much time spent sitting for the work to be done. Can a truly Christian woman follow such fashions as these and still remain simple, modest, and a good steward of time and money?

Today we have cosmeticians and beauty shops instead of slave girls. There are numerous kinds of ribbons and bows, highly ornamented barrettes and beads for the hair. Nor is the plaiting gone. Multiple braids are once again fashionable. To achieve the look, the individual whose hair is being braided must sit for several hours while the hair is braided into many braids and extra hair is glued on the make the braids longer. Because the hair grows out, the procedure must be repeated every 3-4 months.

If we don't want to mess with our hair at all, we can hide it under a wig or a hat. We have available numerous appliances with which we can create a style of our own. As women and men, we have almost unlimited options in hair styling, but as Christians, we must always remember God's counsels to us through the bible and the Spirit of Prophecy.

Several years ago the author had a roommate who had a head full of lovely, brunette hair that she would occasionally fix into a most attractive style. It was becoming to her and didn't appear overly elaborate, but it took her about two hours to fix it. Those two hours were time that must be accounted for in the judgement and would, undoubtedly, have been better spent on more spiritually profitable pursuits than a hair style which would only last for a day or two. My roommate's hairdo is insignificant compared to the hair styles of Pre-revolutionary France, when the hair was worked into such elaborate styles that they were left in place for six weeks or more before being taken down and redone. So fanciful were their hairdos, it is doubtful that anything has equaled them before or since. The hair was fastened up over a framework and held in place with lard and pomatum and many pins. Into this towering structure were worked

flowers and fruit or a kitchen garden and on one woman, even a ship! — all in miniature, of course. The Empress Maria Theresa wrote to her daughter, Marie Antoinette, chiding her for wearing her hair styled in a coiffure 36 inches high. The Empress may have been appalled, but the vermin loved them. Mice and lice found good homes in such get-ups and the ladies carried elaborate picks with which to dislodge their unwanted lodgers. At night they wore rodent-proof nightcaps whose makers were raking in small fortunes from their sales. These towering health hazards only came down after the queen, Marie, the Empress' daughter, became ill and her hair fell out.

A magazine of the time printed this poem about one of the fashionable ladies of that time period.



**EXAMPLE OF 1780'S
FRENCH HAIR STYLE**

Give Chloe a bushel of Horse-hair and wool,
Of paste and pomatum a pound,
Ten yards of gay ribbon to deck her sweet skull
And Gauze to encompass it round.
Of all the bright colours the rainbow displays
Be those ribbons which hang on her head,
Be her flounces adapted to make the folks gaze,
And about the whole work be they spread.
Let her flaps fly behind, for a yard at the least,
Let her curls meet just under her chin,
Let those curls be supported, to keep up the jest,
With an hundred, instead of one pin.
Let her gown be tuck'd up to the hip on each side,
Shoes too high for to walk or to jump;
And, to deck the sweet creature complete for a bride,
Let the cork-cutter make her a rump.
Thus finish'd in taste, while on Chloe you gaze,
You may take the dear charmer for life;
But never undress her-for, out of her stays

You'll find you have lost half your wife.

France was in the process of completely divorcing herself from God, and as the Creator was left more and more out of their reckoning, they went to ever greater depths of heathenish practices, calling attention to themselves through their ridiculous fashions.

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. (3SM 244-5).

Those thus involved “are as truly held in shackles of bondage as is the veriest slave.” (2MR 3:1). God offers us independence from the slavery of fashion through the liberty bought for us with Jesus' blood. We no more need to be shackled to the beautician's chair than the to the garment racks at the local department store. “If the Son therefore shall make you free, ye shall be free indeed.” (John 8:36).

This same Jesus who told us that “the very hairs of your head are numbered” “and even to hoar hairs will I carry you” has used hair symbolically in the Bible. Samson's uncut locks represented his great God-given strength. The Nazarite vow, described in Numbers six, could be taken by either man or woman who could not cut or shave their hair during the period of the vow. At the end of the avowed time, the Nazarite brought his or her offering to the priest in the temple, the head was shaved in the door and the hair burned.

The Bible speaks with great respect for the hoary head or gray hair. “The hoary head is a crown of glory, if it be found in the way of righteousness.” “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.” (Prov. 16:31; Lev. 19:32).

We have in our ranks too many who are restless, talkative, self-commending, and who take the liberty to put themselves forward, having no reverence for age, experience, or office. The church is suffering today for help of an opposite character— modest, quiet, God-fearing men, who will bear disagreeable burdens when laid upon them, not for the name, but to render service to their Master, who died for them. Persons of this character do not think it detracts from their dignity to rise up before the ancient and to treat gray hairs with respect. (4T 340:1).

God calls for modest, quiet, sober-minded youth, and men of mature age, who are well balanced with principle, who can pray as well as talk, who will rise up before the aged, and treat gray hairs with respect. (LS 275:1).

And God has especially enjoined tender respect toward the aged...It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to “rise up before the hoary head, and honor the face of the old man.” (Ed 244:4).

The gray and white hair was a sign of maturity, of wisdom, of experience in the ways of God and the art of living. They were to be sought out for their counsel and treated with respect. In return, the aged are to be willing to continue in their service to God.

God calls upon His aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear, as did John, a living testimony of real experience. (2SM 227:3).

I greatly desire that the old soldiers, grown gray in the Master's service, shall continue to bear their testimony right to the point, that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. (2SM 229:3).

America, in its last decade before the dawn of the new century, has become a youth-oriented society where the “hoary head” and those with gray hairs are looked on with disfavor. They're told sometimes subtly and sometimes frankly, to cover the gray, to “wash that gray right out of” their hair, particularly the women and anyone under age 40 or 50. The advertisements of print and video would have us believe that true happiness and eternal youth are waiting in a bottle of hair dye. Actually, it doesn't seem to matter what your natural hair color is, the cosmetic companies, who make hair dyes, would have you believe you were born with the wrong hair color, and what's in the bottle will right what nature did wrong. They tell you that you can achieve a warmer, brighter, lighter hair color by just shampooing it into your hair. But before you do, it would be wise if you took a little time to find out more about what's in that bottle of dye. Sometimes, what you don't know can make you sick or maybe even kill you.

Let's start with the agency and laws which control what goes in the bottle. Most people have some trust in the Food and Drug Administration, believing that they are looking out for the consumer's best interest. This agency is governed by the Food, Drug, and Cosmetic Act of 1938. The Bible tells us to “put not your trust in princes” and the framers of the FD & C Act are no exception. By law, and it's never been updated with regards to cosmetics except to require ingredient labeling, most cosmetics are exempted from FDA regulations. Cosmetics were added to the Act only after several women had been blinded and one died as the result of using of an eyelash dye during the 1930's. What are cosmetics exactly? The dictionary defines it as “any preparation (except soap) to be applied to the surface of the human body for lending attractiveness, for theatrical makeup, or for cleaning or conditioning the skin, hair, nails, etc.” That's what most of us consider cosmetics to be. But what does the law call a cosmetic?

(1) Articles intended to be rubbed, poured, sprinkled, or sprayed on, introduced into, or otherwise applied to the human body or any part thereof for cleansing, beautifying, promoting attractiveness, or altering the appearance, and (2) articles intended for use as a component of any such articles: except that such term shall not include soap. (FD & C Act).

The act does little more than define what cosmetics are. The only substances they regulate are the coal tar colors found in food and drugs as well as cosmetics. By law, not one ingredient which goes into cosmetics has to be tested for toxicity before being added to a cosmetic. From even these meager controls hair dyes are exempted. Other than listing ingredients on the label, they are not controlled by the FDA, not even the colors used in them. Knowing that coal tar dyes can be dangerous, how did they get an exemption? By adding a warning to the package label!

Before we begin looking at coal tar dyes, let's look again at the body's largest organ — the skin. Sister White described the pores of the skin as “the little mouths through which the pores of the body breathes.” (2T 524).

Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter.... The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. (2SM 460:2).

The skin is not an impenetrable barrier, impervious to whatever it is exposed to. It can and does absorb many substances it comes in contact with. But it was not until little more than two decades ago that medical science produced proof of skin absorption. The different substances absorbed by the skin are taken into the bloodstream and can be detected by lab test of blood and urine samples within a short time after exposure.

Coal tar dyes are made from the tar, whether in liquid or semisolid form, found in bituminous coal. They have **never** been proven to be safe ingredients. Some have been removed from the market due to their potentially carcinogenic nature. Any time you read a label, whether it is hair dye, makeup, or food, listing an ingredient that reads FD & C or D & C followed by a number, it indicates the presence of a coal tar color. FD & C indicates the dye can be used in food, drugs, and cosmetics; D & C colors cannot be used in food. In 1960, a new regulation, the Color Additives Amendment, placed a group of colors on a provisional list for testing, but as of 1985 most of those colors were still on the list having been neither proven nor disproved safe according to FDA standards. Some of these colors are among those used in hair dyes whether they are permanent or semi-permanent dyes.

The problems most commonly associated with hair dyes are allergic reactions and skin irritations. For this reason, manufacturers include a warning to always do a patch test every time the product is used. Dye may have been used many times before by an individual without any apparent reactions, then suddenly, with the next use, a severe reaction may be experienced. A reaction may be a rash which appears where the dye was applied, but may also appear under the breasts, in the pubic area, and other parts of the body. Other reactions may be like those of some women and men who were using two kinds of dye combined and found their urine turning black. Still other reactions may not be seen for years and then the cause may be hard to pinpoint. Many dye ingredients are cancer causing — carcinogenic — and are suspected in some bladder cancers. Hair dye has also been blamed as the cause of hair loss and some rare systemic disorders in some users.

There is more. Hair dyes consist of the coloring agent plus other ingredients to aid the dye in coloring the hair. Many of these ingredients are responsible for various illnesses including cancer. But another discovery makes the use of hair dyes even more dangerous. Dr. Bruce Ames was a science teacher at the University of California, in 1975, when a biochemistry class decided to conduct a routine experiment. They were testing hundreds of compounds to see how many might be mutagenic, that is, causing genetic mutations in cells. Their experiments showed only two substances that were mutagenic — the tar in cigarette smoke, and permanent hair dye. According to their findings, that could make dying your hair as dangerous as smoking cigarettes.

A mutagen is any agent which is capable of damaging the DNA of somatic cells. The specific product in hair dye which Ames and his students tested was a chemical called 2,4-TDA, a fixative agent, and hair dyes were full of it. It is a derivative of benzidine, a very toxic poison according to the *Merck Index*. According to this well respected chemical index, benzidine, whether in a solid or a vapor, is absorbed rapidly through the skin and into the blood stream where it may cause injury to the blood and is a suspected cause of bladder cancer. Besides nausea and vomiting caused by ingesting it, it can also produce kidney and liver damage. Hair dyes may still contain 2,4-TDA or similar benzidine derived chemicals, of which some, at least, convert back to benzidine in the body. There are no laws which mandate its removal from hair dyes; such removal is strictly voluntary on the part of the manufacturer.

For many years we have been warned of the dangers of lead poisoning. Lead is a heavy metal which causes central nervous system damage and is a suspected carcinogen, yet, in the form of lead acetate, it is the main ingredient in color

restorers. These products are typically aimed at men whose hair has turned gray. By combing the color restorer through the hair daily, it gradually coats the hair, darkening it in the process. Color cannot be restored to gray hair, it can only be covered in some way. Lead can be absorbed through the skin, as can two other poisons which are also present in color restorers and are as equally well absorbed through the skin, mercury and arsenic. These two chemicals, though present in minute amounts, combined with the lead salts, make a rather questionable concoction to be pouring on one's head, if health is a valued commodity.

Why do people use these products? The stereotype that gray hair means old is so ingrained in society that women and men feel driven to color their hair to avoid being labeled old and therefore useless. God told us to honor the gray head, but society refuses, clinging stubbornly to the fallacy that only youth is honorable. It is a tragedy that those whose experience and knowledge we should most value are the ones who are mothballed, because their physical vitality does not permit them to keep pace with those of younger years. So to prevent being mothballed, the gray hairs are disguised in the dye pot with the hope no one will be the wiser. But when did anyone last see a 60-year-old whose hair was still naturally blond? Many gray heads are turned blond. Blonding is achieved through a process in which the hair is stripped of all natural pigment and then color is applied. This double processing technique uses peroxide to bleach out the natural hair color, before a new color is applied. Peroxide is also used in the coloring process as it carries the dye into the hair shaft. In the process, the hair shaft is damaged. Used repeatedly, the hair never has a chance to recover before it is damaged again by the next processing.

Peroxide is a non-chlorine bleach with many industrial and medical uses. The bottle of peroxide kept in most medicine cabinets as a disinfectant is a mild 3% solution. The peroxide used in hair bleaching and dyeing can be up to a 30% solution. Such a potent solution is irritating and in some cases may even be caustic, particularly to the mucous membranes. Peroxide in the eyes, for example, can cause blindness; ingestion, especially by a child, can result in severe injury.

In double-processed hair, a powered bleach is mixed with the peroxide and then applied to the hair. The amount of color removed is dependent on how long it is left on the hair. When all the color is removed, then a toner, or coloring agent, is applied to the hair. Hair colored in this way is of a uniform color, unlike natural hair. If you will spread a lock of undyed hair over your hand and look at it, you will notice that hair strands vary in thickness and in shades of color. Some strands will be light ranging to some that are darker in color. Double processed hair is always noticeable for this reason. The hair strands are all the same shade. Gray hair does not color well so it is always striped of the gray first by bleaching, then is tinted with another color. Hence, we have unnatural 60-year-old blonds and redheads, which society readily accepts, but whose gray hairs God says are an honor. Whom do we follow and whom do we believe?

Peroxide is used in another hair altering product that is used even on children. The permanent wave is a chemical solution which first relaxes and then freezes the hair into the shape you desire, usually curls. The permanent also consists of a two-step process, not unlike the previously described double-processing. The first step is to relax the hair and make it elastic by a solution generally made of peroxide and ammonia. This solution is so strong it actually lightens the hair one shade; if left on too long, the hair will break and fall off. It is so strong that it must be neutralized with another chemical agent to stop its action. Some hairdressers consider the permanent more damaging to the hair than dyes.

Keeping in mind that our bodies are temples for the Holy Spirit, and we are to honor God by presenting to Him healthy bodies, how can we maintain optimum health when we apply strong, poisonous chemicals to our hair which damage the hair shaft and skin? Even more, when many of these chemicals are absorbed through the skin into the body, they cause systemic damage and cell mutation which in turn can lead to cancer and other disease conditions. Even the ingredients in shampoos are absorbed into the skin if left on the hair longer than one minute. God has requested us to present our bodies a living sacrifice, not a chemically altered one. Do we love Jesus enough to turn our backs on what society dictates, and wait with patience for the time when "this mortal shall put on immortality"? Then we will truly never grow old; we will be forever young.

While women are most strongly affected by the "gray is old" fallacy, men are more affected by the attitude of society toward baldness. Alopecia, or male pattern baldness, is due primarily to the male hormone, androgen, and the condition is inherited. Men have done all kinds of things, and still do, to prevent, reverse, or disguise baldness.

One of the most prevalent is allowing the hairs on one side of the balding area to grow long and then comb them across to the other side in an attempt to cover the bald spot. Others are willing to spend a fair sum of money on a hairpiece which is dyed to match the existing hair. The toupee is applied to the bald area with adhesive.

There are some men who are willing to resort to more drastic measures. One of these is a drug called Rogaine, which was originally used, and still is, for lowering blood pressure, and sold under the name Minoxidil. But some balding men and women taking the medication discovered that they were growing new hair. Testing proved that a topical application of Minoxidil to the scalp was as effective for hair regrowth as ingestion of the drug by mouth. But medical supervision is still necessary for whether it is applied topically or taken orally, it still enters the blood stream and still lowers the blood pressure. A certain amount of pressure must be maintained in the circulatory system to keep the blood flowing. When the pressure goes down, circulation slows; causing such symptoms as light headedness and fainting. Is growing hair to cover baldness really worth the possible risks to one's health?

There is yet another way in which a balding man may find relief for baldness and in a permanent form. Through the use of modern plastic surgery techniques, hair follicles can be removed from one section of the head and transplanted to a bald spot. The complete process requires three to five surgeries and \$8,000 to \$15,000. Think of how many families could be reached with the everlasting gospel with that mount of money.

Christians cannot afford to make this great sacrifice. They cannot afford to sow to the flesh and reap corruption. That which ye sow ye shall also reap. Now is the sowing time. The reaping time hasteth. What will the harvest be? The inspired apostle addresses us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (HR 10/71).

After completing the forgoing [HR 10-71 article], I found the following. I have had some experience in using Mrs. S. A. Allen's World's Hair Restorative, also Hall's Vegetable Sicilian Hair Restorative. I have made applications of these preparations upon the head of my husband, to prevent the falling off of the hair. I observed that when using these preparations, he frequently complained of giddiness of the head, and weakness and pain of the eyes.

In applying these preparations, my eyes, that were naturally strong, grew weak, and twice seemed to be greatly inflamed. Eruptions appeared upon the lids, and continued for weeks. I was convinced that I was poisoned by applying these preparations to the head of my husband. We discontinued the use of these altogether, and I have had no weakness of the eyes since. My husband has been free from the peculiar sensations he experienced while using these preparations, and my experience has been for twenty years, that pure soft water is best for my head and hair. (HR 10/71).



PADDED HAIRSTYLE 1872

There are many different types and textures of hair, all of which are affected by genetics, health, age, and environment. The advertising media and cosmetics manufacturers love to tell us in their ads that no matter what we've got on our heads, it just isn't right, that is needs improvement. We become so convinced of their message, we go out and buy their products and try them. If one product doesn't live up to its claims, we try another. If we don't like the results of altering our appearance in one way, we try another. Some who don't want to change their hair just cover it up with hats or caps or wigs. Others add artificial tresses to their own hair or make use of other devices to change the look of their hair.

Looking through almost any woman's magazine, you will likely find an ad somewhere advertising wigs, often with some famous entertainer's name attached. Less prominent are ads for men's wigs and hair pieces. Wigs come in a seemingly endless variety of types, styles, and prices. They may

be made of human hair or synthetic materials. Synthetic wigs are usually machine made of modacrylic fiber and are cheaper than human hair wigs which are usually made of oriental hair and are hand tied to the wig cap. This necessitates a greater expense and the wig is harder to care for. Wigs are used to hide one's own hair, or the lack of it. Falls, hair pieces, and toupees are used to add to one's already existing tresses.

The history of wigs and hairpieces dates back thousands of years. The Egyptians cut short or shaved their own hair and wore black wigs, which could be made of materials other than hair. Roman ladies, with their naturally dark tresses, had a fondness for blond hair. They would cut the blond hair of their slaves and have it made into wigs that they might become temporary blonds. By the time the eighteenth century arrived, wigs had become big business and men supplied the largest percentage of customers. These powdered, curled, creations made of horse hair, called periwigs, can be seen, in their portraits, adorning the heads of many of the statesmen of Europe and America of that time. A century later the perwig was out of style and women's hair fashions demanded padding, nets, and artificial switches and chignons to be properly coiffured.

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal. (HR 10/71).

Some may argue that wigs today are surely not like wigs of 100 or more years ago. It is true. Today, instead of human hair wigs with jute, cotton, and wool used for the wig cap, and occasionally for the wig itself, we now have synthetics for both the wig and cap. We've already learned that synthetics are predominately thermoplastics which retain moisture and heat. The effects upon the head are still the same—the head becomes overheated causing damage to the skin which contain the hair follicles. People who wear wigs continuously do not have healthy hair. It is usually thin, stringy, and dull, but the effects go beyond the hair and scalp deeper into the head and brain. The base of the head where the spine joins the skull is the location of the medulla and the cerebellum. These two portions of the brain control the basic functions of the body and the medulla directs the messages coming from the spinal nerves. If the medulla continues to function normally, the human body will live, even if the rest of the brain ceases to function. It is quite important that this area of the body be kept healthy, but wearing pads and appendages which overheat the head cause damage. “The spinal nerves, centering in the brain, are excited by the extras placed on the head.” (HR 1/71).

In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial. (HR 10/71).

Fashion binds upon the heads of women needless appendages. It requires them to sacrifice the natural form and beauty of the head for artificial deformity. These have a direct tendency to induce blood to the brain, because overheated by artificial braids of hair, cotton, or jute. (HR 3/74).

Do we still use any of these things? Braids are very fashionable now, more so in some cultural groups than among others. After sitting for hours in the cosmetician's chair, the customer emerges with multiple plaits or braids, most of which are hair extensions. A procedure called hair weaving adds longer, fuller manageable tresses to their own hair by sewing or gluing synthetic fibers to the natural hair at the hair line. They come in many colors and in synthetic or human hair. Often, it doesn't end there. Such further adornments; and one instructor-stylist called braids “the highest form of adornment”; as glitter, beads, and other ornaments are often added. At a cost of \$150 to \$300 and up to ten hours of time are added the possible and probable effects on the head of the extensions. All this is done in the name of fashion and the quest to be beautiful.

One need not go so far as to use hair extensions to adorn the hair. There is a difference between a simple appliance used to keep hair neatly up and out of the way and an ornament added more for show than for utilitarian purposes. These latter devices are properly called hair jewelry. If a woman wears long hair, it is often in the way if left loose. To tie and pin it up with simple bands and barrettes is not adornment. But what about the masses of ribbons and bows of every description; the glittery, spangled and bejeweled barrettes often worn by Christian women and girls? We have failed, perhaps, to class these items as the jewelry they really are. We have a duty to appear Christlike to the world, for we are His representatives. Simplicity and modesty are to characterize all our appearance including our hair. There may be nothing wrong with a simple bow or ribbon in the hair, but much of what is worn today is not simple. Just walk into any hair boutique and look at the glittering array of articles you can buy to wear in your hair. It's not outward adorning which God values, but the inward adorning of a meek and quiet spirit.

There may be a few individuals reading this chapter on hair and the use of wigs who are affected with a systemic disorder called alopecia areata. This disorder is not to be confused with male pattern baldness which was previously discussed. Alopecia areata affects the entire body and more women than men. Its cause is unknown but its effects can be devastating. Those affected may lose only a small amount of hair which may spontaneously grow back or the hair loss can vary in degree up to complete loss of all hair on the body, even eyebrows and eyelashes. Just as people wear a glass eye to fill an empty eye socket or an amputee wears a prosthetic leg to fill the place of the one that is missing, so we can consider a woman suffering from complete hair loss who wears a wig to cover a bald head. For these people, these items are not used as items of fashion or even vanity, but to replace what is unnaturally missing through disease. Such cases are rare, but the decision to use wigs and false eyelashes belongs between the individual and God, and it is not for the rest of us to censure such an individual.

With regards to overheating the head, we need to consider the numerous appliances used for drying and curling the hair. One commonly and frequently used appliance is the blow dryer which, if put at its highest setting and turned on bare skin will become uncomfortable in seconds and burn within minutes. The scalp is skin and can also be burned. But because the hair is wet, the scalp is usually protected at first from the heat. The hair takes most of the heat and retains it for several minutes after the dryer is turned off. It is inevitable that the head will also become temporarily overheated when the blow dryer or a stand dryer is used. While it will take longer to dry your hair, the dryer should be used at a lower setting if used at all. The heat from curling irons and blow dryers is damaging to the hair as well. If you've ever touched your ears or scalp while using a curling iron, you know how hot they actually are. Though hair is made up of dead cells, it can still be damaged by chemicals and high heat from appliances. Hair dressers recommend hot rollers instead, since they cool down after being rolled in the hair. Using care and common sense should allow you to continue to use dryers and hot rollers with greater health and safety. But maybe it's time to start thinking about doing without them. Unlike the appliances we use to cook and keep food cool, we can do without the curling and drying gadgets. It would lessen the shock that all God's faithful will receive when we are subjected to a boycott we have been forewarned is coming soon. Then we will not have access to power to operate appliances nor to the cosmetics we are currently using. If we begin now to wean ourselves, the coming boycott won't be so difficult for us. By laying aside some of the cares of this life, we will also be a little healthier.

Some people are troubled by the eleventh chapter of First Corinthians and how they should apply its counsels today. Corinth was a truly metropolitan city in Greece in which the apostle Paul raised up a church. Corinth had the reputation of being a wicked city.

The city was almost wholly given up to idolatry. Venus was the favorite goddess, and with the worship of Venus were connected many demoralizing rites and ceremonies. The Corinthians had become conspicuous, even among the heathen, for their gross immortality. They seemed to have little thought of care beyond the pleasures and gaieties of the hour. (AA 243-4).

In the temple of Venus, the Roman goddess of love (or the Greek goddess, Aphrodite), a thousand slave girls served as temple prostitutes. The Christian church raised up there became divided after Paul's departure and fell into many of their former sins, some going even further into darkness than their original state. To this group was written the first and second epistles to the Corinthians.

False teachers were leading the members to despise the instructions of Paul. The doctrines and ordinances of the gospel had been perverted. Pride, idolatry, and sensualism were steadily increasing among those who had once been zealous in the Christian life.” (AA 300:3).

This background will help us understand a few verses in 1Cor. 11 that are often misunderstood and therefore misused. Starting with the fifth verse going to the sixteenth verse, let's look briefly at Paul's writing.

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God. (1Cor. 11:1-16).

Paul is telling the Corinthians that a woman who is praying should have her head covered, that she is dishonored if she did not do so. Those were the days of the Roman empire which was the controlling power in Europe and Western Asia at the time. It was customary for respectable women to cover their heads in public, just as women of the East also wore veils and covered their faces. Those thousand temple prostitutes were very unlikely to have their heads covered because of their very occupation. They served in a temple, but a temple to a false god. Those who worshipped the true God needed to distinguish themselves from the false worshippers.

In verse 13, Paul asks a question of his readers. “Judge in yourselves: is it comely that a woman pray unto God uncovered?” Paul is asking them to decide for themselves if it was proper or suitable (in their circumstances) for a woman to pray unveiled. In the next verse Paul asks a second question: “Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him?” Paul was asking this question of Europeans, mostly Greeks and Romans. He could never have asked it of the Jews without being considered strange at the very least. Many Jews took the Nazarite vow and their hair was uncut until the period of the vow had ended. Long hair and beards were common among the Jews, but not among the Romans. Short hair and a clean shaven face were the styles of the Roman men. This was the nature of the Roman culture. Was Paul stating it was a sin for a man to wear long hair? No, no more than he was calling an unveiled, praying woman a sinner.

In verses 15 and 16 he answers his own questions. “But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.” A woman's hair is her covering, her veil, as the word might also be translated. Paul says further that if any person is in disagreement there is no custom nor church rule or command of God stating that a woman must have her head veiled or that a man must have short hair. This had become a point of contention among the church at Corinth and Paul told them what was best to do under the circumstances, but those who didn't see it that way were not to be commanded to be veiled. It was not a testing truth then or now.

What about hats and bonnets? They are not currently fashionable or



**AN EXTRAVAGANTLY
TRIMMED BONNET**

required headgear for men or women. During Sister White's time they were not only a fashionable part of women's clothing, they were part of the custom of the time. Sister White herself wore bonnets, though let it be noted, she was seldom photographed wearing one, and never while she was speaking in public. When hats and bonnets were worn, they were to be modest in appearance. "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." (3T 379:2).

Our sisters should clothe themselves with modest apparel. They should dress with simplicity. Your hats and dresses need not the extra trimmings that are put upon them. You are to be clothed with modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind. (Ev 273:1).

Sister White tells of her experience when she was accepted into the membership of the Methodist church at a young age.

The same day a sister and myself were taken into the church. I felt happy, till I looked at the sister by my side, and saw gold rings on her fingers, and large gold earrings in her ears. Her bonnet was filled with artificial flowers, and was trimmed with costly ribbon, which was filled with bows upon her bonnet. My heart felt sad. I expected every moment that a reproof would come from the minister; but none came. He took us both into the church. My reflections were as follows: This is my sister; must I pattern after her? Must I dress like her? If it is right for her to dress so, it is right for me. I remembered what the Bible said about adorning the body. 1 Tim. 2:9,10. For some time I was in deep trial, and finally concluded that if it was so sinful as I had thought it to be to dress like the world, those whom I looked up to as being devoted christians, and older in experience than myself, would feel it, and would deal plainly with those who went thus contrary to God's word. But I knew that I must be plain in my dress. I believed it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold. It seemed to me that we had better be humbling ourselves in the dust, for our sins and transgressions were so great that God gave his only beloved Son to die for us. (2SG 13:2).

When hats (and bonnets) are worn today, a few things should be considered. First, they should meet the same requirements as all other clothing. They should be neat, modest, orderly, and suitable to the occasion and location.

"If our people in America could understand the privations that have to be endured here, and the close economy that has to be practiced in order to obtain even the necessaries of life, they would guard their means that not one penny should be expended needlessly. There would not be a feather on their bonnets, and they would wear no needless ornaments; neither would there be any extravagant houses built, or money laid out in costly furniture. They should bear in mind that it is God's money that they are using, — money that could be invested in saving souls for whom Christ died. Any needless expenditure of this money is blocking up the way; for the means thus used would send publications and the living preacher to those who have not the truth." (ST 3/11/86).

In entering the house of worship you should remember that it is the house of God. Respect should be shown by the removal of the hat, remembering that you are entering into the presence of God and angels. You should teach the children reverence. Let earnest efforts be carried forward to this end, and remember that you are the temple of the living God. (3MR 234:4).

A week ago yesterday I spoke in the church in Los Angeles, and the house was crowded to its utmost capacity. I wish a picture could have been drawn of the crowd. That crowded congregation was the most agreeable sight I have ever looked upon, and everything was in order. Every receptacle for flowers was removed. Every seat that



**AN EXAMPLE OF A LAVISHLY
DECORATED HAT**
from late nineteenth century

could be crowded in was occupied. There was not one crying voice of a child, and the pleasant, happy faces were a sight that brought joy to my heart and did my soul good. The sisters, as far as I could see, removed their hats, and what a pleasure it was to view their countenances. I had good freedom in speaking. (8MR 19:4).

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly. The trimming of ladies' hats with high-standing bows is a needless expense, and it is unbecoming to a Christian. In the house of God the overtrimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows, obscure the view. Many in the congregation may be seen peering this way and that to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the service is marred, and the minister, who observes all this, is disturbed. (6MR 160:1).

Hats and caps are a necessary part of winter clothing. Much of the body's heat is lost through the head. It is for this reason that newborns, particularly premature infants, have their heads covered, to retain body heat. In referring to the reform dress, Sister White said this about hats and bonnets:

Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter. (HR 9/68).

Some have become fanatical on the point of hats and bonnets and this, too, Sister White addressed. "Some have thought it wrong to wear anything upon their heads but a sunbonnet. Such go to extremes. It cannot be called pride to wear a neat, plain straw or silk bonnet. Our faith, is carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar." (1T 275:2).

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

I hope I am not getting proud. My manner of dress is the same as it has been for years. I am opposed to hoops and to wearing unnecessary bows and ribbons. I have worn one velvet bonnet two years without change of strings except to cleanse them with soap and water. I put the same velvet upon a new frame and am wearing it again this winter. I believe Sabbathkeepers should dress plainly and study economy in dress. Those who wish to talk will talk though we give them no occasion. I do not expect to suit every taste in regard to dress, but I believe it to be my duty to wear durable clothing, to dress neatly and orderly, and suit my own taste if it does not disagree with the word of God. (1T 251-2).

In the third chapter of Isaiah's prophecy mention is made of the prevailing pride of the "daughters of Zion," with "their tinkling ornaments,... the chains, and the bracelets, and the mufflers, the bonnets,... and the headbands, and the tabrets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils." (Isa. 3:18-23. How different this picture from that portrayed by the apostle Peter of the God-fearing woman, who, estimating at its real value the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," chooses rather to cultivate beauty of soul, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It was "after this manner in the old time" that "the holy women... who trusted in God, adorned themselves;" and their "chaste conversion coupled with fear" (1Pet. 3:1-5), as revealed in daily life, was ever a standing rebuke to their sisters who followed after folly. (RH 5/4/15).

THE PAINTED LADY

The Redeemer of the world has warned us against the pride of life, but not against its grace and natural beauty. He pointed to all the glowing beauty of the flowers of the field and to the lily reposing in its spotless purity upon the bosom of the lake and said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon is all his glory was not arrayed like one of these." Here He shows that notwithstanding persons may have great care, and may toil with weariness to make themselves objects of admiration by their outward decorations, all their artificial adornments, which they value so highly, will not bear comparison with the simple flowers of the field for natural loveliness. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. "Even Solomon is all his glory was not array like one of these." (3T 375:2).

Many women today are seeking for beauty in a bottle, the artificials that come in tubes, jars, boxes, and cans. Christian women who once believed in modesty and shunned makeup now believe modesty means moderate use of these coloring chemicals which are applied to the skin. Many faithful Seventh-day Adventists find no harm or sin in painting their faces lightly. Today it is even condoned by those who should be the examples of the flock, and of the youth in particular. Here is what some of these influential people have had to say about the use of makeup:

From the General Conference dress code for GC employees as of 1974:

- e. That the obvious use of cosmetics be avoided so as to negate the ideals in I Peter 3:3,4.

From *Insight*, 1987:

You needn't ignore all beauty aids, such as light makeup to enhance coloring, conceal blemishes, or highlight positive features."

From an academy newspaper in 1989:

The new dean "has some interesting ideas for our worships and girls club times that I believe we will all enjoy. For example, most every Thursday evening we have a guest speaker. She would also like to arrange for some makeup, fashion and color consultants to give us some pointers."

Early in 1993, the author sent a letter to the EG White Estate requesting information on several items, including makeup and shoes. The following is an excerpt from the letter the author received from Norma J. Collins, Administrative Secretary of the White Estate:

As far as cosmetics and shoes are concerned, we know nothing definitive on the subjects from Ellen. We recommend the use of common sense in both cases. Cosmetics should be used sparingly and in good taste, so that one has a natural, well-groomed look."³

It was not the recommendations of fallible humans which the author sought, but "What saith the Lord" and through His messenger, Sister White, we can know just how God regards the use of cosmetics and makeup.

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows you how He estimates true beauty. The ornament of a meek and quiet spirit is in His sight of *great price*. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress or pearls or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character or make us less lovely here in this world. (3T 376-7).

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms. They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers, and shut themselves in their houses, to labor and toil in closed walls, depriving

³ As you read through this and other chapters you will find that Sister White had some very definitive things to say about both cosmetics and shoes.

themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with the outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked. A writer has well said:—

“Curls and cosmetics are all in requisition to enhance the beauty of 'the human face divine;' but what is the result? Youth's roses only flee the faster — old age will creep on apace; rouge cannot hide its wrinkles, nor can it make any face beautiful. We are decided believers in the old adage, 'Handsome is that handsome does.' No face has true beauty in it that does not mirror the deeds of a noble soul. There is not a thought, word, or deed, that does not leave its autograph on the human countenance; and we care not whether kind nature has given her child an ugly face or a handsome one, if the heart that beats underneath all is warm and loving. And if the soul that looks out from the eyes be true and pure, the face will be beautiful always, for it has found the true fountain of youth; and though time may fold the hair in silver, and furrow the brow, yet there will ever be a beauty lighting it up that years cannot dim, for the heart and soul never grow old.” (HR 10/71).



The history of cosmetics is an ancient and colorful one. They have long been associated with religious practices among heathen peoples, with the Egyptians receiving the most credit for their use. Their contributions to cosmetics include makeup and hair dye among other things. Cosmetics were usually made at home from such ingredients as henna, lead powder, indigo, rasticks, litmus, saffron, red ocher, antimony, and khol — a mixture of lead ore, antimony and malachite. Egyptians, Greeks, Romans and other pagan societies used these

substances to redden their cheeks, paint their lips and eyelids, whiten the face, and dye the hair. Fragrances, too, were in great demand, especially by the Greeks, and were made from gums, resins, and woods.

The Bible is not silent on the subject of face painting. The first reference to the use of makeup speaks of none other than the heathen wife of Ahab, Jezebel. She was a daughter of Ethbaal, king of the Zidonians and priest of Baal and Ashtoreth. Jezebel, who was well indoctrinated in the worship of these gods and following pagan custom, was probably a priestess of Ashtoreth. After her marriage to Ahab, king of Israel, the worship of God was set aside, and Baal worship became the official state religion. This evil woman is the first person mentioned in the Bible who painted her face.

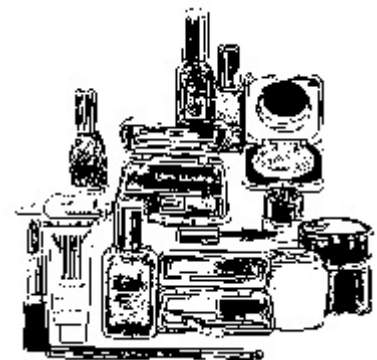
And When Jehu was come to Jezreel, Jezebel heard of it; and she painted her face and tired her head, and looked out at a window. (2Kings 9:30).

She painted her eyes, dressed her hair and leaned out the window. A few minutes later, Jezebel met her end when her own servants threw her out to the dogs.

And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. (Jer. 4:30).

And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, thy came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments. (Eze. 23:40).

These verses liken Judah and Israel to a whore or an adulteress. Revelation 2:20-22 refers to Jezebel as a whore. Proverbs speaks of a woman attired as a harlot who perfumed her bed, then went street walking, looking for a pick-up. By contrast, a pure, chaste woman is always depicted as beautiful, unadorned, and simply clothed such as the daughter of Zion and the woman clothed with the sun and standing in the moon. (Jer. 6:2 and Rev. 12:1). Solomon writes of the wife and mother, the virtuous woman, whose value is far above rubies. She, too, is unadorned, not spending



her time in beautifying herself, but in running her household and ministering to needs of all around her. The contrast is evident; the godly woman is unpainted, modest, and simple. The ungodly woman is painted, ornamented, and richly clad. Makeup is associated with heathenism, and a healthy, clean face with godliness.

It may be the reader is saying, "But I don't wear heavy makeup like eye shadow and rouge. I wear only a little mascara, powder and lipstick, and sometimes a little blusher. What's wrong with that?" What IS wrong with a little makeup? The culture in which we live places a high premium on outward beauty. How high that premium is was proven a few years ago when a psychology professor ran a test with eight women. She photographed each woman wearing no makeup, then had each woman professionally made-up and again took photos. These pictures were attached to resumes and sent to personnel interviewers across the country, who were asked to evaluate each woman's earning potential in reentering the job market. The professor's assessment of the responses concluded that the women's earning power was based on appearance and could mean a difference of as much as 20% in earnings, depending on whether she was made up or plain. Another professor found from her survey that people perceive women wearing makeup as more tidy and feminine, cleaner, more pleasant, and more attractive and mature.

Such value judgements appear to leave a modest, simple Christian lady in a much less favorable position, especially if she is involved in a high profile enterprise. To change one's dress may not cause near the anguish and trial for some women that the decision to discard makeup may entail. "Reformatory action is always attended with sacrifice" for "there is a cross in it." (4T 636, 1T 525). Why? "The dress reform is a striking contrast to the fashion of the world." (2T 66:0). But:

If they preserve to themselves sound constitutions and amiable tempers, they will possess true beauty that they can wear with divine grace. And they will have no need to be adorned with artificials, for these are always expressive of an absence of the inward adorning of true moral worth. A beautiful character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade. (CG 424:2).

Your appearance, your good looks, your dress, will not bring you into favor with God. Is moral worth that the great I AM notices. There is no real beauty of person or of character out of Christ, no real perfection of manners or deportment without the sanctifying graces of humility, sympathy, and true holiness. (2T 174:2).

Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching; but firmness must not degenerate into a domineering spirit. God desires to have all who serve Him firm as a rock where principle is concerned, but meek and lowly of heart, as was Christ. (6T 151:1).

Those who follow principle, and believe God, have this promise: "Heaven will be cheap enough whatever sacrifice we may make to obtain it." (2T 73:0).

Makeup consists of concoctions of various chemicals and chemical compounds, some 8000 total. We already know that some of these are toxic and poisonous to humans such as the lead, mercury, and arsenic found in hair dyes. These substances are found in other cosmetics as well. For this reason, makeup becomes a health issue as well as an issue of Christian standards.

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. Many lives have been sacrificed by this means alone. (HR 10/71).

While we were waiting at a railroad station, we had an opportunity to read the character and habits of those who were, like ourselves, waiting for the cars. We observed a young lady who looked faded and feeble. Bright red spots were upon her cheeks which at first sight appeared like the hectic flush indicating the advanced stage of consumption. She had a very aggravating cough. I entered into conversation with her in regard to the condition of her health. She told me she was not very sick, but was suffering from general debility. By closer observation, I saw that the bright spots upon her cheeks were not what I had supposed them to be. They were irritations of the skin, caused by the use of cosmetics. The entire skin of the face had lost its healthy, velvety smoothness, and showed an unnatural appearance, disagreeable roughness. In the appearance of her face, thus marred by poisonous substances, and in the bright glow upon either cheek, giving such an unnatural appearance, we could trace causes

for her ill health. Here was one of fashion's slaves who had sacrificed health and natural beauty in using poisonous preparations which had been taken up by the pores of the skin and diffused through the system. (HR 1/74).

Ladies may resort to the use of cosmetics to restore the tint of the complexion, but they cannot thus bring back the glow of healthful feelings to the heart. That which darkens and dinges the skin also clouds the spirits and destroys the cheerfulness and peace of the mind. (HR 2/77).

As you are making a decision about wearing makeup, you need to remember that there are multiple health hazards associated with the use of cosmetics. The hazards and problems that Sister White spoke of did not end with the emergence of the FDA, since, as we have already learned, they have no control over cosmetics beyond the coal tar colors and ingredient labeling. Many of the 8000 chemicals in cosmetics are absorbed through the skin into the body where they can damage, not only the skin, but the internal organs as well. Consider what some of these chemicals are. Formaldehyde, a preservative, is standard in many cosmetics, but especially in nail polish. This compound can penetrate the nail and cause pain, infection, and even nail loss. Yet it isn't even needed in nail polish and is not present in all of them.

Sometimes what is lurking in makeup is a foreign substance not intentionally added such as bacteria. Mascara has been notably susceptible to contamination with a virulent bacterium called *Pseudomonas aeruginosa*, a gram-negative infectious agent which is difficult to eradicate. A decade ago, there were one hundred reported cases of *pseudomonas* eye infections caused from contaminated mascara, and this was assumed to be just the tip of the ice berg. Such infections can, and have, caused blindness. Staphylococcal infections have been reported in hospitals where creams and lotions had been contaminated with this gram-negative bacterium. In one test, samples were taken from hospital containers of opened and *unopened* hand lotion which were found to be contaminated with virulent microbes ranging from 44,000 to 7,500,000 per milliliter of lotion. That is multiple infections waiting to happen.

Sometimes drugs are added to cosmetics. The inclusion of such an ingredient places the product under stricter control of the FDA, but still there are problems. Deodorants are cosmetics and largely uncontrolled by the FDA, but antiperspirants contain a controlled ingredient, and so are supervised more closely. Estrogen is another ingredient added mostly to creams and lotions. Estrogen is a female hormone touted to restore youthfulness to skin, but it doesn't stay on the skin. It is absorbed into the blood stream and has caused numerous problems, some very serious. The unfortunate men who have used such lotions have found their breasts enlarging and their voices changing. Women past menopause or even younger have had abnormal bleeding which required totally unnecessary hysterectomies. One mother gave her three-year-old daughter her discarded makeup to play with, thinking nothing of it until her child began to grow quickly, showed breast enlargement and other signs of puberty. Only after repeated questioning of the mother did the cause come to light. The child was playing with, and occasionally ingesting, an estrogen cream containing the legal amount of 10,000 units per ounce. When the cream was removed from the child, she quickly returned to normal.

Conscientious health reformers may find another problem with estrogen. Certain horse breeders deal in PMU on the urine line. They keep about 100 mares, or more, who are pregnant just to collect their urine which is then sold to drug companies. Pregnant mare urine, PMU, is extremely high in estrogen which is processed out and made into hormone preparations which are sold to human consumers. This is the source of the hormone used in birth control pills and the post-menopausal hormone therapies. The source may not cause concern to most women, but a health reformer might want to seriously consider whether she should use a drug which comes from the metabolic byproducts of an unclean animal.

Fragrances present another problem since they are the single largest allergen in cosmetics, and nearly all cosmetics have them. Even cosmetics which call themselves unscented usually contain fragrances termed masking fragrance. Fragrance is the one ingredient exempted by regulation from the ingredient listing on the label. If a manufacturer deems an ingredient in his cosmetic an industrial secret, he can claim an exemption from the labeling laws. All he has to do is list "fragrance" or "and other ingredients". Those other ingredients might cause serious harm to a person's health. Some fragrance ingredients are photosensitive chemicals which means that the fragrance, alone or in another product, applied to the skin, when exposed to sunlight, causes the area to turn brown where the chemical contacts the skin. These splotchy, brown skin blotches fade very slowly over time.

Another chemical that has caused enormous problems, and highlights the seriousness of using untested compounds is cosmetics is called acetyl tetramethyl tetrahn — AETT. The Avon company began testing this chemical in the 1970's and discovered it caused a peculiar blue discoloration of the internal organs in every kind of laboratory animal on which it was tested. The organs included the brain and spinal cord. AETT damaged the nerve sheaths causing them to split and bubble. This in turn disrupted the nerve impulses causing loss of motor co-ordination and also hyperirritability and limb weakness. Even behavior abnormalities were noted. This ingredient, so far as we know, continues to be used, especially as an ingredient in masking fragrances.

Another writer says under the caption,

“DANGEROUS FASHIONS,

“The cruelties the tyrant of Fashion inflicts upon her slaves — willing though they be — are indeed appalling. Just to think of ladies upon whom nature has lavished her charms, submitting to the enameling process only to become subject to paralysis or drop dead from its effects. Others, again, seeking to be fairer than the fairest, are allured by the glaring words, 'Laird's Bloom of Youth,' and similar poetic phrases, and eagerly seize upon the poisonous compounds, only to suffer the excruciating pains of neuralgia or breathe out a painful and lingering existence from the effects of slow poison introduced into the system by their use.” (HR 10/71).

If God had required of society so great a sacrifice for his sake, what mourning we should hear of the terrible burdens imposed upon those who follow Christ. But the slaves to fashion take these burdens upon themselves, and make their own life very wearisome with needless care, in their anxiety to keep pace with fashion. They lay upon the altar of fashion, health, happiness, life, and heaven. (HR 10/71).

Makeup and cosmetic use is being pushed to ever younger groups of girls. The industry starts turning little girls into nymphettes by luring them with doll heads, all ready and waiting to be made up and have their hair styled. Then they entice them with cosmetic lines made especially for little girls with makeup in smaller containers but still just like mommy's. By the time these little girls are in their teens they're also in tight jeans and adult makeup which can turn a twelve-year-old pubescent girl into a twenty-something looking woman. Bombarded with ads and commercials, little girls are not little girls any longer, but have been lured, aided and abetted by parents, into wearing things that, several decades ago, would have classed them as prostitutes. We have, indeed, become the docile, submissive, slaves to the cruel mistress we call fashion.

I would address you as Christ addressed Nicodemus: “Ye must be born again.” Those who have Christ ruling within will feel no desire to imitate the world's display. They will carry everywhere the standard of the cross, ever bearing witness of higher aims and nobler themes than those in which worldlings are absorbed. Our dress, our dwellings, our conversation, should testify of our consecration to God. What power would attend those who thus evinced that they had given up all for Christ. God would not be ashamed to acknowledge them as His children. He would bless His devoted people, and the unbelieving would fear Him. (5T 189:2).

THE BODY BEAUTIFUL

Adressmaker, while engaged in sewing at the Health Reform Institute at Battle Creek, was observed to sit without supporting her back against the chair. She showed signs of great weariness, and was asked to make her position more comfortable. She answered that she could not lean back against the chair, for the pannier that she wore would press upon her back and cause her great pain.⁴ The pads were examined and found to be hard and unyielding. They were made very stiff that they might not lose their form and bulk. This instrument of torture this lady wore over the kidneys and spine, and the pressure upon the nerves was so severe that it was almost beyond endurance.

She also wore corsets, laced so tightly that she could not breathe freely, or have freedom of motion. She was reasoned with in regard to the sin of so injurious a practice which was destroying, according to her own admission, the healthy tone of the nerves. She answered that she must dress as the world dresses, although it exhausted her means to do so, and was robbing her of health. "What can I do?" was her inquiry. "If I did not keep up with the present styles I should not get employment. I live by my trade." Said she, "I would not adopt the reform dress if I knew my life would be lengthened several years by so doing."

She also stated that the artificial arrangements upon her head were most uncomfortable, and that she had heat and pain in her head nearly all the time, yet she said that she would not be singular in her dress if it would save her life. Here was a woman sacrificing comfort, happiness, and life, to the customs of society. Her lungs were so pressed that she would not take a full inspiration of air. Because of imperfect breathing and unbalanced circulation, caused by pads over the brain and the small of the back, her blood was being poisoned, and her vitality was being diminished, every day. Yet she unblushingly stated that she preferred to sacrifice years of life rather than be out of the fashion. This is not a solitary case. The world is full of just such devotees to health-and-life-destroying fashions. And we cannot expect a better state of things until Christian mothers have courage to dress comfortably and healthfully, independent of the tyrant fashion. (HR 12/71).

Judging by their actions, women reflect upon their Creator in regard to their formation. They virtually say that God did not look far enough into the future to make provision for this age. They therefore seek to remedy the oversight of the Creator by artificial aids. The form the Creator has given woman is not after the present approved style of fashionable milliner's and mantuamaker's idea of graceful beauty; therefore, corsets are invented and recommended to be used, that the waist may be compressed into the least possible dimensions, for the form nature had given them was altogether too old-fashioned for this progressive age." (HR 10/71).

Many of the people of western nations are beset with various compulsive disorders, at least according to psychologists and psychiatrists. One of the most recent newcomers to the list of compulsions is called Body Dysmorphic Disorder, or BDD, a compulsion which affects men and women causing them to be dissatisfied with their bodies. They believe they have terrible physical defects and they are constantly checking their reflections in any available reflective surface. BDD sufferers spend time and money on doctors and hospitals to rid themselves of their supposed defects, even opting for surgery.

Thou shalt have no other gods before me....Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. (Ex. 20:3,5).

Is body dysmorphic disorder the third and fourth generation results of an era which was determined to change that which was made in God's image into a man-made image? Would anyone be surprised if the great-great-granddaughter (or son) of someone like the lady who worked at the Health Institute was among those who suffer from BDD? What about the thousands not affected with this disorder who are never satisfied with their looks? Through the centuries, all kinds of devices have been used to shape a woman's figure into an unnatural shape, for no matter what the natural shape was, it was never the correct shape for fashion.

⁴ A pannier was another name for one kind of bustle.

Woman have done some ridiculous things to their bodies all in the name of fashion. When small waists were stylish, women not only wore corsets, some even had their lower ribs removed. Then the behind became fashionable and bustles were used to accentuate it. Breasts have been padded for hundreds of years. Within the last decade, at least one fashion designer has tried repeatedly to bring corsets and bustles back into fashion, only to have the consumers reject them time and again. Perhaps they've rejected them because they've found newer, more modern devices and gimmicks to achieve the figures they believe fashion dictates they must have.

Without a doubt, dieting is the most popular fashion gimmick in Western civilization. Advertisements are fond of reminding us that you can never be "too rich or too thin." Millions of women must believe it for most of them will tell you, if you ask them, that they are currently dieting, or about to start one. Magazine after magazine and thousands of books are hawking some kind of diet "guaranteed to make you lose xx pounds in xx days." Thousands flock into diet and weight-loss centers, handing over enormous sums of money to let someone yell and scream at them and call them pigs; fix the meals which they buy, take home, and reheat; inject them with drugs and other substances; massage, pound, pummel, roll, or steam away unwanted pounds. There is no need for any Seventh-day Adventist Christian to be found in any of those places. In two books, written under the Holy Spirit's inspiration, we have the very best diet and health plan in the world. Anyone who conscientiously follows their advice will (usually) lose weight if they need to, or gain if they're underweight. Their minds will be clearer, their bodies healthier, and they will have a glow that comes from treating the body as the temple of God. This author will testify to their effectiveness for she experienced those results. Following the counsel given in *Ministry of Healing* and *Counsels on Diet and Foods* resulted in better health, a clearer mind, and a body more than 100 pounds lighter, all within two hours of implementing God's diet plan. We don't need Nutricenter or Weight Watchers or Richard Simmons Dial-A-Meal for we have been given the best diet plan in the world. Called the Translation Diet, consisting of fruits, grains, nuts, and vegetables, simply prepared, it doesn't come with a money-back guarantee because it doesn't need one. God's promises are sure.

Can we be too rich? Jesus said it was easier for a camel to go through the eye of a needle than for a rich man to get to heaven. Yet Nicodemus died poor after giving his wealth to the fledgling Christian church. On the other hand, the rich young ruler went away sorrowful because he had great wealth he was unwilling to part with. But can you be too thin? Rich and poor, young, and not so young, are suffering the ravages of being too thin. They suffer anorexia nervosa and bulimia because they cannot, in their minds, be too thin. But Dame Fashion, the heartless taskmaster, keeps repeating, "You can never be too rich or too thin." Let's give up the god of this world, and listen to our Maker instead. He who made us has given us the very best plan to follow to maintain optimum life and health.

Another popular device for reshaping a woman's figure is the surgeon's scalpel and his suction machine. Cosmetic surgery is one of the fastest growing medical specialties in the USA today. Like dieting, cosmetic surgery is not primarily female consumerism. Men and women will spend upwards of \$5000 for a facelift, or a tummy tuck, or have fat removed from one part of the body and injected in some other part. Women can have their breasts removed (some do!), enlarged, reduced, or lifted. Balding men can have their hair transplanted from the non-bald area to the bare spot. Anyone who is unhappy with the size or shape of their nose, how their ears stick out, or their sharp chin, need only ascertain the size of their bank account, then consult the yellow pages for the correct specialist.

Should a Christian, unhappy with his or her looks, seek out a surgical solution? Paul has the answer: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11). Sister White said:

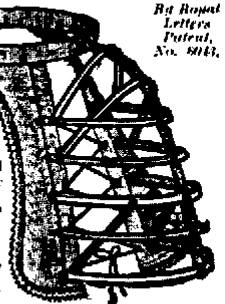
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The Creator knew how to form the human body. He did not need to consult mantuamakers in regard to their ideas of beauty. God, who created everything that is rich, lovely, and glorious, in nature, understood how to make the human form beautiful and healthful. The modern improvements upon God's plan are insulting to the Creator. They deform that which God made perfect. Woman, as God made her, was a perfect and lovely image of the divine ideal of womanhood. Compare the modern taste with infinite wisdom, and what a contrast! How few preserve the original ideal! (HR 3/74).

Is not God's grace and wisdom sufficient for us? Sister White describes this last generation of earth as being a "dwarfed, feeble, deformed race." (3SG 84). There is hope in that description. The most beautiful woman on earth today and part of earth's last generation, would be no match for the beauty of Eve. No amount of cosmetics, surgery, or adornment could even make her a close match. Yet men and women keep pouring their means and time into achieving an unattainable goal. Christians have an object of beauty to strive to imitate; the beauty of Jesus' character. This is a goal worthy of our time, our money, and our greatest efforts, for it is a beauty that is unsurpassed. We can't buy it, yet it requires us to give everything we have. The reward will far surpass anything we can dream of with our finite minds.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. 15:51-53).

Our self-worth does not lie in self-image based on self-esteem. It lies in the truth that we are bought and paid for by the blood of Jesus Christ. Our beauty radiates from within, from a life filled with the grace of Jesus through the indwelling of the Holy Spirit.

There is a time and place for plastic, reconstructive surgery. Many children and adults who have been born with congenital defects such as cleft palate or have suffered accidents such as third degree burns, are able to live active, productive lives thanks to men and women who surgically restore function to crippled and useless body parts. This surgery has cosmetic effects, but is not cosmetic surgery, which is surgery for vanity's sake.

There is a great work to be done in the earth by God's children. If you pay \$3000 to have your nose bobbed, will you be blessed for it? If you spend it acquiring breast implants, will they make you a better person? They might make you a sick one. But if you spend \$3000 spreading Great Controversy in your neighborhood, someone may come up to you in heaven and thank you for making it possible for them to be there. And your new, immortal body will never need a nose job.

Have you ever heard someone say, "Oh, I'd die to look like that!"? Some have sacrificed their health and even their lives in their quest to obtain that which is transient and fleeting. All surgery carries some risk, but with necessary surgery, the risk is far outweighed by the potential benefits. Not so with cosmetic surgery. More than a dozen women have died from liposuction alone. Still others suffer from botched operations, surgical complications, and from chronic pain and illness from implants gone awry.

Several years ago a late middle-aged woman was admitted to the surgical wing of a hospital to the services of a competent plastic surgeon. This lady and her husband were about to become members of Florida's large retirement community. The lady's friends had convinced her that if she was going to live in Florida, she needed to look really good. She was going to be on the beach with all those gorgeous females, so this dear, misled lady picked a board-certified plastic surgeon and made arrangements to have her face lifted and her tummy tucked.

On the day of her admission, all of her presurgical lab work and examinations were done and revealed all was essentially normal, and the next morning she was rolled into the operating room to receive her make over. General anesthesia was given and the doctor began working on her eyelids. As he was finishing up the upper lids, the lady went into cardiac arrest, from which no amount of resuscitation could rescue her. She never went to Florida, never walked on the beach; she never left the hospital alive. Her death wasn't due to incompetence on the part of the doctor or the hospital. In fact, the only person who could be blamed was the lady herself, and perhaps, in part, her ancestors. Her carotid arteries, the main channels of blood flow from the heart to the brain, were occluded, clogged up with cholesterol, due mostly to a diet high in saturated fats. Without having run special tests which detect such occlusions, no one could have known that only 10-20% of the normal blood flow was passing through her carotids. Anesthesia lowers the blood

pressure and the amount of blood flowing through the circulatory system. The blood was not going to her brain, and the brain began dying from the lack of glucose and oxygen. She never knew, for she never woke up. She might have lived several more years, but she died in her attempt to reshape her body to a more youthful appearance. We all age, we all wax old as a garment, everything begins to “go south”. It's the result of the curse of sin on us and our world. We have the promise of a better land with ageless bodies, so we need not try to recapture our youth here. We can wait, for it won't be long now.

Without doing something as drastic as surgery, other people opt for temporary changes to their bodies. While they are no longer enjoying widespread popularity, girdles, corselets and body skimmers are still sold and worn by women. They come in a wide variety of styles and shapes to flatter abdomens, cinch waists, improve posture, reshape the torso, and smooth the legs under pants. There are bras to push up, to lift and separate, to cross your heart, to flatten and to minimize. Some versions of these garments can be had with extra padding to improve areas where men and women believe they have been less than amply endowed. Padding may fool the eye of the beholder, but it does a disservice to the wearer. Wearing pads is nothing new.

Ladies expect, in walking in snow and mud, and in going up and down stairs, in getting in and out of carriages, to expose their limbs by raising their dresses. Some being ashamed of their slender limbs supply the deficiency by artificial calves. The votives of fashion sell their birthright at the mart of fashion for a very poor equivalent. (HR 3/74).

Large breasts have been the fantasy of many men and women who have used many means to achieve greater size. The padded bust has been in and out of fashion innumerable times in the last several centuries. Even today, padded bras are readily available. But padding the breasts is not healthy.

Because it is the fashion, many females place over their breasts paddings, to give the form the appearance of well-developed breasts. These appendages attract the blood to the chest, and produce a dry, irritating heat. The veins, because of unnatural heat, become contracted, and the natural circulation is obstructed. These appendages, in connection with other bad habits of dressing and eating, result in obstructing the process of nature, making a healthy development of the breasts impossible. And if these become mothers, there cannot be a natural secretion of the fluids, to have a sufficient supply of nourishment for their offspring. (HR 9/71).

We hear much about a high fat diet contributing to cancer of the breast, but has anyone checked to see what all that extra padding might be doing, whether it is applied over the breast or inserted under it?

Some people resort to drugs and chemicals to change the shape of their bodies. Anabolic steroid use has been popular with sports jocks for many years. These drugs are synthetic male hormones, principally testosterone. They have been used by men and some women who are involved in competitive sports where bulked up muscles are expected, such as football and bodybuilding, because they tend to make muscles grow faster and larger. Use of a male hormones by a woman will masculinize her body. Her voice will deepen, she'll grow hair where she normally doesn't, and body fat distribution is changed. The menstrual cycle is disrupted. In men, two notable effects are seen: 'roid rages, and cancer and other serious diseases. Men and boys who use anabolic steroids have a tendency to hair-trigger tempers and fly into heated rages with little provocation. Such tendencies open the door for the commission of all kinds of violent crimes.

The second effect has left a number of well known sports figures dead and disfigured. Such men as Lyle Alzado attributed their cancer, contracted while in the prime years of life, to the use of steroids. Playing with the body's delicately balanced systems through the use of drugs will always cause a disruption in the system. Other diseases that affect the heart, circulation, and the immune system have also been attributed to steroid use. “Disease never comes without a cause.”

We looked at how a blood pressure medication, Minoxidil, has been put into a lotion and renamed Rogain and supplied to men and women to help them regrow hair on their heads. Now another drug has been reformulated and is being used to reduce the size of the thighs. Aminophylline is a potent chemical which for many years has been used in the treatment of breathing disorders such as asthma, because it dilates the bronchial tubes, permitting easier inspiration of air. Now a doctor has discovered that applying it to the skin of the thighs will reduce the size of the leg, and make the skin smoother. How does it do it? No one knows, but the women flocking into stores to buy the

cream don't seem to care. To work, the drug must be absorbed through the skin into the blood stream. It seems to work at reducing thigh size, but what else is it doing to the body? People with respiratory disease who take aminophylline regularly must be monitored for toxic levels in the body. Adverse reactions to the drug are nausea, vomiting, depression, nervousness, excitability, and insomnia, and perhaps other gastro-intestinal upsets. Are one half inch smaller thighs and a firmer chin worth risking your health and sanity for?

To cover every gadget, gimmick, and trick people use to reshape their bodies would cover a book itself. People bleach their teeth to make them white but not with safety. The chemical process produces free radicals in the body known to be associated with malignant cell changes. People have collagen injections to fill out small areas of the body such as the lips. They have electrolysis done to remove unwanted hair and have their eyelids tattooed with permanent eyeliner. And when they want claws, they use artificial fingernails.

It may seem uncharitable to call long fingernails claws, but what good purpose do they serve? Their length certainly interferes with the normal daily chores of most women, especially those who have families. The only reason a woman would want such nails is to be fashionable. Whether she chooses press on nails, nail tips, or sculptured artificial nails, there is some risk involved in their use. Most common are the allergic reactions to the acrylic resins used to attach the nails and to build up a nail base. These reactions are seen in the nail and in the nail bed. The nails become discolored, misshapen, cracked and thickened and permanent disfigurement may occur. A second problem with fake nails is the possibility of infection. In the application of the acrylic nail, if an air pocket, no matter how small, should be left, it can become the breeding ground for bacteria and fungi. Such infections are unlikely to occur if the nail is removed within 24 hours, but most artificial nails are worn for several weeks at a time, allowing a large window of opportunity for infection to occur. Permanent nail distortion and discoloration can be the results. Other reactions have occurred: facial eczema, pain and swelling of fingertips, thin discolored nails, and separation from the nail bed. It seems rather a high price to pay for something that is false and artificial to begin with.

Last century, a suntanned face and body was considered totally unfeminine. A peaches and cream complexion was the sign of a genteel lady. But times have changed, and a pale face is seen as unhealthy and even unnatural. The bronze look is in, and many people go to some very risky lengths to achieve a tan. However, it's not the natural pale skin that shows ill health, but the tanned skin. The skin reacts to the action of ultraviolet rays in an attempt to minimize skin damage. This is why the skin darkens. Everyone reacts to ultraviolet radiation; even dark skinned peoples will tan, though to many it may be largely unnoticeable. The dangers of lying in the sun have been noted and recorded in several books and many articles available to the reader who checks at any public library. What we are looking into here are the methods used to get a tan by artificial methods. We know that along with fresh air, pure water, exercise, abstemiousness, diet, rest, and trust in divine power, sunlight is one of the eight natural remedies. We also know that overexposure to sun causes the skin to prematurely age, and is the leading cause of skin cancers, one of which, melanoma, is rapidly increasing. But many people still want a tanned look, so they choose an artificial method to achieve it.

Among the methods chosen are tanning beds. Every city and many little towns will have tanning salons, often connected with the local video store! Many tanning salon users believe them to be safer than lying in the sun. The beds produce far less of the UV-B which is responsible for sun burns, but produces far more UV-A than what hits the earth from the sun at the equator.⁵ UV-A is associated with skin cancer, and since the time between exposure and cancer development is about twenty years, no one knows yet what effects tanning beds will have on skin cancer rates. Damage to the eyes can occur. As with exposure to sun, the risk of developing cataracts is increased. It is estimated that some 1800 visits a year are made to emergency rooms as a direct result of tanning booth exposure. Most trauma is damage to the cornea of the eye. Such damage can be avoided by the use of goggles, but if these are not sterilized between every use, the danger of contracting an eye infection becomes possible.

There are other products available that will give the body a tanned look. Tanning pills are mostly canthaxanthin and beta carotene, relatives of vitamin A. Unsupervised use of these ingredients can lead to toxic buildup in the body. There are tanner accelerators made from the amino acid, tyrosine, which has yet to be proven to work. Bronzers contain

⁵ UV-A and UV-B are the two major kinds of ultraviolet radiation that reach the earth. Both can cause skin problems.

an ingredient which oxidizes on the skin's surface when it reacts with the protein in the upper layers of the skin. This is the source of the artificial tan. The skin is merely colored and the "tan" wears off.

Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck. (RH 1/23/00).

Ninety plus years later we have to add males also try to change nature. Shouldn't we accept ourselves as we are — feeble, dwarfed, and deformed in the physical realm, and place our time, energy, and money, in changing our defective, sin-scarred characters into Christlike ones? Because our bodies are the temple of the Holy Spirit, we must take care of them, but not by working against nature. Our characters are the only thing which we will take out of this world. Everything else will be made new.

If they preserve to themselves sound constitutions and amiable tempers, they will possess true beauty that they can wear with a divine grace. And they will have no need to be adorned with artificials, for these are always expressive of an absence of the inward adorning of true moral worth. A beautiful character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade. (ST 12/9/75).

Our Creator made no mistake in fashioning the human body. He gave appropriate space for the free action of every organ, and formed us in such a way that every muscle could come into play without trespassing upon the function of any other muscle. But health and life are imperiled by becoming a slave to injurious fashions, and the offspring of those who thus injure themselves come into the world robbed of their rightful vitality, because of the sins of the mother. If women would allow reason to control them, and intelligence to be their guide, these harmful fashions would soon die a natural death. In sustaining fashions of this character, you exert a wrong influence in the world, sin against the body God created for you, sin against Christ, who gave his life to redeem you from the thralldom of all health-and-life-destroying practices.

God is the owner of the body; and when the body, purchased at infinite cost, is made to serve the customs and practices of this world, by following the fashions of this degenerate age, the testimony is borne to the world that pride and sin reign in the heart, that Christ does not abide in the soul-temple. **The Lord Jesus will not be made to serve with your sins.** He claims the undivided throne of the heart, and would banish from the life every worldly, unsanctified action, whose influence would tell against the fact that you are his sons and daughters. We must remember that we are the purchase of Christ's blood. Body, soul, and spirit are his, and we are to be his agents, and not serve sin and the world, but yield to him, that we may be wholly sanctified. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The moment the eye of faith is turned away from Christ, and there is a seeking after the world in conforming to health-and-life-destroying fashions, that moment the soul begins a course that will lose for it the favor of God. Ye cannot serve God and Baal. The Lord Jesus died in order that we might have tender consciences through committing ourselves to God, and having our mind and will in harmony with God's mind and will. The reason why so many have a crippled experience in the things of God, is that they do not commit themselves, soul and body, to do God's will, to be conformed to God's way. The world is permitted to creep into the heart, and is there cherished as a welcome guest. When the world holds control over us, the atmosphere we breath is of a dark, murky character, and body and soul deteriorate. The soul becomes diseased, and spiritual life is infected with spiritual consumption. The world steals the thought, and self is served and indulged, and views of the purity, goodness, and matchless love of Jesus, are eclipsed and dimmed. Peace is gone, and the soul is no longer committed to Christ in simple trust, and the whole Christian life becomes wavering and uncertain. The Holy spirit of God is not welcomed into the soul as a reprover and comforter. The eye is no longer fixed steadfastly upon Jesus, but turned upon self, and thus contemplates the spiritual weakness of the natural character separated from God. The time that should be spent in communion with God, is spent in looking at the feelings. The moment the eye is turned from Jesus, darkness is seen, darkness is felt; for Jesus only is light and life and peace and assurance forever. "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, they whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" What

is it to have a single eye? — It is to have a disposition to look upon Christ; for by beholding, we become changed from glory to glory, from character to character. (YI 9/14/93, emphasis supplied).

“These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God....But...all liars shall have their part in the lake of fire which burneth with fire and brimstone which is the second death.” (Rev. 14:4,5). Outside the Holy City will be found “whosoever loveth and maketh a lie.” (Rev. 22:15).

In all things which we use on our bodies, to cover it and cleanse it and keep it neat and orderly, we are to honor our King of Kings and Lord of Lords. We have been fearfully and wonderfully made in the image of God and His requirements for us are not excessive, but actually few. He gives to us the principles and guidelines we are to follow and freedom to work within those guidelines so that we may honor Him and yet still look our best. But God does not accept any lying, any deception, of any kind. Can what we wear or do to our bodies make us liars and deceivers? Think of this:

How many women refer to the application of makeup as “putting on my face”? But are they actually putting on their face? They already have a face which they were born with, therefore the application of makeup is putting on a second face, and if it is a second face, then it must be a false face. Whatever is not true is false. We don't have two faces naturally, so application of a second face is a mask, a deception put on to make the world think a woman looks more beautiful than she actually is. But it is a false beauty.

What about changing the color of one's hair? If a woman or a man is naturally dark haired or even a dark blond, but decides she/he wants to be a light blond, and changes the color of her/his hair, does it not make that person a liar? Are they not trying to deceive others into believing that they are really light blond when actually they aren't? A lie is anything which is untrue, and if it is untrue, it is false. “Thou shalt not bear false witness.” If a woman changes her hair color, all new hair growth will be the original color and she is bearing false witness. The color of her hair is false.

Through the use of makeup and other cosmetics, cosmetic surgery, even fancy and expensive clothing, intent is made to deceive others, and often one's own self. If, as Bible and Spirit of Prophecy believing Christians, we use these things, we are misleading others, leading them to look upon the creature rather than the Creator. Our lives must ever be characterized by the truth as it is in Jesus.

The Lord is coming, and we need the oil of grace in our vessels with our lamps. I ask, Who will now be on the Lord's side? Before Jesus went away, He promised that He would return again, and receive us unto Himself, “that where I am,” He said, “ye may be also.” We are strangers and pilgrims in this world. We are to wait, watch, pray, and work. The whole mind, the whole soul, the whole heart, and whole strength are purchased by the blood of the son of God. We are not to feel it our duty to wear a pilgrim's dress of just such a color, just such a shape, but neat, modest apparel, that the word of inspiration teaches us we should wear. If our hearts are united with Christ's heart we shall have a most intense desire to be clothed with His righteousness. Nothing will be put upon the person to attract attention or to create controversy. (TM 130-1).

I have been deeply impressed with scenes that have recently passed before me in the night season. There seemed to be a great movement — a work of revival — going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light bearing, for action. (TM 515:1).

A SOLID FOUNDATION

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded....So after he had washed their feet, and had taken his garments and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. (John 13:4,5,12-14).

The feet are the lowest and most lowly part of the body. They provide the foundation on which we stand. They carry us where we want to go. They are our means of locomotion. Yet Jesus, our Master, King, and Creator, washed these dirty, dusty, appendages at the end of the legs of His disciples and then commanded that His followers should do likewise, for the washing of the feet symbolized the cleansing of the soul. "He that is washed needeth not save to wash his feet, but is clean every whit." (John 13:10).

Why did Jesus choose the feet? Why not the hands or the face?

How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom. 10:14,15).

The feet of the bearers of the gospel are called beautiful. They are to carry God's people to all parts of the world with his message, the message that brings life to the spiritually dead in trespasses and sins.

For thou has delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? (Ps. 56:13). He will not suffer thy foot to be moved: he that keepeth thee will not slumber. (Ps. 121:3). He will keep the feet of his saints. (1Sam. 2:9).

Since God will keep the feet of His saints from falling, can we do less than to keep our feet in good health? During a normal lifespan the average person will walk 100,000 miles, putting about 500 pounds of pressure on the feet with every stride. The average man walks about 7 miles a day, but the average woman about 10 miles a day. The feet and legs are the body's foundation, carrying all the weight and propelling the body forward in movement. We've discussed the importance of keeping the feet and legs warm and properly clothed during cold weather. The lower extremities are farthest from the heart, and unless they are kept properly clothed, they will begin to chill before other parts of the body. Chilling forces the blood into the core of the body and head where it pools, causing congestion which leads to disease.

Cold causes the blood vessels of the body to constrict decreasing the flow of blood. To keep the blood flowing properly in the legs and feet, they must be warmly clothed and dry. Cold, wet feet are the cause of frostbite and chilblains.

Feet need protection during the winter and summer, wet and dry, hot and cold. Podiatrists have these suggestions for protecting your feet:

1. In wet weather wear water resistant boots and shoes that are plenty roomy and are thick soled. Make sure that the boots are plenty loose around the calf of the leg and have no pointed toes or high heels.



LADIES SHOES AND BOOTS FROM THE NINETEENTH CENTURY

2. Wear two pairs of socks in cold weather and be sure they are of natural, not synthetic fiber. Cotton or wool is best. Leg warmers increase the heat in the legs, but panty hose and tights should be avoided. These garments generally have a synthetic fiber content and are tight and constrictive. Avoid hose which must be held up with garters or a girdle which also constrict blood flow.
3. Socks should be ½ inch longer than the foot and without seams if possible.
4. Shoes should be of natural rather than synthetic materials, leather instead of plastic. Leather gives and conforms to the foot, it also breathes.

The most of us wear clothing enough, but many fail to give every part of the body its due proportion.... while over the chest and heart are placed more coverings than are actually needed for warmth and healthfulness, the limbs are not properly and thoroughly clothed. If any part of the body should be favored with extra coverings, it should be the limbs and feet which are at a distance from the great wheel of life, which sends the blood through the system. The limbs should ever be clothed with a warm covering to protect them from a chill current of air. The straight, lined pants, meeting the instep, do this. If the feet are clothed with good-sized, thick-soled, warm boots or shoes, for comfort rather than for fashion, the blood will be induced to circulate freely in the limbs and feet, as well as in other portions of the body. (HR 4/71).

Older women are predominate among the people who suffer from foot problems in this country. The biggest reason? Too many years spent walking 10 miles or more per day in shoes unfit for the human foot because they are too tight, too pointy toed, and too high-heeled. They are often too thin with thin soles. Millions suffer from corns, calluses, bunions, hammertoes, blisters, ingrown toenails or just plain aching feet. If you can't wait to get home, pull off your shoes, and take a load off your feet, you belong to a league that dates back centuries, to the time when feet began to be viewed as something other than the foundation on which we stand. Fashion dictated foot attire and began abuses of the feet which continue to this day.

Shoe fashions have run from barefoot to practical to ridiculous to downright dangerous; and even deformative. Empirical China practiced foot binding on the daughters of the aristocracy, wrapping the feet while very young to prevent the foot from attaining normal size. The females thus deformed were only able to hobble about. Natural walking, and certainly working, were impossible. Similar customs have been practiced elsewhere, even down to our own time. Just a century ago, small feet were fashionable, so the feet of children were bound in tight shoes to keep their feet small and stylish.

Fashion has also dictated the kinds of materials from which shoes are made, their shape and decoration. Thus shoes with thin soles are very popular as fashionable dress shoes much as they were in the last century. Then, as now, they offer little to no protection from the elements, the street conditions, accidents such as bumps and tripping, or hard, unyielding surfaces. Once again, the pen of God's prophet was not silent.

The lower limbs are only furnished with two thicknesses of light material, while the feet are covered with thin flannel stockings, and cloth shoes. With the present style of woman's dress it is impossible to preserve an equal circulation of the blood. (HR 1/77). The feet are frequently covered with cotton stockings and cloth shoes. (Ibid, 5/72).

The custom is not confined to women, for children are dressed in a similar manner.

These little girls were dressed according to the fashion of this age. Their dresses reached only to the knee, and their limbs were unclothed except by thin cotton stockings and thin, laced morocco shoes. (HR 11/71).

The unclothed legs and thinly clad feet are a precursor of ill health and even death.

Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. (HR 10/71).

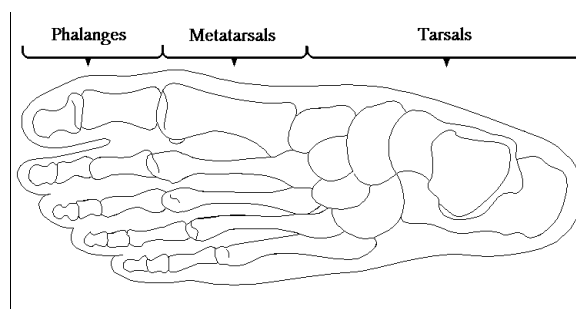
The limbs being left nearly naked, the cold contracts the minute blood vessels, and the life-current is chilled back from its natural channel, while the many extra coverings over the chest and back, and lower part of the body, induce the blood to these parts, and the animal heat, thus retained, weakens and debilitates these delicate organs and congestion and inflammation is the result. (HR 5/72).

Thin shoes with thin soles include not only the common dress shoe, but the popular canvas sneaker as well. Many people wear these shoes as casual footwear in the summer. The thin upper isn't such a problem in warm weather, when chilling is unlikely, but the thin soles offer no protection to the feet. Today most of the surfaces used for walking, running, and playing, are hard, man-made surfaces which have no giving action to them. Thin-soled shoes do not cushion the feet from the high pressure placed upon them when walking and running on these hard surfaces. Then what kinds of shoes are best for children and adults?

If the feet are clothed with good-sized, thick-soled, warm boots or shoes, for comfort rather than for fashion, the blood will be induced to circulate freely in the limbs and feet, as well as in other portions of the body. (HR 4/71).

Warm boots with thick soles should cover the feet. The limbs and feet of little girls should be as warmly and thoroughly clad as those of the boys, that they may exercise in the open air without running the risk of taking cold. (HR 1/77).

The results of wearing proper shoes and boots are that our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, kidneys, and the lungs, and a hundred other diseases. (HR 5/72).



Another shoe fashion which has prevailed since Roman times are the high heels. In later centuries the toes became pointed and shoes tight. These three fashion features of the American woman's shoe are what have left her with tired, aching feet. The poor foot is being made to conform to fashion rather than the shoe conforming to the shape of the foot. Women most often buy shoes to match an outfit or a season rather than out of need. If the shoe is unavailable in her size, she will try on a different, often smaller size, then buy what she can get on rather than wait for the right size. Tight shoes cause some very painful problems for the feet.

Next came her shoes. They were a size and a half too small for her feet. And for the life of her, she could not bend her compressed form to put on her shoes, which we succeeded in doing after repeated trials....

The result of my friend's self-imposed martyrdom was, the loss of health, peace of mind, and natural beauty. She suffered the penalty of her folly in shattered nerves, swollen joints, and deformed feet. The nails grew into her flesh and caused the most excruciating suffering. When I told her that this was in consequence of wearing small shoes, she would not admit it. She said that many of her acquaintance wore shoes closer than hers. She suffered a painful surgical operation in having the nails cut from the flesh of her toes. But this gave her no permanent relief. She finally married. Previous to the birth of her first child she was hardly a sane woman. Her imagination was diseased. In short, she was a marked case of fashionable ruin, with shattered nerves, and impaired mind. She is now the mother of children. What can be expected of her offspring? (HR 12/71).

"We would protest against people's squeezing their feet to make them look small." (HR 4/71). It is certain that the feet will protest and in much the same way Sister White's friend's feet did. Podiatrists have long treated the problems of feet crammed into tight, pointed-toed shoes with high heels. Women had 87% of 2,100 foot operations that were performed over a 15 year period, not because women have terribly deformed feet, but because they have terribly deformed shoes. Again we find that the goddess of fashion holds sway over the masses and



Hammer Toe

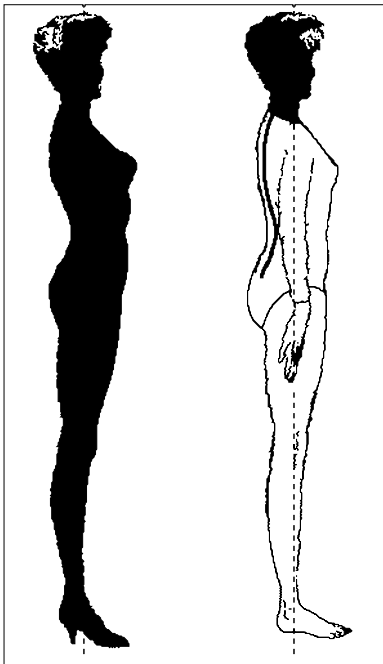
HAMMER TOE

women (and some men) in their devotion to her cause, ignore the needs and requirements of their feet for the sake of being fashionable.

To find out what happens when women wear the shoes fashion dictates for dressing up, let's look at the anatomical structure of the feet. Looking down on the top of the foot, you can see how the toes are spaced and the widest part of the foot is where the metatarsals end and the phalanges begin. The toes are analogous to the fingers of the hand. It is at this widest point that the fashionable shoe's toe box begins to taper to a point. Imagine having to wear rigid, leather mittens on your hands every day which tapered to a point near the fingertips. How long could you tolerate the cramping in your hands? Yet millions of women treat their feet this way everyday. The illustration of a hammertoe shows one possible result of tight, pointed-toed shoes. The second toe lies useless on top of the big toe, causing pain and difficulty in buying shoes. The ingrown toenails are another result of wearing such shoes. Whenever you cram something too large into a container too small and of the wrong shape, something has to give, and whatever is more malleable will be that something. In this case, it is the toes.

Pointed toes and high heels usually go together. The high heeled shoe puts stress and pressure on the entire foot. X-rays made of feet encased in high-heeled, pointed shoes showed feet with the toes jammed into the toe box and compressed by $\frac{1}{2}$ to 1 inch. The toes are jammed because the body's weight, resting on the feet, force the feet down into the shoe bringing distortion, contraction, overlapping and compression of the entire foot. But the abuse doesn't stop there. High heels throw the entire body out of alignment because it changes the body's center of gravity. Look at the illustration and notice the heavy lines drawn along the spine in each figure. Every thing and everyone has a center of balance. Notice that the figure shown on the left is in a natural body alignment, with no undue stress on any part of the body. But now look at the other figure and note the alignment of her spine. To maintain balance while wearing high heels, the pelvis and abdomen are thrust forward, the knees are slightly bent, and the curve in the small of the back is accentuated. This illustration points out the principle reason for high heels — the exaggeration of certain areas of female anatomy combined with the look of helplessness achieved every time she takes a wobbly step forward.

These fashionable feet destroyers are responsible for a large number of disorders and accidents. Besides the conditions already mentioned such as corns and ingrown toenails, some women develop a painful condition called Morton's neuroma. This benign tumor-like growth of nerve tissue grows between two metatarsal bones in the foot. Another often seen problem is shortening of the tendons and muscles in the back of the leg, especially the calcaneus tendon which most people know as the Achilles tendon. This tendon is attached to the heel and anchors the gastrocnemius muscle in the back of the leg. Constant wearing of high heels can so shorten these tissues that walking and standing in flats or bare feet is painful. Regular stretching exercises and lower heels will remedy this problem.



BODY POSTURE

with and without high heels

High heels, and particularly spike heels, have caused accidents, usually strains and sprains, but occasionally broken bones. If you set a spike heeled shoe on a table and then barely touch it, it will fall over. Put a pair on your feet and try to balance on one foot. It is nearly impossible. When a woman in high heels is walking, she is in a constant battle to maintain equilibrium and not pitch forward on her face. The foot over rotates, usually to the outside, and the ankles wobble with each step. Does God's command to us to care for our bodies as temples of the Holy Spirit, include an exclusion for our feet?

For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?...And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. (1Cor. 12:14,15,21,22).

Then why do so many Seventh-day Adventist women (and some men), who wouldn't think of putting a piece of meat in their mouths continue to cram their feet into pointy-toed, high-heeled shoes that are too tight besides?

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. (1Cor. 12:26).

Paul had an understanding of anatomy. Perhaps that's why he used it to describe the church of Jesus Christ. If you ignore and abuse one part of the body, the whole body suffers. In fact, he says that those parts "which we think to be less honorable, upon these we bestow more abundant honor." (vs. 23). Our poor feet, which are not the most beautiful, are nevertheless what hold us up. "Our uncomely parts have more abundant comeliness." (vs. 23). If we will treat our feet with honor, they will give us honorable service.

From the standpoint of health alone, the fashionable women's shoes should be permanently removed from the feet. But there is another dimension to these shoes which we must not overlook — their sexual suggestiveness. When a woman wearing heels is viewed from the posterior, she creates a sensation she must be made aware of. Remember that her body is not naturally aligned because her center of gravity has been changed. The forward thrust of the pelvis causes the hips and buttocks to be accentuated and the wobble causes them to sway as she walks. If combined with a straight or tight skirt, if the skirt has a slit in the back, the effect is quite provocative to any normal male watcher with a posterior view. Please remember who designs the fashions and that "true dress reform regulates **every** article of dress worn upon the person." (HR 1/77, emphasis supplied).

Women may be reluctant to give up their dressy shoes for "clunkers", a name often given to sturdy, thick-soled, well-formed shoes. They aren't fashionable in the office or at church. Many women don't feel they are dressed without their nylons and high heels with pointed toes. A careful exploration of shoe stores, though, should yield several styles of well-made oxfords which look fine with suits and dresses, in the office or at church. Oxfords are generally acceptable shoes anywhere. Many companies now make a wide variety of walking shoes for all occasions which can be found in shoe stores, shoe departments, and mail-order catalogs.

Here is something to think about when you are buying shoes. Ask yourself this question with every pair of shoes you try on, Can I flee in this? If I had to run for my life, could I do it in these shoes? If you were told you must flee now for safety, could you drop everything and literally run, or would your shoes prevent you? If it seems a silly question, just consider the conditions in our nation and in the world today.

A woman who dresses in healthful footwear can know that she is doing what is best for health. She has no need to be ashamed to wear good, well-fitting shoes. "And why should woman be ashamed of her well-clad feet any more than men are of theirs?" (HR 5/72).

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (Isa. 52:7).

Our feet shall stand within they gates, O Jerusalem. (Ps. 122:2).

ALL DECKED OUT

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

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. (Eze. 28:13-15).

Heaven is a place of unimaginable beauty — streets of gold so pure that it is transparent; the city's foundations are made of layers of twelve different precious stones and each of twelve gates is of a single pearl. Lucifer, in his role as the covering cherub, was clothed in precious stones and gold. Jesus wears a seven-tiered crown, and when the saints reach heaven, they will receive crowns from Jesus. “Upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God.” (5T 96).

Since the Holy City and heavenly beings are bedecked with precious stones and metals, why are God's children forbidden to wear them here on earth? Why are we admonished to abstain from the “plaiting the hair, and of wearing of gold, or of putting on of apparel”? (1Pet. 3:3).

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (Eze. 28:17).

And the dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev. 12:9).

Lucifer's beauty became a source of pride; his heart was lifted up because of it and he desired to become God and take Jehovah's throne. Lucifer went to war to gain what was not his, causing his banishment from heaven and his exile to earth. Here on this planet, he has used, quite successfully, his wiles to destroy multitudes through the same pride which brought about his downfall. The antediluvian race hoarded the precious stones and metals; fought and killed for them, decking themselves, their homes, and their groves, gods, and temples, with them. When God destroyed that wicked race with the Flood, He also hid all the precious stones and metals beneath the earth so they would not be a continual snare to mankind. Those things which had been the beautiful gifts of God, had become status symbols of wealth and pulchritude for evil men and women.

Come hither; I will show unto thee the judgement of the great whore that sitteth upon many waters:...So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. (Rev. 17:1,3,4).

In prophecy after prophecy throughout the Bible, a wicked, apostate church is symbolized by a whore or harlot. God's chosen people, His church, is thus represented at the times she has apostatized from her Head. She is then always presented as being decked with jewels and much finery, whereas, the pure church is presented as a chaste, simply adorned, modest woman; her only adornment being a crown with twelve stars.

In Ezekiel the sixteenth chapter, God relates the history of His church in the figure of a beautiful woman who corrupts herself through whoredom with other lovers. There are some lessons for us in this chapter about dress and adornment. As an unwanted newborn, she had been thrown out, uncleaned, and left to die in the field. God found her there, took her, cleansed her, and covered her. He betrothed her to Himself and when she was grown, He says;

I clothed thee also with broided work, and shod thee with badgers' skin, and I girded thee with silk. I decked thee also with ornaments, and put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broided work; thou didst eat fine flour, and honey,

and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God. (Eze. 16:10-14).

God Himself had adorned her in precious stones and metals, in beautiful and costly garments, but what happened? What did she do with the beautiful things God had covered her with?

And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. (Eze. 16:16-18).

Her reason for so doing was because “thou didst trust in thine own beauty.” (15). Remember that someone else had this same problem — Lucifer. “Thine heart was lifted up because of thy beauty.” (Eze. 28:17). Lucifer became Satan, and God's church, by yielding to his temptations, became a harlot, all the result of pride in their own beauty.

And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. (Eze. 23:40,41).

Adornment with gold and silver, with precious stones and ornamented clothing has been thus associated with whores and harlots and adulteresses all through the Bible. Should we really wonder, then, why God has forbidden His children to wear these things? He doesn't want us to become proud of our beautiful things and make them our gods. Through modesty, chasteness, and simplicity, we draw attention to our Saviour, and not to our own beauty.

It has been said that the less clothing people wear, the more jewelry they adorn their bodies with. Looking at past history, we find much truth in this observation. One ancient culture in which jewelry had a major role in everyday life was Egypt. The Egypt of the pharaohs refused to recognize the God of heaven. Their jewelry had a strong pagan religious significance and each piece usually employed signs and symbols which were to act as talismans to ward off evil spirits and protect the wearer from harm. Both men and women wore bracelets on the arms, wrists, and ankles; ankle chains, collar-shaped necklaces, pectorals (huge pendants worn on the chest), ear and finger rings, diadems or tiaras, gold cowrie shell girdles, chokers, and heavily ornamented wigs. Similar types of jewelry has been found in many other cultures as well. In fact, the jewelry here described is very similar to that described in Isaiah 3 with which the daughters of Zion were adorning themselves.



The Egyptians used, with recurring regularity, the religious symbols of their culture on their jewelry; the scarab beetle, the serpent, falcons, and scorpions. These things of creation were sacred to them. They also made heavy use of geometric shapes and forms, and the wedget, or all-seeing eye, was a powerful talisman. Most of these shapes, signs, and symbols are found throughout the world on the jewelry of various cultures, new and old, for they are the symbols of Satan's religion. Today we find the same signs and symbols still being used in modern jewelry. Just as the signs and symbols haven't changed, neither has the function of jewelry. Leafing through a catalog of New Age jewelry reveals pendants, pins, finger and earrings, bracelets, and even watches with such symbols as animals and birds, stars, pentagrams, yin-yang, sun, moon, wedget eye, and other Egyptian symbols, commonly associated with the occult. But there's more. There is jewelry with angels, cherubs, and crosses, usually associated with Christianity. All these are made of precious metals, precious and semi-precious stones and crystals, and advertised to bring the wearer good luck or prosperity or good feelings.

Can we honestly classify New Age jewelry in a category separate from other jewelry? Perhaps, as a Christian, you are saying you don't wear necklaces and rings, bracelets or earrings. And you certainly aren't wearing expensive items, maybe just a pin or brooch, a family heirloom or your birthstone. Think about this: What is the difference between a pendant on a chain, and a pendant with a clasp on the back that is pinned on your clothes rather than being hung around the neck? As for birthstones, their origin lies in the belief that the stone dedicated to a particular month

possessed special virtue or cure that was transmitted to that month. And it's not just the months which have stones assigned to them, but also week days, hours of the day and the four seasons. Oh, yes, the birthstone is also known as the zodiacal or talismanic stones, though there may be some differences in a list of birthstones and zodiacal stones.

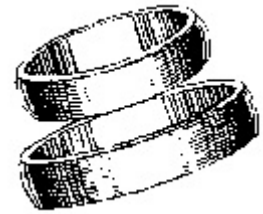
How can we, who believe that our God, the great Creator who is able to keep His children from all harm, falsify that belief by decking our bodies with the signs, shapes, and symbols that are used to ward off evil spirits? How can a Christian man, woman, or child, who believes in modesty and simplicity abdicate that belief by hanging precious stones and metals on their persons? A widely read New Age writer calls gold and jewels "sparkles of the Spirit." He tells his readers that jewelry is a visible reminder of divinity, the tangible symbols of a world where all is light, that has no time, a paradise. He speaks further of crowns on rulers heads as a symbol of a halo that artists painted around the heads of saints and angels. Even more, he says, halos are symbols of the aura, which [so-called] gifted people can read to tell a person's state of being. But the aura is Satan's counterfeit for the departed robe of light which surrounds the saints when Jesus gives them new bodies at His second coming. Let us then be content to wait with patience for the crown of life which the angels are making and with which Jesus Himself shall crown us. In the meanwhile, we can perfect characters which will shine as the stars of the morning.

"With this ring, I thee wed." Thousands of couples each year repeat these words as they slip a wedding band onto the finger of their bride or groom, but what does it prove? Statistically, half of all those couples will one day be standing before a judge to end their marriage. Did the ring keep them faithful to their vows? No. Did it prove to anyone else that they were now claimed by vows made before God and witnesses? Not at all. When I was in the academy, a few girls who flew home over long distances would buy cheap wedding rings and wear them while traveling in an attempt to thwart unwanted advances. Did it work? Girls who traveled without them were no more bothered than those who did.

The wedding ring can trace its roots back to paganism and to the Egyptians who regarded circles as a symbol of eternity. The Christians picked up the custom from the Romans and incorporated it into the marriage ceremony.

Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true life and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a cirlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others, it will be evinced by their patience and longsuffering and kindness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart. (TM 180-1).

Seventh-day Adventists profess to believe that the day of this world's history is far spent, and the night is at hand. Should we then manifest greater earnestness and zeal in the service of God as the end draws nigh, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has ever required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unflinching zeal and consecration to God. If when we first heard the message of warning we endeavored to live in accordance with our faith, if the convictions of the Holy Spirit



led us to shun the habits and fashions of the world, should we not be more earnest and zealous and faithful now that we are so much nearer the great consummation?...

The fearful effect of a worldly, unconsecrated influence at the head of the work is felt by our own people throughout the land. An instance of this came under my own notice not long since. A sister who had spent some weeks at one of our institutes in Battle Creek, said that she felt much disappointed in what she saw and heard there. She had thought to find a people far in advance of the younger churches, both in knowledge of the truth and in religious experience. Here she hoped to gain much instruction which she could carry to her sisters in the faith in a distant State. But she was surprised and pained at the lightness, the worldliness, and lack of devotion which she met on every hand.

Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon deciding to obey the word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, "the friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God?"

Mrs. D., a lady occupying a position in the institution, was visiting at Sr. ____'s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, "Why do you sell it? I would wear it if it were mine." "Why," replied Sr. ____, "when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's word." And she cited her hearer to the words of the apostles, Paul and Peter, upon this point, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. "We are not so particular," said she, "as formerly. Our people have been over-scrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence."

We inquire, Is this in accordance with the teachings of Christ? Are we to follow the word of God, or the customs of the world? Our sister decided that it was safest to adhere to the Bible standard. Will Mrs. D. and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works? (RH 3/28/82).

As we see the same circumstances accompanied by the same attitudes among Seventh-day Adventists today, we see that prophecy proven which tells us "History will be repeated." All kinds of reasons and excuses are advanced in an effort to legitimize and justify the use of that which God has forbidden.

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.... 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. (4T 630:1).

Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the soul was almost entirely neglected? (4T 630).

There is another kind of adornment of which many Christians are often guilty, many negligently; thoughtlessly. How few of us realize that simplicity and modesty extends beyond our persons to include our homes?

Furnish your home with things plain and simple, things that will bear handling, that can be easily kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there. (AH 151:3).

We don't need elaborate and expensive furnishings, nor to "keep up appearances."

Many are unhappy in their home life because they are trying so hard to keep up appearances. They expend large sums of money and labor unremittingly that they may make a display and gain the praise of their associates — those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made that, while they please the eye and gratify pride and ambition, do not in the least increase the comfort of the family. And yet these things have taxed the strength and patience, and consumed valuable time which should have been given to the service of the Lord. (AH 151:2).

In many households, there are four walls and costly furniture, velvet carpets and plate glass mirrors; and this place is wrongly called Home. That sacred word does not belong to the glittering mansion, where the joys of domestic life are unknown. There are spacious parlors, closed from the sweet sunshine and the life-giving air, for fear those choicest gifts of Heaven might tarnish the furniture and fade the carpets. Sunless and damp, these rooms are unlighted and unheated save when visitors are to be entertained. *Then* the doors are thrown open, and the treasures, too precious for the use and comfort of the family, are devoted to unsympathizing acquaintances. (HR 11/76).

Our families are deserving of our best, and they should receive it.

The very best part of the house, and the most comfortable furniture, should be for the use of the family, for the comfort of those who really live in the house. Such a house would be most attractive to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners, and an extravagant luxury of style, are not the ones whose companionship will improve our minds or hearts. We have no moral right to lavish time and bounty upon visitors, while our precious God-given children are suffering gross neglect. (HR 11/76).

The rigid precision which we have mentioned as being a disagreeable feature of so many homes is not in accordance with the great plan of nature. God has not caused the flowers of the fields to grow in regular beds, with set borders, but He has scattered them like gems over the greensward, and they beautify the earth with their variety of form and color. The trees of the forest are not in regular order. It is restful to eye and mind to range over the scenes of nature, over forrest, hill, and valley, plain and river, enjoying the endless diversity of form and color, and the beauty with which trees, shrubs, and flowers are grouped in nature's garden, making it a picture of loveliness. Childhood, youth, and age can alike find rest and gratification there.

This law of variety can be in a measure carried out in the home. There should be a proper harmony of colors and a general fitness of things in the furnishing of a house; but it is not necessary to good taste that every article of furniture in a room should be of the same pattern in design, material, or upholstery; but, on the contrary, it is more pleasing to the eye that there should be a harmonious variety. (AH 153-4).

Many people today are collectors of knickknacks, do-dads, and all manner of useless little objects which God's servant termed "little idols."

How much means are spent for things that are mere idols, things that engross the thoughts and affections, little ornaments that require attention to be kept free from dust and placed in order. (Ev 344:3).

One little collectible found in the homes of thousands, including Seventh-day Adventists, are the whimsical Hummel figurines. Casual collectors may be unaware of the source of the genuine Hummels and what the money from the sales of the little figurines is actually used for. The figurines are based on the drawings of a German girl who became a nun. The Catholic order she joined owns the rights to her drawings and they are the producers of the genuine Hummels. In buying these little statues, you are supporting a Roman Catholic order. The money spent for these things "is embezzling

the Lord's goods, using to please self that means that is wholly His and which should be devoted to His service.” (Ev 344:3).

The moments spent in arranging these little idols might be spent in speaking a word in season to some soul, awakening an interest to inquire, “What shall I do to be saved?” These little things take the time that should be devoted to prayer, seeking the Lord, and grasping by faith the promises. (Ev 344).

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build His kingdom in the earth? (2SM 315:1).

Your room may contain many little ornaments placed there for admiration; but if you would have an eye single to the glory of God, you would do well to pack away these little idols. In handling, dusting, and replacing them, many precious moments are spent that might be employed in needful work. But if these trinkets are not to be stored away, then you have another lesson to learn. Be expeditious. Do not dreamily take up every article, and keep it in your hand, as though loath to lay it down. It is the duty of those who are slow in their movements to improve in this respect. The Lord has said, “Not slothful in business; fervent in spirit; serving the Lord.” (Ev 480:3).

We're going home soon where we have mansions waiting for us where “eye hath not seen, nor ear heard” what glories are then to be ours. We must not let anything here hold us back, not even our sentimental attachments to our little idols. If the fear of hurting a loved one's feelings is keeping us from dispensing with some of the keepsakes, we should take it to the Lord in prayer. He alone can give us the courage and wisdom to do what we must, whether it is our own feelings or another's which we must deal with. When we surrender all to Jesus, He promises us a hundred fold in return, and surely, Heaven is cheap enough!

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