

# Dress Length and Modesty

#0122

Study Given by W. D. Frazee

We want to have prayer before we study tonight; I'm sure we all agree this is always appropriate, but especially tonight. If we can get the help that I know the Lord wants us to have tonight, I believe it will give impotence to revival and reformation that we're all interested in. This is what we want to see, isn't it? Yes.

We've come here tonight, and by our coming we have said that we are willing to be changed. It is the Holy Spirit that must change us. Without that we either won't be changed, or our changing won't amount to very much. So let us open our hearts that God may speak to us. Shall we kneel together?

[A woman prays.]

Will you turn please to Revelation the third chapter? Remember Friday night we were studying about the call for repentance, revival, and reformation preparatory to the glorious outpouring of the Latter Rain and the giving of the Loud Cry. Now we are not left in doubt as to what will bring this repentance, and revival, and reformation. God has settled that long ago. In the book of Revelation, He has put a special message for the last church. This is the message to the Laodiceans found in Revelation 3:14–22. And in *Early Writings*, page 270, we are plainly told that it is the reception of this counsel of the True Witness that will cause, in the church, the revival and reformation. It's spoken of there as exalting the standard and pouring forth the straight truth, and bringing the life into harmony with God's will, and then as the next phase shows, then comes the Latter Rain and the Loud Cry. Well, it's a wonderful sequence, friends. My point is: It begins with this Laodicean message. And so, I bring it to you tonight as the key to this whole question of repentance, revival, and reformation. Also the key to the particular question we're going to study tonight.

“And unto the angel of the church of the Laodiceans write;  
These things saith the Amen, the faithful and true witness,  
the beginning of the creation of God; I know thy works, that  
thou art neither cold nor hot: I would thou wert cold or hot...  
Because thou sayest, I am rich, and increased with goods,  
and have need of nothing; and knows not that thou art  
wretched, and miserable, and poor, and blind, and naked”  
Revelation 3:14–17.

The problem with Laodicea is that she is naked and *doesn't* know it. I recognize that this is talking about a spiritual condition. But, my friend, the figure of speech means nothing, unless nakedness is shameful. The figure of speech is all out of place unless this is true. So you'll notice in the 18<sup>th</sup> verse He says:

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear...” Revelation 3:18.

The condition is set forth in the 17<sup>th</sup> verse and the remedy in the 18<sup>th</sup> verse. The remedy is to get some *clothes* on. Laodicea says, “I’m clothed. I am well taken care of.”

That’s the problem, my friend. This is the problem. People think that they are adequately clothed when they are not at all. So this is God’s indictment of Laodicea.

Somehow as I’ve studied this, dear friends, I have heard an echo from the Garden of Eden. When man sinned and Adam and Eve ate of the tree, the garments of light, what happened to them? They were gone. But they proceeded to supply the deficiency with what? Fig leaf garments. And yet the inadequacy of the whole thing was brought home to their hearts by the coming of the Lord. Then they hid themselves. Would that today, people will hide themselves, my friends. Would that today, people would hide themselves.

As you study in Genesis 3, you’ll find out that the Lord did not leave them in that half-clothed, fig leaf attire. He made coats of skin and clothed them. Weren’t they clothed before? Not in God’s sight. Like Laodicea, they were inadequately clothed. And think of what it cost to supply those garments—it cost the first sacrifice. The first animals were slain to supply those clothes. Oh, my friends, that we might appreciate what it has cost God to try to make up the deficiencies that sin brings. Let’s work with Him to do it, what do you say?

Now this evening, in the great field of preparation for the Latter Rain and the Loud Cry, we’re dealing specifically with the dress question. And in the great field of dress, we’re dealing specifically with the connection not between dress and health, not the connection between dress and pride, but with a connection between dress and morals. In that great field, in the connection between dress and morals, we’re dealing specifically with the question—the length of the dress. This is what this study is devoted to tonight—the length of the dress.

Perhaps I should pause just a moment and ask is there any connection between dress and morals, and is there any connection between the short dress and immorality? The Bible shows a specific connection between dress and morals. I give you just two texts:

“In like manner also, that woman adorn themselves in modest apparel, with shamefacedness and sobriety”  
1 Timothy 2:9–10.

The Bible calls for modest apparel. Obviously, if there’s modest apparel, there is what? Immodest apparel. Now, that is mentioned in Proverbs 7:10, where speaking of a young man being tempted as he goes down a city street, it says:

“...there met him a woman with the attire of an harlot...”  
Proverbs 7:10.

What's attire? Dress. And way back there, 3,000 years ago, the harlot's dressed or undressed in a certain way. God pity us, my dear friends. We have come to an hour when literally millions of supposedly decent women have adopted just such dress.

Do you know what the woman who designed the mini-skirt said about it? Would you like to hear? Listen: “Mini-clothes are symbolic of those girls who want to seduce a man.”

And clothes are like parrots. They say what they're taught to say. And whenever you find somebody so piously ignorantly or so ignorantly pious that he or she argues that there's no real connection between dress and morals, I wouldn't argue about it, but the facts speak loudly.

I bring you another witness. I receive from time to time from the FBI director, Mr. John Edgar Hoover in Washington, a report of the crime situation in the United States. This lists the number of crimes of all kinds throughout the 50 states. Crime is increasing. In 1964 something outstanding began to happen with a particular type of crime—crimes against women, forcible rape. Here is the graph of the FBI crime report. That black line climbing up almost like a rocket leaving Cape Kennedy down here. When did that begin? 1964. Then it went up more in '65, '66, '67, '68, '69, and still climbing. The professional law enforcement officers, the district attorneys, the police, the people that have to do with the enforcement of our laws against crime in 50 states were asked this question, “Does the short skirt invite sex crimes?” And of all those who answered this question, 92 percent said yes, it does.

I bring the witness of the Spirit of Prophecy:

“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 unto 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 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 fall upon worldlings will fall upon God's professed people” *Testimonies for the Church, Volume 1*, page 189.

Notice that she speaks about the hoops. If someone should walk in here tonight and stand up here on the platform dressed in a hoop skirt, I think that we would probably say that there's an awful lot of material in it that's unnecessary, and it's rather strange in the way it's made. But one thing about it is it certainly is

modest. You all have seen the pictures of the hoop skirts, haven't you? The hoop, something that distended the bottom of the dress, so it was out in all directions, but it came right on down longer than any dress that most of you have ever seen.

I want you to notice a few statements that inspiration makes about the hoops. This says they are a shame. *Testimonies for the Church, Volume 1*, page 277, says they "are an abomination." The next line says, "They are indecent, and God's people err if they in the least degree follow, or give countenance to, this fashion." If you go on and read the whole paragraph, you'll see that what was indecent about the hoop skirt is that from time to time, due to various situations a woman would find herself in, there was a temporary exposure. You can imagine with that skirt distended at the bottom with a hoop, if a woman were going up and down stairs, or if she were getting in a carriage, or getting in a railroad train, why, there would be some exposure. Sister White describes it here some; you can read the whole page.

My point is this: Something which caused not continual exposure, but *occasional* exposure, was called a shame, an abomination, and indecent. If we believe that this is the Spirit of Prophecy, then we believe this was an inspired statement, is that right? And notice, it says God's people err if they in the least degree follow, or give countenance to, this fashion. They weren't to follow it in the what? The least degree. Their practice should be a living rebuke to those who wear them. A living rebuke.

Now I want to ask you something, friends: In the name of common sense, would a style which exposed *all* the time what the hoop skirt exposed *part* of the time, be all right? If the hoop skirt was an abomination, indecent, a shame—those are the words Inspiration used—because of occasional exposure, what shall we say about fashions which expose *all* the time? Do you see what I'm getting at? What's our problem? Well, our problem is that we have gotten used to it. And as the poet says,

Vice is a monster of such hideous mean  
As to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity and embrace.

This is what's happened. A number of years ago an editorial in the Los Angeles Times called attention to the fact that as the fashions have gone from one extreme to the other—the dresses shortening, shortening, shortening—that the supposedly decent women have followed at a respectable distance, so that what was the height of indecency a few years ago, has become the accepted, norm today.

Now, I think I should be very frank with you and tell you, my dear friend, my problem tonight is not with the mini-skirt. No. And whether you know it or not, that's not your problem. That isn't the problem. We are never going to help young people who wear the mini-skirt to see any real good sense in their changing as long as supposedly decent women expose part of the time what the mini-skirt exposes all the time. May I say that again, because this is one of the most important things I want you to get hold of tonight?

Let me re-word it: If there is the slightest reason for crying out against the mini-skirt, it is because of exposure. But why in the world is there any reason for crying out against it if all we do is adopt a style of dress which exposes *part* of the time, what the mini-skirt exposes *all* of the time? Or does that make sense what I've just said? Does it, friend? Well, if it doesn't, somebody help me, because this is the thing that burdens my soul.

And this is why you very seldom have heard me say anything about the dress question for years. I have waited, hoping that decent women would see for *themselves* the utter inconsistency of making any protest against the mini-skirts as long as every time they come to church and sit on the platform with their knee-length dresses, they expose *part* of the time what the mini-skirt displays *all* the time. This is it in plain English, friend. This is it.

It has fallen my lot at times to try to help people get ready for baptism. For a number of years, I've had to tell women that as part of instruction to them in getting ready for baptism and church membership, I've pointed out to them that the Bible calls for modest apparel; we read that in 1 Timothy 2:9. And I have said to them, "My dear Sisters, probably you don't even know what modesty is. And if you look around you in the church that you're coming into, you may not find very much illustration of it. But if you'll do two things, the Lord will work with you. First, day by day, ask the Lord to help you to understand what modesty is. And second, never allow yourself, not even once, to wear something that the Spirit of God convicts you is immodest. Don't do it. I said, if you do those two things, your views of modesty will be getting clearer all the time, and as the result, your practice of it will be more and more consistent.

Now, I'm not expecting, friends, that as the result of this one study here this evening, that everybody is going to go out of here with a 100 percent view of modesty. God deals with us where we are, my friend. But I hope that we can take some steps in this direction. And I hope we'll understand that there're some more steps to take besides the ones we hear about tonight or that we're speaking of.

Friday night, I think as we heard that tremendous trumpet call from the *Ministry* magazine—and I'll be honest with you, this is why we're having this study tonight; God laid that on my heart as I read that article. As we read that together and studied it together, I think we all decided that it was time to make a move. Do you still feel that way? Is that why you're here tonight? Oh, let's be on the King's highway going home, what do you say, friend?

Now, we could spend three hours on what I've just gone over with you for the last 15 minutes—strengthening these points, illustrating them, reading more quotations from the Bible, more from the Spirit of Prophecy, more from worldly authorities, more from the crime situation, and so on and on. But it's my happy lot to turn your eyes in an entirely different direction.

God has painted in the Bible, in plain language He has presented, the terrible punishment for sin in the lake of fire. The terrors of hell are there. But thank God, friends, there's more time spent in presenting the glories of Heaven, the beauty of that world of light above. If we look to the glory of Heaven, we'll never have to deal

with, experimentally, the pains and terrors of hell. Is that right? This is true. Tonight I'm so glad that we don't have to spend all of this hour dealing with the bad side, the lurid side, and the immoral side of this question. There are greater reasons for dress reform than that. There are greater reasons for a proper length of dress than to keep them from being exposed to criminal attacks. No, my dear friend. There are some beautiful reasons, wonderful reasons; this is what we're going to look at for a few minutes.

You notice that I have pulled aside the curtain, and we have the sanctuary before us tonight—that wonderful building that Moses made by divine direction at the foot of Mount Sinai. He made it after a pattern, and the pattern was the sanctuary in Heaven. In that real tabernacle, that true temple, our blessed Lord is ministering tonight as our High Priest.

This sanctuary that Moses made was a type not only of the true tabernacle in Heaven where Christ would minister, it was also a type of the Christian church. And it is a type and object lesson of the Christian home. It is that that I want you to look at with me for a few moments just now.

Back there in that ancient sanctuary, all the people could come into the court, but could everybody go into the sanctuary? Who went in? The priest went in. And who went in the Most Holy Place? Just the high priest alone. You know the verses about that, I just want to talk it with you a little.

I would like to have you see in this sanctuary an object lesson of the Christian home, with love shut in and the world around shut out. If you wish more material on this particular point, I refer you to my series entitled "For Husbands and Wives" where more time is spent on this point than I have the opportunity to spend with you tonight.

I want you to think of this Sanctuary, I repeat, as representing the Christian home. The Sanctuary as a whole, the parents with the children and other relatives that may be included more or less. This evening I want to have your minds focused on the Most Holy Place, as representing for us in our study this evening, that mysterious union of one man with one woman which God has established in the holy bond of matrimony. There's nothing like marriage in all the world. We may have many friends or few; we may have many brothers and sisters or few, but in God's plan—one man with one woman, no more. Those two are joined together in that union, which in a special sense, represents the union between Christ and the soul.

Let me read about in Ephesians 5:

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word" Ephesians 5:25–26.

The union of husband and wife represents the union of Christ and the church.

God has provided a privacy for the marriage relation. Not merely the physical union, although it includes that, but the union of mind with mind and heart with heart. He intends that that union of one man and one woman shall be a very sacred thing, a very private thing, a very *exclusive* thing.

In the sanctuary there were not only golden walls enclosing the tabernacle, but there were veils that marked the boundary line between those who *could* enter and those who *could not* enter. But while some priests—and only the high priest could enter that Holy Place, again I ask you: Who entered the Most Holy? Just one—the high priest. And I want to tell you, friend, every Christian woman knows that in her body, and in her mind, and heart, there is to be that which is reserved for only one man, and that's her husband. That's right.

This is vital to the success of the home. And it is because this is being forgotten and cast aside that today the home is breaking down and society is breaking down. We must come back to the law of God, which says, "Thou shall not commit adultery," and adultery is bringing in some ingredient that was never intended. And any third party is that much too much—just two, the one man with the one woman.

As the veils of the sanctuary said to people on the outside, "You cannot come in," so in the Christian home, there are veils that say, "You cannot come in to the privacy that belongs to that one man with that one woman." Do you know what those veils are? They are the veils of dress and demeanor. The way a woman clothes herself and the way she acts, those two things in God's purpose says to every man in the world, except her husband, "I do not belong to you; I am not interested in your advances; I am not looking to see what you think of me; I am not trying to attract your attention; I am not seeking to get your notice. I belong to one man—my husband. My eyes are for him. I'm not interested in your looking at me. My heart is for him. I'm not interested in your approaches. I am not for sale; I am not for rent; I am not for loan. I am *not* for you, *period*." Her *clothes* say that, and her *attitude* says that. Let me read you that in an inspired statement; one of the most beautiful statements in all the inspired writings:

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

Exquisitely worded, beautifully conceived, and oh, what language, my friend. Let me read it again: "Chaste simplicity in dress"—chaste, it means modest, pure, decent, and virtuous—*chaste* simplicity in dress. There's plenty in dress today that's simple enough, but not chaste—*chaste* simplicity in dress.

"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" *Ibid*.

Ah, my dear friends, thank God for the veils, which say, "No admission, no trespassing."

There are two kinds of things that go on behind closed doors. There are shameful things, and of those, the apostle says it is a shame to even *speak* of those things which are done of them in secret. But do not think that *everything* which has a veil before it, which is covered is shameful. Oh, no. It may be glory. The most glorious place in all this world was the most holy apartment where the Shekinah dwelt between the Cherubim, where the glory of that Shekinah revealed the presence of God. But the mystery of that glory none could look upon, but who? The high priest *alone*.

So I repeat, there is something we need to see about the beauty of modest Christian dress, which is far removed from simply avoiding criminal attacks. The Christian woman is not thinking so much of that as she is her privilege, the dignified, happy, settled privilege, to cover herself both with clothes and with attitude. Why? She belongs to God; she belongs to her husband. And if she's not married, friend, that doesn't mean that she's just for anybody and everybody. No, no.

You see, in God's plan, friend, God intended that Christian girls should grow up in Christian homes and be *taught* these principles by their mothers and their fathers, so that as they grew up all the way along, they would know that they were not to be exploited. They were to be protected and cherished as *precious* objects. And at the right time, in God's plan, if it was His plan for them, to unite with the husband of God's selection, and to bring to that marriage a virtue which has been protected by modesty, a love which had not been thrown around, on first this one and that one.

I know that what we are presenting is far removed from the common practice today. But tell me, which is common today: to keep Saturday or Sunday? Which is common today: to eat the Eden diet or depend on the slaughterhouse? Which is the common thing? To depend on the slaughterhouse. Which do you do? Ah friends, God's way of life is different on every point. It's taking us back to Eden in every way.

So I bring to you tonight, dress reform not merely from the negative side. God knows, if that's all the reason for it, that's reason enough—to protect us from the wickedness and the crime that is making this world like a second Sodom. But oh, if you'll do it for the *best* reason, you won't have to worry about that other. I read it.

“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” *Ibid*.

Somebody might say, “Well, how would a girl ever get a husband on that basis?”

My dear friend, God pity the girl who gets a husband by exposing what God intended to be covered up. God pity her for the type of husband she will get.

I'll ask again what I asked earlier in the study: If the mini-skirt is wrong for exposing *all* the time, what is *right* with any style which exposes *some* of the time?



This lesson this evening, human nature being what it is, will not accomplish very much for a lot of people unless they do some laboratory work. So I'd like to suggest—you do, of course, what you're lead to do by the Spirit of God—that you do some laboratory work. I'd like to suggest to you married couples that you do some laboratory work. And I'd like to suggest to you women single and married, that you do some lab work.

This is what I mean, you women, take a full-length mirror and sit down in front of that full-length mirror. Don't stop there. Do what you do when you sit down in either public places or in the homes. If you cross your legs, cross your legs in front of that mirror. If it embarrasses you, friend, then don't you think you ought to find it out? Don't you think so? I'm trying to speak plain, friends, but I could talk a lot plainer than I'm talking tonight, couldn't I? I could talk a lot plainer. I'm trying to talk *plain* enough to get somewhere, and yet, oh I pray that God will help us all to preserve some measure of delicacy in this age which thinks that utter frankness is necessarily an improvement.

If women would get together in small groups and just go through some exercises. Do any of you women ever have to reach up to a shelf? Three or four of you get together and each one of you do it and let the other one view. I wouldn't do this with a mixed audience. I would exhibit some things here tonight, but I won't do it with a mixed audience of men and women. It's indecent, friends! It's a pitiful thing to sit in a camp meeting or in a worker's meeting, or any other assembly of the people of God, and see some poor woman sitting on the platform either brazen about her exposure, or utterly ignorant of it, or else painfully nervous and worried about it. All three types are in evidence.

I sometimes wonder, friend—would you allow me to say it? I wonder what some of you women—I wonder if you ever look at how other women appear? I wonder if you do. Or do you think you can walk the narrow tightrope of a knee-length skirt and avoid all the exposures that your sisters are making? May I say to you earnestly, don't fool yourself, because that's who you're fooling if you are fooling anybody. You're just fooling yourself.

I've spoken of sitting.

[Elder Frazee asks for a chair to be brought to the platform.]

Do you women ever see another woman bending over? Do you ever see a nurse bending over or lift a patient or to do some other thing? Are you ever embarrassed by what you see? Of course, that particular thing *you* can't see. Here is a chair. A large share of the women in this audience would be embarrassed to be seated in that chair right there, right now, if they could see themselves, particularly if they had a movie of how they looked sitting down and getting up. You can't do it safely with a mini-skirt, but you can't do it safely with a knee-length skirt either unless you want to expose *part of the time* what the mini-skirt exposes *all the time*. Do you see what I'm trying to get at, friends?

When Eleanor Roosevelt was the first lady of the land, she gave voice to this: that the part of the education of a young woman today is to learn how to handle her liquor. Do you believe that? Are you learning how much you can drink and still be sober? But part of the education of some girls today seems to be to try to see how they can wear something and still not get too far beyond the bounds of decency.

I invite you, friends, into another world. I invite you into a world where your dress is long enough that you don't have to *worry* about these things. It's a happy world. It's a free world. It's a wonderful thing for a Christian young woman to be dressed in such a way that if she's called upon to get something from a counter, she knows she is not going to embarrass herself or people looking on. But if she's called upon in the line of duty to bend over a little to lift something, she doesn't have to think, "I wonder how I'm looking." It's a wonderful thing for her to know that she's dressed in such a way that if she would be invited to go on the platform and sit down in the Sabbath School or church service, that she wouldn't embarrass herself or anybody in the audience.

Do you think any less than that can be called Christian dress? Come now, do you? But friends, let's go a little further.

Did any of you ever find a dress shrinking? Has that ever happened? Wouldn't it be too bad to be so near the line of modesty that your dress is perfectly modest one week, but the next week it's immodest? If you really want to be modest, wouldn't it be a good thing to have a margin of safety? What do you think about it?

Somebody says, "Don't forget that fullness has to do with it."

Fullness has a lot to do with it. In fact, length and fullness are two absolute essentials. But neither one will take the place of the other. All the fullness in the world won't take the place of length, and equally true, any reasonable length won't take the place of fullness. If you really want to be modest, you'll have both with a sufficient margin of safety in *both* areas, length and fullness, so that there can be no problem.

Then, I want you to think of something else. Do you remember what we read here in *Volume 1*, page 277, what was the dress of God's people back there 100 years ago to be in reference to the hoop skirt? What was it to be? A living rebuke. Now, I want to tell you something, friend. There will need to be enough difference between *your* dress and what God and the FBI say is dangerous. It'll have to be enough difference between your dress and what the world is doing to be a living rebuke. And if the hoop skirt which exposed occasionally was an abomination and a shame, what shall we say of these modern fashions which expose either all the time or very often? I leave it with your conscience, dear friend.

Now, as I told you Friday night, I didn't want to put pressure on anybody. That's why I've given these things in a meeting where nobody would come unless they wanted to hear them, and knew beforehand that they were going to hear something on this. And you all came to get this, didn't you?

I have another subject I might give you sometime if enough of you wanted it. Do you know what it is? It's the question of the hair. Would either of you be interested in something on the hair? Well, you digest this for a few weeks first. I mean this, friend. This is more important than I'm giving you tonight than the hair. What this question tonight is to modesty, the hair is to the question of pride and natural simplicity. Oh yes, there's a wonderful, wonderful subject about that.

After you've digested this for a few weeks and done some laboratory work on it—with some of you that'll be laboratory work with the scissors and the needle, and the sewing machine, won't it, friends? That's right. But if you still remember it and still want it, some of you might just write a note and leave it for me at the office or my box. If any of you want it, we may have something on the question of the hair sometime, and we'll give you some inspired material and some principles that will bear on it.

“And unto the angel of the church of the Laodiceans write;  
These things saith the Amen, the faithful and True Witness,  
the beginning of the creation of God; I know thy works, that  
thou art neither cold nor hot: I would thou wert cold or hot”  
Revelation 3:14–15.

Not as bad as the worse, and not as good as the best. Do you see the problem of Laodicea, friends? Dare I say it? Dare I *not* say it? The problem with Laodicea is not her going to the limit in the fashions in the world—it's failing to go the limit in the other direction.

This doesn't mean we need to be extreme; God has cautioned us about that. It doesn't mean that we need to be peculiar just for the sake of being peculiar. No. In fact, friends, if you're going to follow dress reform, you're under greater responsibility to be neat, attractive, and *beautiful* in your dress, than if you followed the fashions of the world.

In closing tonight, I'm going to read you something that the Lord's messenger said. This is in the *Review and Herald* of April 14, 1868. She quotes the instruction of the apostle Peter about not having the outward adorning but having the inner adorning. Then she says:

“My dear sisters, such an ornament, such a course of life and conduct, will give you influence for good on earth and be prized in heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want on your part of neatness, cleanliness, taste, order, sobriety, neatness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you” *Review and Herald*, April 14, 1868.

Now, it's true that the precise reform dress which was given at that time is no longer followed, and there're reasons for that, but that's another subject that I haven't

intended to go into tonight at all. But the principles of modesty and beauty and following out the glory of God, *these* are for us tonight.

Now may we pray together?

Heavenly Father, we thank Thee so much for the glory that's shining from Heaven down to this world. And Father, tonight we not only want to be kept from the sin of Babylon and Egypt and Sodom and Hollywood. We long to rise higher and still higher on that narrow way cast up high above the world. We long to enter into the glory of Thy plan and pattern and purpose. We thank Thee that Thou will lead each one.

Now, dear Father, some may be troubled tonight because we haven't set some precise length. We pray that Thou will help every Christian woman here tonight to recognize that it is her privilege to go to Jesus and find out how to apply these principles. We pray Thou will help these married couples—husband and wife together—to study the books and study the principles, and let God lead them.

Help us not to judge one another. Help us not to criticize one another. But help us to be deeply in earnest about seeking repentance about how we follow the fashions of the world. And may we inspire others by our quiet, happy, modest lives to get ready for Heaven, for Jesus' sake, amen.

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