

Voices of Ecclesia

VOICE OF THE CHURCH

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Plunging Necklines Are to be Watched!

JON PRATT

My dad tells the story of the time when he received an interesting memo while he served as an administrator and teacher at a Bible college. Apparently, the note was intended for the female members of the faculty and staff, but due to an administrative oversight, the information was disseminated to everybody. The memo read: "Plunging necklines are to be watched!" I can only imagine the conversations around the water cooler that afternoon.

This story is humorous because it demonstrates the differences between men and women regarding the issue of modest dress. On the one hand, men are called to avoid lustful thoughts when they see what women are wearing (Matt 5:28); on the other hand, women must pay careful attention to what they wear (1 Tim 2:9-10). Why these differences? Why did God not address women in regard to lustful thoughts about men, and why did he not address men in regard to clothing choices? God has created men and women differently. And with regard to modest dress, we should take note of which gender God addresses and why. This is not to say that men should not be modest in dress nor that women should be unconcerned about having lustful thoughts. God requires both genders to act in thought and deed so that there is "not even a hint of sexual immorality" (Eph 5:3 NIV) in their actions. So acting considerately and honorably toward one another in the area of sexuality is obviously true for both genders.

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Betsey Stockton (1798-1865)

BARBARA BRINK

Betsey Stockton knew what it was to be a slave, to serve others before herself, to cater to the needs of children not her own. Perhaps that's why she served God so ably and with a heart of love. We never know but that the hard things God brings into our lives are meant to strengthen us for future work.

Her owner, Reverend Ashbel Green, was president of the College of New Jersey, (now known as Princeton). In 1816 during the Second Great Awakening, Betsey experienced a conversion.

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Nonetheless, it would appear that Paul makes a specific appeal to women in 1 Timothy 2:9–10 because men are created by God to be sexually aroused by sight. Women, however, tend to be stimulated more by touch and relationship. This is why women can miss the significance of how their clothing choices affect the men around them. Since they are not as aroused by what they see, they fail to realize that men certainly are. As women relate to men, they must be aware of these gender differences so that they can assist men to obey God’s command in Ephesians 5:3. Richard Baxter, the famous 17th century English pastor, spoke wisely to the women about this issue: “And though it be their [men’s] sin and vanity that is the cause [of lust], it is nevertheless your sin to be the unnecessary occasion . . . You must not lay a stumbling-block in their way, nor blow up the fire of their lust. . . You must walk among sinful persons, as you would do with a candle among straw or gunpowder; or else you may see the flame which you did not foresee, when it is too late to quench it.”¹

I would like to address two specific areas related to modesty: the meaning of modesty and the practice of modesty.

THE MEANING OF MODESTY. We frequently think of dress whenever we hear the word “modesty,” but a better definition actually encompasses more than this. *Webster’s New Collegiate Dictionary* (733) defines modesty as “propriety in dress, speech, or conduct.” This speaks to the larger issue of character. If one is modest, she will demonstrate reserve, propriety, and appropriateness in all of life. This type of attitude will then demonstrate itself not only in how she chooses to dress but also in how she talks, carries her body, and acts toward others.

Beginning, then, with the recognition that modesty is an attitude of the heart, we are ready to discuss the biblical teaching about how this attitude is demonstrated in relation to clothing choices. The Bible provides at least three basic principles of modest dress. First, clothing choices must be marked by *humility*. 1 Peter 3:3–4 states, “Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit.” Peter’s point is that the emphasis in our dress is not to be on the external but on the internal, demonstrated by a gentle and quiet spirit. Paul makes this same point in 1 Timothy 2:9–10 where he encourages women to demonstrate “self-control” in their clothing choices, not bringing undue attention to themselves with gaudy styles, i.e., “braided hair and gold or pearls or costly attire.” Instead, they are to dress “with

what is proper for women who profess godliness—with good works.” These passages demonstrate that modest apparel is that which does not bring undue attention to the person. Some good questions to ask in relation to humility in dress are the following: 1) Do my clothes show a humble view of myself and a high view of God? 2) Do I advertise or promote myself by what I wear? 3) Do I choose extreme and excessive styles that scream for attention? 4) Are my clothing choices overly showy or ostentatious?

Second, modest dress is indicative of *purity*. Both Paul and Peter call upon women to behave in a pure manner (Titus 2:5; 1 Peter 3:2). The Greek word translated “pure” in our English translations comes from the family of words which speak of holiness. Certainly, then, women’s dress should indicate a purity and holiness of life. A similar idea is suggested by Paul’s description of women’s apparel in 1 Timothy 2:9 as needing to be “modest.” The word used here speaks of reverence for God, suggesting that the type of clothing worn by a woman ought to be pure and reverent, the opposite of sensual and provocative. In no place do the world’s clothing choices come into conflict with the Bible more than they do with regard to this aspect of purity. And though the temptation to be like the world may be very strong at this point, God enjoins and enables his children to follow his call to dress in a holy way.

Third, clothing ought to be *appropriate*. In 1 Timothy 2:9 we read: “Women should adorn themselves in respectable apparel.” The word translated “respectable” has the idea of appropriateness or orderliness. Thus, dress should be chosen that best fits the occasion for which it is being worn. An outfit may be entirely humble and modest but yet very inappropriate for a given activity. For example, it would be inappropriate to wear a beautiful wedding gown for waterskiing. Also, clothes worn in the worship service with other Christians ought to reflect the solemnity and dignity of the event so that overly casual, sloppy, or untidy apparel should be avoided. We must dress, then, according to the occasion and out of respect for others so that our attire evidences a heart that longs to please God.

To summarize: modesty speaks to much more than mere clothing choices. It is an attitude of the heart expressing itself in how one thinks, acts, and speaks. Applied to apparel, modesty includes the nuances of humility, purity, and appropriateness. But it would be helpful to go beyond definition to practice. What does modest dress look like?

THE PRACTICE OF MODESTY. Two broad principles relate to modesty in apparel choices: clothes which *expose* intimate parts of the body and clothes which *emphasize* private or


alluring parts of the body. When talking about exposing, I am talking about wearing clothes that reveal thighs, breasts, and stomachs. This means that skirt length (note: test while sitting) and slits in skirts ought to be monitored. In regard to this issue one writer asks, “Ladies, what do guys think when they see a slit halfway up the back or front of your skirt? What do they see when you walk, climb up stairs, etc?”² Showing any cleavage is unbecoming and overly revealing, so low necklines and unbuttoned blouses must be tested. What is exposed when you bend over or reach for something? Stand in front of a mirror and bend down. Do you see anything that a man shouldn’t see? Present-day styles also create problems with low-riding pants and shirts that drift too high revealing bare flesh in between. Again, test this by raising your arms or bending over. Is your bottom, back or stomach exposed? A few years ago who would have thought that overweight plumbers and poorly dressed women could have the same problem?

Today’s clothing styles are also immodest because they “tease” and tempt men by emphasizing sensual parts of the body. Clothing that is too tight and that accentuates the bottom or the breasts should be avoided. I’m told that a well-known designer once said, “Your clothing should be tight enough to show that you’re a woman, but loose enough to show that you’re a lady!”³ Another way of emphasizing private parts of the body is wearing sheer and clingy clothes. Is it possible for someone to see through the fabric of your blouse? Unseemly emphasis also occurs with the revealing of underwear. This happens when bra straps are displayed, when sleeveless shirts have armholes that are too large, when tight pants reveal your underwear style preference, and when dark underwear is worn under light-colored or sheer tops.

Finally, here are some practical bits of wisdom gleaned from several different authors. First, women ought to ask the following questions as they consider their clothing choices: “Is there writing (or pictures) on my clothing that emphasizes private parts of my body? If someone were to look at me, where would their eyes naturally go—to my face, eyes, hips, thighs, breasts, etc.? Where do I want men looking when I come into view?”⁴ Second, women should not be embarrassed to purchase clothes with larger sizes on the tags than they normally have bought in the past. Rule of thumb: buy according to fit, not according to size.⁵ Third, don’t drop your modesty standards when it comes to formalwear (particularly related to weddings) and swimming suits. These are certainly two areas where many Christians throw caution (and modesty) to the wind!⁶ Fourth, being modest does not mean that dress cannot be stylish, fashionable, or attractive. Women and

men ought to take care that their appearance is pleasant and non-distracting. In fact, quite the opposite takes place in our culture when people dress in a bland, unattractive, and untidy manner.⁷ Such dress bespeaks pride just as strongly as the ostentatious dresser referenced above. Finally, societal norms do affect modesty (e.g. Rebekah wore a nose ring [Gen 24:47] which wouldn’t go over too well today). Styles and perceptions change in any culture, and Christians must continually re-evaluate their clothing in light of what is being communicated to both believers and unbelievers. This truth demands an awareness of the cultural landscape, particularly when visiting a foreign culture. But it also speaks to our need to think sanely about styles in our own culture. Indeed, societal norms do influence perceptions about clothing and modesty, but they should not determine clothing choices because the final word on dress has been clearly laid down by God.

As a man writing to women, I make my appeal to you to dress with your Christian brothers in mind. Paul certainly asked you to dress modestly, and I follow his lead. You are not merely dressing for yourself; in fact, the Bible points you in a different direction entirely. You dress, first, for God’s glory (1 Cor 10:31) and second, to help your brothers (Phil 2:3–4). Please do not place a stumblingblock in our path by selfishly or carelessly displaying that which is meant only for one’s husband. Though you probably cannot relate to our struggle in this area, I hope that you will demonstrate your love for God and us by obeying his Word about modesty.

Most of my comments were directed toward women in this essay. In our next *Vox* I plan to give equal time to men as I address the matter of our thought lives and sexual lust. 

1 Richard Baxter, *A Christian Directory in Baxter’s Practical Works*, Vol. 1 (London: George Virtue; reprint, Ligonier, PA: Soli Deo Gloria Publications, 1990), 392. Quoted in Nancy Leigh DeMoss, *The Look: Does God Really Care What I Wear?* (Revive Our Hearts, 2003), 20.

2 DeMoss, 26.

3 DeMoss, 29.

4 DeMoss, 29.

5 Michelle Brock, *What is Modesty? Discovering the Truth* (Iron Sharpneth Iron Publications, 2005), 86-87. She writes to teenagers in this quote, but it is a good word for all women: “Because teenagers often wear tight shirts, shirts marketed to teens are tighter and smaller than they would be if they were marketed to older women. In this case, if you are a teenager, you will either have to buy a bigger size than you normally would or just look for shirts outside the teenager department. . . You may be surprised to find clothing that you like in other areas of the store, even if you may not ever wear everything in those sections.”

6 Brock, 95.

7 Melody Green, “Uncovering the Truth About Modesty,” www.lastdaysministries.org.

Swearing in on the Qur'an

DAN MILLER

On January 4, Mr. Keith Ellison, newly elected congressman from Minnesota's fifth district, swore on oath to "defend the Constitution of the United States against all enemies ... [and] bear true faith and allegiance to the same ... without any mental reservation or purpose of evasion ...". As the first Muslim elected to congress in the history of this nation, Mr. Ellison posed for his official swearing-in photograph with his left hand upon the Qur'an—Islam's principal holy book.

Public response to this historic event has varied widely. One prominent pundit went so far as to declare Ellison unfit for office. Anyone refusing to swear his or her oath to defend the Constitution with a hand planted on the Christian Bible, this commentator declared, should be banned from congress. In stark contrast, the predominant view seemed to question why on earth anyone would possibly care. It's a free land after all!

No one should argue that Mr. Ellison was under obligation to utilize a Bible at his photo-op. Despite the time-honored tradition of doing so (even by legislators of non-Christian faith), Article VI of the Constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Obligating office holders to swear their oath with a hand on a Bible would constitute such a test.

Yet one must also question the notion that Mr. Ellison's ceremonial use of the Qur'an is nothing more than a personal expression of his religious freedom. There is more to it than that; and more than a little irony.

No one should question Mr. Ellison's constitutional liberty to honor his religious convictions. The First Amendment to the Bill of Rights provides that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But it is here that the irony of Ellison's act surfaces.

The First Amendment reflected a decidedly new perspective in its day. It inaugurated a decisive turn in the history of nations by its then radical proposal to deny to the state the ancient practice of exercising coercive influence over the religious loyalties of its citizenry. Most nations extended some degree of tolerance to individuals whose religious idiosyncrasies were expressed quietly enough as not to disrupt the peace or prosperity of the realm. However, each kingdom formed a sacral state in which the citizenry was expected to embrace the official religion of the realm in deference to the interests of the state.

The Qur'an is firmly rooted in this sacral orientation. The Qur'an not only lacks provision for religious freedom, its worldview militates against the concept. Islam sees all people as Muslim. Those who do not see themselves as Muslim are considered apostate; that is, disobedient Muslims for whom the only legitimate option is to submit to the will of Allah. The degree of stringency with which this conviction is pressed upon individuals varies widely from one location to another. However, in the Muslim way of thinking, granting full religious freedom is tantamount to conceding to certain individuals the liberty to continue in their rebellion against Allah, and such freedom is insufferable.




The Qur'an not only lacks provision for religious freedom, its worldview militates against the concept.

Evidence of this sacral orientation is witnessed in the varying degrees of oppression suffered by non-Muslims in nations where the Qur'an is revered by the governing authorities. This is not to say Islam is uniquely misguided in this regard. It is only to say that Islam is traditional. Islam simply follows a sacral worldview such as prevailed for many centuries of human history until the Christian doctrine of the separation of church and state—and thus of religious freedom—finally pierced the fog of sacralism in the New World of the eighteenth century.

It is in the light of this history that the irony of Ellison's photo-op comes into focus. A congressman swears on oath to uphold the U.S. Constitution with his hand ceremonially placed on a book at fundamental odds with the religious freedom that Constitution provides. He swears on a book that commends a societal vision the First Amendment was drafted to bury in the past.

I identify with a long line of Christian non-sacralists in my adamant defense of Mr. Ellison's freedom to worship Allah, embrace the Qur'an, and rigorously pursue the five pillars of Islam. I also rest rather comfortably in his oath to uphold the Constitution "without any mental reservation or purpose of evasion." I grant to him the benefit of the doubt that he will defend his constituents' liberty to exercise freedom of religion (per the Constitution) despite his own religion's belief that all people are obligated to submit to Allah and follow Islam (per the Qur'an).

Perhaps Mr. Ellison does not fully recognize the incompatibility of his stated loyalties to both the Constitution and the Qur'an. We should hope that he does not. If he does realize the Constitution and Qur'an are often at loggerheads, it would be most helpful to know which of the two pockets his primary loyalty. And on this issue, citizens of all religious persuasions ought to care. 

**THE CONSTITUTION SPECIFIES IN
ARTICLE VI, CLAUSE 3:**

"The Senators and Representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States."

For officials, including members of Congress, it specifies they "shall be bound by Oath or Affirmation to support this constitution." At the start of each new U.S. Congress, in January of every odd-numbered year, those newly elected or re-elected Congressmen - the entire House of Representatives and one-third of the Senate - must recite an oath:

"I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. [So help me God.]"

Reverend Green said Betsey was “*wild and thoughtless*” in her younger years, but during the summer of her sixteenth year she “*met with a saving change of heart.*” He freed her shortly after, but she remained in the household as a paid domestic servant and friend, read many of the books in the Greens’ library, and was taught along with Green’s son.

She contemplated missions in Africa, but when she was twenty-one, Charles Stewart, a young Princeton seminarian and friend of the Green family, heard of an opportunity to go to the Sandwich Islands (Hawaii), and Betsey’s heart turned toward the Pacific. Green wrote letters of recommendation for Betsey and Charles and they were accepted to go under the auspices of the American Board of Commissioners for Foreign Missions. Charles and his new wife, Harriet, were expecting a baby and Betsey’s job would be to help the young family, as well as teach in the mission. Betsey was the first single American woman to be sent overseas as a missionary.

They set sail from New Haven, Connecticut in November of 1822. It would be almost a hundred years before the completion of the Panama Canal, and without that shortcut the distance traveled from the Atlantic to the Pacific was more than twice as long as today. The voyage was nearly 16,000 torturous miles; five long months of choppy waves and slamming walls of water battering them to pieces, interspersed with idyllic calm. Betsey swayed between awe over the beauty and wonder of God’s goodness and creation, and despair as storm-tossed seas made it impossible to find the peace she craved to seek God’s face.

How many people in our time would actually submit to go to a mission field if they knew the ride over might kill them? Illness, depression, and cabin fever were ever present and yet Betsey wrote in her journal during a bout of seasickness and fear of peril, “*I found myself at times unwilling to perish so near my friends; but soon became composed, and resigned to whatever should be the will of my Heavenly Father...and a calm and heavenly peace soon took possession of my breast. Oh that it were always with me as it is this day!*”

Betsey, though born a slave, had the heart of a poet. She often wrote in her journal describing the ocean, the birds

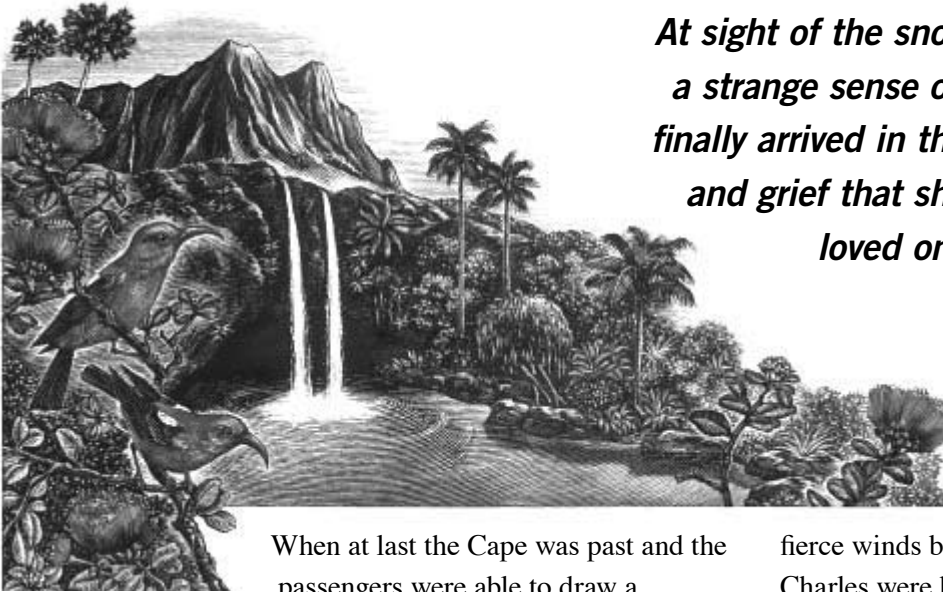
How many people in our time would actually submit to go to a mission field if they knew the ride over might kill them?

and fish, the sunsets and storms with such imagination and whimsical color that the scene was thoroughly etched in the reader’s mind. But she gave God the glory by quoting the Psalmist, “*When I consider the works of thy hands, Lord what is man that thou art mindful of him?*”

Long days at sea eventually led to bouts of depression and gloom. Betsey suffered doubt and homesickness. She felt at times to be struggling spiritually, and attributed it to the need for retirement and prayer. “*It is with the greatest anxiety that I mark the hours as they pass away, which once were devoted to God in secret, without having at present a place for retirement, or indeed at times a heart to retire.*” But even then she stoically refused to despond. She wrote, “*He is still my Father and my God – and I still love him – Yes, my balm is still in Gilead, and my physician there.*”

In February they began rounding Cape Horn and one night a strong current swept them dangerously close to the rocks. The Captain thought they would be hurled upon them, the ship broken to pieces. Betsey reflected that, “*in the most dangerous situations, I have felt the easiest; and it was because I did not know my danger. And can there be any thing more like a sleeping Christian, or an unawakened sinner? Both in imminent danger...*”

The entire month was harsh and cruel to the ship’s passengers, the ship tossing and rolling, squalls of rain and hail so unsettling that Betsey and her friends were unable to read or write, or even sit upon a chair without being lashed to it. So rough were the seas that Betsey would wake in the night and think they were on the rocks. She refused to stay in her cabin during these times, but struggled to the deck and clung to whatever she could, to view the grandeur of the sea. She said, “*I have seen the waves rise mountains high before us; and it would appear as if we must inevitably be swallowed up, but in a moment our ship would rise upon the waves...*”



At sight of the snow-capped mountains, Betsey felt a strange sense of joy and grief. Joy that she had finally arrived in the place God wanted her to serve, and grief that she might never see her home or loved ones on this earth again.

When at last the Cape was past and the passengers were able to draw a collective sigh of relief, she wrote, *“I have enjoyed more of the light of my heavenly Father’s countenance during the time we were off the Cape, than I ever did in the Atlantic. The only reason I can assign is, that here we have been called hourly to acknowledge his mercy in sparing our lives; and while we here view his power upon this stormy ocean, we have felt our helplessness, and been made to adore and tremble.”*

By the end of March, Betsey felt disgruntled, wishing for the quiet and peace of Sunday worship back home, without the confusion and noise of the ship and crew. The weather turned unbearably hot; tar dripped from rigging and sweat from faces, as the sun beat down unmercifully, with no hope of respite. Many of the sailors that had professed salvation during the stormy days had fallen away to their old habits and Betsey feared for their souls. When they didn’t attend morning services, she wrote, *“Satan is very much out of humour; he is either losing, or securing, some of his people on board.”*

On April 11th Harriet Stewart went into labor. Betsey had hoped they would arrive at their destination before the big event. The birth of a baby was no small thing on land, much less at sea, and Betsey feared for Harriet’s life. She and the Stewarts had become good friends and the thought of losing one at this point was painful. She said later, *“Although I knew that the sea would give up its dead at the command of God, yet the thought of entombing one that I loved so tenderly beneath its billows, was to me more than I knew how to bear.”* Her fears were joyfully unrealized and a healthy baby boy joined the Stewart family despite

fierce winds battering the ship about so that Betsey and Charles were barely able to keep Harriet in bed.

April 24th 1823, when the Stewart baby was just two weeks old, the ship finally came to Owhyhee (Hawaii). At sight of the snow-capped mountains, Betsey felt a strange sense of joy and grief. Joy that she had finally arrived in the place God wanted her to serve, and grief that she might never see her home or loved ones on this earth again.

Despite her intentions, Betsey Stockton spent only two and a half years on the islands. She returned with the Stewarts to America when Harriet Stewart became severely ill, staying with the family off and on until her friend’s death.

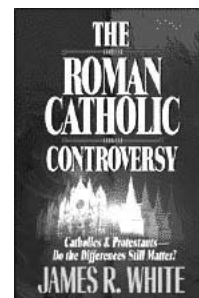
Betsey’s desire to teach was strong and she went on to serve God by establishing a school for Indians at Grape Island, Canada near New York from 1831-1835. Later she returned to Princeton, New Jersey and helped in the founding of Princeton’s First Presbyterian church of color in 1840, now known as the Witherspoon Street Church. She never married, but in 1860 Charles and Harriet Stewart’s son bought her a house close to her beloved church.

She taught in the public school for blacks from 1835 until her death in 1865. Her faithful service to God was a blessing to all those who knew her. On her gravestone are carved these words, *“Of African blood and born in slavery she became fitted by education and divine grace, for a life of great usefulness...”*

VF

The Roman Catholic Controversy: Catholics & Protestants – Do the Differences Still Matter?

BOOK REVIEW BY BERNIE WOJCIK




Maybe you have had a situation similar to the one James White describes in his book. Bill bumps into an old friend, Scott, at the mall. Bill and Scott grew up together in a Baptist church where they were both actively involved. To his amazement, Bill soon discovers that not only has Scott converted to Roman Catholicism, but he seems to have good reasons for doing so and raises issues Bill cannot address.¹ White is probably correct when he claims “. . .most Protestants have never been challenged on the fundamental issues that separate Roman Catholics and Protestants, [and] they are usually ill equipped to engage in serious dialogue with a knowledgeable Roman Catholic” (20).

If it is true that Protestants converting to Roman Catholicism is more common than it used to be (19), it is disappointing to find that there are so few good resources to specifically address this lack of knowledge.² Shallow and misguided literature ostensibly published with the intent of helping us has only served to increase ignorance and confusion. White rightly takes to task those who lose sight of the fact that our obligation to Roman Catholics is to argue lovingly and truthfully, not by using bizarre arguments based on “little more than a handful of facts and a bucketful of conspiracies” (36).

Perhaps more disappointing than those who argue poorly, are those who think that we should stop disagreeing with Catholics and join forces with them for the “common good” in political and even spiritual endeavors. While it is true that there are some Roman Catholics who believe the true gospel of Christ, we must also understand that the official stance of Roman Catholicism anathematizes those who teach that salvation is by grace alone; justification is through faith alone; and it is by Christ’s work alone that we are saved.³ As White concludes, “We do not share a common *evangel*, a common gospel, and therefore cannot, logically, share a common evangelistic mission, a common evangelistic goal” (26).

Merely stating the differences between Catholics and Protestants on the gospel will not settle the matter; the question of authority, and most importantly authority to define the gospel, still looms large in any Protestant - Catholic discussion. “Rome claims that individual Christians have no right to go to the biblical text and draw any conclusions that are not in line with what Rome teaches” (44). White deals with this issue of authority by teaching what the Protestant position of *Sola Scriptura*⁴ really is and by dealing with common misconceptions. Then he points out the absurdity of the Catholic’s vesting of authority in what he calls the “thousand traditions” since these are as susceptible or more susceptible to misunderstanding than the Bible (71).

White, having dealt with the primary issues of the gospel and the authority of Scripture, goes on to discuss the Papacy, Purgatory and the Mass. While these chapters adequately introduce these issues, it must be stressed that they only introduce the issues and further study should be pursued. However, if you are looking for resources to intelligently discuss the issues with your Catholic friends, James White’s book is a good start. 

- 1 It is never stated if this is a fictitious account, but it parallels many testimonies I have heard and read.
- 2 I can produce a short list of the good, and a long list of the bad, for anyone interested in doing further study.
- 3 These are three of the “Five Solas of the Reformation.” Sola Gratia, Sola Fide, Solus Christus is the order in which I have given them. The other two solas are Sola Scriptura, which is Scripture Alone is the standard; and Soli Deo Gloria, which means for the Glory of God Alone.
- 4 Scripture Alone

The Roman Catholic Controversy: Catholics & Protestants – Do the Differences Still Matter?

by James White (Minneapolis: Bethany House, 1996)

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