

# The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

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Whole No. 30

## The Bible, A Revelation From God

The Second Article of a Series Presenting a Systematic Study of Bible Doctrine.

By THE EDITOR

Having now found that the existence of God is an established fact, a fact more certain than any conclusion from formal reasoning, because it is the necessary foundation of all reason, we pass on to the consideration of another matter. There is now, and has been for centuries, in this world a peculiar book, called the Bible, or the Book, which claims to be a revelation from God. Its writers speak in boldest terms of their authority as spokesman for God. This authority has been admitted by millions of the inhabitants of the earth, both in the past and in the present. We desire to ask, therefore, if this book is what it claims to be and what it has been and is believed to be by a multitude of people—a revelation from God. If it is not a revelation from God, then its writers were either deceived or else they were deceivers. But let us remember that a man is considered innocent until proved guilty. Therefore, let us give the Bible writers a fair hearing. We will begin by asking

### Is the Bible Historically Authentic?

By this question we mean: Is the Bible trustworthy as a record of historical facts? About a century ago critics held the Bible to be untrustworthy as history. They said that four kings mentioned in Gen. 14:1 never existed, and that the victory of the kings of the West over the kings of the East, as described in this chapter, never occurred. They denied that such people as the Hittites ever lived. Sargon, mentioned in Isa. 20:1 as king of Assyria, was considered a mythical character. But how is it now? We can say today, after far-reaching investigations concerning ancient nations have been made that not a single statement of the Bible stands refuted. The confident denials of early critics have been proved to be the assumptions of ignorance. Prof. A. H. Sayce, one of the most eminent of archaeologists, says: "Since the discovery of the Tel el-Amarna tablets until now great things have been brought out by archeology, and every one of them has been in harmony with the Bible, while nearly every one of them has been dead against the assertions of the destructive critics." And, just recently, the United Press broadcasted the testimony of A. S. Yahuda, formerly Professor of Biblical History at the University of Berlin and later of Semitic Languages at the University of Madrid, to the effect that "every archeological discovery in Palestine and Mesopotamia of the Bible period bears out the historical accuracy of the Bible." Professor Yahuda is reported as denying that Genesis was written during the Babylonian exile, saying: "If that were so, the language would have shown unmistakable evidence of Assyrian influence. On examining the origins of words I have found that there is very little trace of such influence. These stories are far older than the exile in Babylon. They belong to the time of the patriarchs of the great civilization of Ur. The story of Joseph in Egypt has been adjudged by Bible critics to be so faint and inconclusive that it must have been written many centuries after it happened. Yet examination of the language shows the influence of Egyptian words and phrases and familiarity with the life and customs of the country. The discovery of Professor John Garstang that the walls of Jericho did fall flat is another tribute to the Bible. Again, from the linguistic evidence, I contend that the account of the siege must have

been written under the influence of Egyptian culture. What is equally definite is that it would be almost an impossibility for such detail as is given in the Bible story to have been written centuries afterward. We can say now, from clear evidence, that the man who wrote the book of Joshua saw Jericho's walls collapse."

A very interesting instance of the testimony of archeological discoveries to the accuracy of biblical history is found in the case of Belshazzar. Previous to the time of comparatively recent archeological investigations the name of Belshazzar could not be found in secular history, although the list of Babylonian kings seemed to be complete. The name of Nabonidus stood where Belshazzar's should have been according to the Bible. Critics believed they had here a plain case against the Bible. But after a while the spade of the excavator wrested from them this choice ground for discrediting the Bible. Excavations into the ancient city of Ur of the Chaldees by Sir Henry Rawlinson in 1854 brought to light some terra-cotta cylinders containing some inscriptions by Nabonidus himself in which he mentions "Belshazzar, my eldest son." This inscription proved two things, viz., that there was a person named Belshazzar, and that he lived in Babylon at exactly the time Daniel affirmed that he did. Then it took only a little further investigation to clear up the remainder of the difficulty of how Belshazzar could have been king when Nabonidus was supposed to be a king. In 1876 Sir Henry Rawlinson found in ancient Babylon some jars containing over two thousand cuneiform tablets. On one of these was found an official account of the invasion of Babylon by no less a person than King Cyrus. This tells how Nabonidus first fled and was then taken a prisoner. And we know from other records that Nabonidus lived for a considerable time after the fall of Babylon. Therefore, when the record of the fall of Babylon goes on to relate that on a certain "night . . . the king died," it cannot be referring to Nabonidus. This makes room for the coming in of Belshazzar, the eldest son of Nabonidus, to take the place of his father after his father's capture. Moreover, another inscription proves that it was customary for Belshazzar to reign in his father's absence. This other inscription is a legal document, dated "in the third year of King Belshazzar." And the fact that Belshazzar was the second ruler of the kingdom, explains, as nothing else could, why Daniel was made third ruler in the kingdom instead of being made second ruler, as Pharaoh made Joseph.

Then it used to be denied that a whale could have swallowed Jonah. We will note first that, when correctly translated, the Bible does not say that it was a whale that swallowed Jonah. The Greek word for whale in Matt. 12:40 means simply a "sea-monster." On the other hand we will note that the idea that a whale cannot swallow a man is another ignorant assumption. In the "Cruise of the Cachalot," Frank Bullen characterizes the idea that a whale's gullet is incapable of admitting any large object as "a piece of crass ignorance." He relates how "a shark fifteen feet in length has been found in the stomach of a sperm whale," and he describes these monsters as "swimming about with the lower jaw hanging down in its normal position, and its huge gullet gaping like some sub-

marine cavern." Into this Jonah could have slipped so easily that the whale would have been scarcely conscious of his entrance. Another remarkable testimony from Mr. Bullen is "that when dying the sperm whale always ejected the contents of its stomach," and he says that, when caught and killed, one full-grown whale ejected from its stomach food "in masses of enormous size . . . some of them being estimated to be of the size of our hatch-house—viz., eight feet by six feet by six feet!" And yet the critics said the Bible was wrong! And despite the confident assertion of would-be-wise critics that a man could not survive the action of the gastric juices in a fish's stomach, there are cases on record of men being swallowed by sharks and coming out alive. However, a natural explanation is unnecessary in that the Giver of Life could have preserved Jonah alive miraculously.

We have not space here to go further in the consideration of the alleged errors and false accounts in the Bible. We will take up a number of others in another place. We will let it suffice here to say that a fair investigation will reveal a reasonable explanation of every supposed case of falsity and inaccuracy in the Bible. There are in our copies of the Old Testament in the original language, perhaps, some minor numerical errors. These are easily explained as probable mistakes of transcription. In the Hebrew a small alteration of a letter greatly alters its numerical value. Other supposed numerical errors are to be explained as a perfectly proper use of round numbers instead of exact ones. In other places it is probable that different numbers refer to different things instead of to the same things as is generally supposed.

#### Is the Bible God's Revelation?

We enter now into a further consideration. The question we are to consider now is whether the Bible is indeed a divine revelation. A historically correct book might be of human origin. Is this true of the Bible? We will take first—

#### An Antecedent Probability

Careful thought, apart from the question of whether the Bible is God's revelation, will convince any fair-minded person that it is highly probable that God has given to man an explicit and enduring revelation of the divine will. Man's conscience apprises him of the existence of law. As has been well said: "**Conscience does not lay down a law; it warns of the existence of a law**" (Diman, in *Theistic Argument*). When man has the consciousness of having done wrong, he has the indication that he has broken some law. Who else, other than Jehovah, whose existence we have seen to be an established fact, could be the author of this law. And, since man intuitively thinks of God as being good, he must think of the purpose of his law as being good. Therefore, we cannot think of his law being for the mere purpose of condemnation. It must be that his law is for man's discipline in righteousness. We must also conclude, because it is the nature of wisdom to work toward and to use every feasible means for the accomplishment of an end, that God has given a written revelation of his will; for any large degree of obedience to a righteous law is impossible to man without a knowledge of that law, and the knowledge of the laws of righteousness given through nature and reason is very uncertain, indistinct, incomplete, and insufficient. Furthermore, E. Y. Mullins says: "**The very idea of religion contains at its heart the idea of revelation. No definition of religion which omits the idea can stand in the light of facts. If the worshiper speaks to God, and God is forever silent to the worshiper, we have only one side of religion. Religion then becomes a meaningless make-believe**" (*The Christian Religion in its Doctrinal Expression*).

#### Proofs that the Bible is a Revelation from God

We now pass from probability to proof. Let us note the following evidences for the divine origin of the Bible:

1. The present existence and standing of the Bible attests its divine origin. "Greater efforts have been made to destroy the Bible than were ever put forth for the destruction of any other book. Its foes have persistently attempted to arrest its influence. Criticism has assailed it and ridicule has

derided it. Science and philosophy have been invoked to discredit it. Astronomy, in its disclosure of its heavenly wonders, has been asked for some facts to disparage it; and geology, in its researches in the earth, has been importuned to throw suspicion on it" (J. M. Pendleton, in *Christian Doctrines*). Yet—

"Stedfast, serene, immovable, the same

Year after year . . . . .

Burns on for evermore that quenchless flame;

Shines on that inextinguishable light."

—Whitaker.

Voltaire, the celebrated French infidel, said that in a hundred years from his time Christianity would be swept from the earth. But instead of that being true, just twenty-five years after his death his house and printing press became the property of the British and Foreign Bible Society, and his house was stacked with Bibles. And the Bible goes on today as the "best seller." More copies of it are in circulation than of any other book. It has been translated into more languages than any other book. No book has had such an influence on men and nations as has the Bible. It "rises up today like a phoenix from the fire, with an air of mingled pity and disdain for its foes, as much unharmed by their puny attacks as were Shadrack, Meshach, and Abednego by Nebuchadnezzar's furnace" (Sidney Collett, in *All About the Bible*). It is unlikely that any mere human production could have triumphed over such opposition as has been brought against the Bible.

2 The testimony of Christ proves the genuineness of the Bible as a revelation from God. There can be no doubt that Jesus regarded the Bible as the word of God. He frequently referred to it as the word of God, and he said: "**The Scriptures cannot be broken (John 10:35)**. And he promised further revelation through the apostles (John 14:26; 16:12-16). The testimony of Jesus is of unique value because his life and works proved him to be more than human. Jesus was not a deceiver: for "(a) the perfectly consistent holiness of his life; (b) the unwavering confidence with which he challenged investigation of his claims and staked all upon the result; (c) the vast improbability of a lifelong lie in the avowed interests of truth; and (d) the impossibility that deception should have wrought such blessing to the world,—all show that Jesus was no conscious imposter" (A. H. Strong). Nor was Jesus self-deceived: "for this would argue (a) a weakness and folly amounting to positive insanity. But his whole character and life exhibit a calmness, dignity, equipoise, insight, self-mastery, utterly inconsistent with such a theory. Or it would argue (b) a self-ignorance and self-exaggeration which could spring only from the deepest moral perversion. But the absolute purity of his conscience, the humility of his spirit, the self-denying beneficence of his life, show this hypothesis to be incredible" (A. H. Strong).

3. The great difference between the Bible and the writings of men evidence that the Bible is not a mere human production. Man has never produced anything that compares favorably with the Bible. The writings of men are flat and stale when put alongside the Bible. "There are infinite depth and inexhaustible reaches of meaning in the Scripture, which difference it from all other books, and which compel us to believe that its author must be divine" (A. H. Strong). The biblical writers are incomparable in "their dramatic power, that divine and indefinable charm, that mysterious and ever-recurring attraction, which we find attached to all their narratives, which captivates man's soul under all climates, which makes us find in them throughout our lives, as in the scenes of nature, and ever-fresh charm. After being delighted and moved by these incomparable narratives in our early childhood, they revive and affect our tender emotions even in hoary age. Certainly, there must be something superhuman in the very humanity of these forms, so familiar and so simple. Men are incapable of telling a story thus. Who shall unravel the secret of this attractiveness? In what does it consist? We should not find



it easy to say, perhaps: it seems to lie in an ineffable blend of simplicity and profundity, of the natural and the spiritual, of local coloring and lively forshadowings; it further lies in this, that the narratives are marked by rapidity and suggestiveness, that they are at once minute in detail and concise in expression; it lies, finally, in the harmony and the truth of sentiments; it presents man, it presents nature, in their inmost reality. In a word you cannot fail to see (even without being able to account for it) that He who speaks in this book has immediately before Him all the most hidden strings of men's hearts, so as to be able to touch them at will, with a hand light or powerful, in the precise measure that His Spirit has proposed to itself. Read over the scenes in which Ruth and Boaz appear on the plains of Bethlehem, those where Abraham and Isaac meet on Mount Moriah, those of David and Jonathan, those of Elijah and Elisha, those of Naaman the Syrian, of the widow of Zarephath, or of the Shunamite, and, above all, those of the life and death of the Son of Man; and, after that, search everywhere else in the books of men, and see if you can find anything similar. Read, if you like, the four Vedas, and the voluminous collection of Pauthier, the sacred books of the East, Confucius, Manon, Mahomet; and see if there are to be met with there eight lines that can be compared to these incomparable narratives of Scripture . . . . Read, over . . . . in Moses, the life of Joseph, his infancy, his misfortunes, his temptations, pause over that inimitable scene in which Jacob's eleven sons appear before their brother; and he says to Benjamin, 'God be gracious unto thee, my son!' (xliii. 29). Listen to that other exclamation, 'I am Joseph!' At no time of life can one peruse the story without fresh emotion. Then, go and take up that history in Mahomet; read his twelfth chapter, entitled 'Joseph,' written at Mecca, in a hundred and eleven verses, and beginning with these words: 'We have made this book come down from heaven in the Arabic tongue, in order that people may understand it, and we proceed to relate the most beautiful story that we have revealed to thee in this Koran' (L. Gaussen, in "Theopneustia"). "Let, then, the hardest hearts, and the most squemish palates in the world, come and read over these histories of our Bible; . . . . they will feel their whole bodies thrill, their hearts move, and a tenderness of affection come over them in a moment, more than had all the orators of Greece and Rome preached to them the same matters for whole days. Let them go and read the same histories in Flavius Josephus, to whom the emperor Titus ordered a statute to be erected on account of the elegance of his history, he will leave them colder and less moved than he found them. What, then, if this Scripture has in its humility more elevation, in its simplicity more depth, in its absence of all effort more charms, in its grossness more vigour and point, than we are able to find elsewhere?" (Mornay). Then behold the striking brevity of Scripture. Compare the Bible in this respect with the histories, biographies, and systems of doctrine composed by men. In the book of Genesis we have a history covering a period of more than two thousand years. It tells us of the creation of the earth. It tells of the making of men, animals, and plants, and the placing of them on the earth. It tells of man's apostasy from God, of the first murder, of the first worship, of the deluge, of the re-peopling of the earth, of the dispersion of men, of the origin of the present diversity of tongues, of the founding of the Jewish nation, and of the development and experiences of that nation for some five hundred years. Yet it is all contained in fifty remarkably brief chapters. Is it thus that men write histories? Had Moses been merely a writer of history, is it likely that he could have passed over such a volume of interesting facts and details concerning the things he relates? Would not his pride as a Jew have caused him to record more concerning the history of his people during the period covered in Genesis? Compare the writings of Moses with those of Josephus. Both were Jews. Both wrote about the Jews. But Joseph takes up more space with the history of his own life than Moses consumes for the record of a stream of human history covering more

than two thousand years, which stream of history finally issues into the Jewish nation, and which record deals with all the profound subjects mentioned above. Take, then, the gospels. "Who among us could have been, for three years and a half, the constant witness, the passionately attached friend, of a man like Jesus Christ, and could have been able to write in sixteen or seventeen short chapters, or in either hundred lines, the history of the whole of that life—of His birth, of His ministry, of His miracles, of His preachings, of His sufferings, of His death, of His resurrection, and of His ascension into heaven? Who among us would have found it possible to avoid saying a word of the first thirty years of such a life? Who among us could have related so many acts of kindness without an exclamation; so many miracles without reflections on them; so many sublime thoughts without an emphasis; so many sufferings without a complaint; so many acts of injustice without bitterness; so many sinless infirmities in their Master, and so many sinful infirmities in His disciples, without any suppression; so much ingratitude in their cowardly abandonment of Him; so many instances of resistance, so much ignorance, so much hardness of heart, without the slightest excuse or comment? Is it thus that man relates history? Who among us, further, could have known how to distinguish what required to be said cursorily from what required to be told in detail?" (Gaussen). Note how the Jews have joined to the Scripture their two Talmuds, one of which (that of Jerusalem) comprises a large folio volume, and the other of which (that of Babylon) consists of twelve folio volumes. See how the Catholics have added to the Scriptures the apocryphal books and their voluminous traditions—the writings of the "Fathers," the decisions of councils, the acts of synods, and the decrees, fulminations, and bulls of the popes. From these can be clearly seen the contrast between the ways of inspired and uninspired men. Then "behold what the Spirit hath done in the Bible, and there admire the celestial prudence of its imit—the Bible, and there admire the celestial prudence of its inimit-

We might continue on and on almost indefinitely with the contrast between the Scriptures and the writings of men, but the above is enough to show the incomparable superiority of of the Scriptures and we will let it suffice.

For all of the above reasons, and more, we conclude that the Bible is not a human production, but that it is indeed a revelation from God.

4. The revelation of things that man left alone could never have discovered give evidence of the superhuman origin of the Bible. Consider first what the Bible reveals concerning angels. "Was anything similar to the angels ever conceived by the imaginations of the peoples, by their poets, or by their sages? No, they never even show the slightest approach to it. One will perceive, then, how impossible it was, without a constant operation on the part of God, that the biblical narratives, in treating of such a subject, should not have constantly borne the all too human impression of our narrow conceptions; or that the sacred writers should not have often let slip from their pen imprudent touches, in vesting the angels by turns with attributes too divine, or affections too human" (Gaussen). Take next the Biblical account of creation. Where could Moses have gotten it, if God did not give it to him? Did he evolve it from the Chaldean or other legends? "The very suggestion that Moses obtained his historical information from those Chaldean and Gilgamesh legends . . . . is simply absurd; for, interesting as they are, they are so full of legendary nonsense, that it would have been a practical impossibility for Moses or any other man to evolve, from such mythical legends, the sober, reverent, and scientific records which are found in the book of Genesis" (Collett, in All About the Bible). In a paper read in Londonberry on September 27th, 1905, Professor Sayce, in comparing the Chaldean legends with the Bible, said that on the spiritual side there is between them a gulf that could not be spanned.

(To be continued in issue of Dec. 1)

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## EDITOR TO HAVE AN ASSISTANT

The Baptist Examiner is again skipping some dates. Our last issue was dated Aug. 1. This issue is dated Nov. 1. Thus we are skipping five dates. During the eighteen months of the life of the Baptist Examiner, nine dates have been skipped. But the serial numbers have been maintained in consecutive order, and, inasmuch as we record subscriptions by serial numbers instead of by date, each subscriber has gotten or will get all issues paid for. We give the full twenty-four issues for each yearly subscription.

From this time forward we hope to keep the Baptist Examiner going forth to its readers regularly. Our failure in this respect in the past has been due to having more to do than we could do. But by the time this issue reaches the readers we expect to have an assistant in our work. Miss Alpha McGough, who for over four years assisted Editor H. B. Taylor, with News and Truths, is to be with us in this capacity.

We hope also that with the help of an assistant we will be able to eliminate mistakes in the mailing of the paper which have caused some to fail to get their paper.

We thank the Lord for providing this help. With the opening of the Tri-State Baptist Bible School, which will take five hours of the editor's time on four days a week, help was absolutely necessary if we continued all our work. The Lord has shown his gracious favor by giving it. We, therefore, take new courage to press on. We trust all our supporters will also take new courage and press the circulation of the Baptist Examiner to the utmost.

## THE WEST KENTUCKY BIBLE SCHOOL

The West Kentucky Bible School opened its twelfth year October 4, 1932, at the home of Mrs. H. B. Taylor, Murray, Kentucky, with an enrollment of eighteen.

The death of Brother Taylor came as a blow to the School. He had been the moving and molding spirit of every phase of the work. But the School will continue.

The well-known stand of the School will be maintained as far as we are able. The School has become distinguished as a school of the Bible, a school of faith, a school of prayer. We teach the Bible, not books about the Bible. We have an hour each day for prayer. These two develop preachers who know the Bible and are spiritual.

The School is distinctly a school of faith in God. No student pays tuition or any kind of fees. No debts are contracted for the School; expenses are paid and students are helped as funds come from God's willing-hearted stewards. The School has no other support than that God stir the hearts of His children to send in funds and supplies.

The course of study majors on a four year course in the English Bible. Reading, Grammar, Bible History, Bible Quiz, Greek, Spanish, Parliamentary Law, and Music make up the remainder of the course. We welcome requests for further information concerning all phases of the work, especially from prospective students.

"The W. K. B. S. Voice," our school paper, was launched to give information to those who are interested. With the passing of News and Truths, the voice of the School, we needed an avenue for reaching the friends and supporters of this work of faith. The subscription price is fifty cents; copies will be sent to anyone requesting them.

Those of us who carry on this needed work need the prayers of those who are interested in the work begun and carried on so gloriously. We need intercessory helpers as never before. Mrs. Taylor and the writer with other helpers will need your prayers as we shoulder our own load and the load of our fallen leader.

ROY BEAMAN, President.

## TRI-STATE BIBLE SCHOOL

The Tri-State Baptist Bible School, of Russell, Ky., opened its first session on Sept. 27 with an enrollment of approximately thirty. At the opening exercises on the evening of Sept. 26, twenty Baptist churches were represented.

Courses are being taught in both Old and New Testament interpretation, Bible doctrine, Greek, and English grammar. Classes in music and preparation and delivery of sermons are expected to begin before this issue reaches its readers.

Prospects for the school are very encouraging.

At this writing, Pastor John R. Gilpin and the editor are the only teachers in the school.

## NOTICE, READERS OF NEWS AND TRUTHS

The Baptist Examiner stands where News and Truths stood on Modernism, Arminianism, unionism, feminism, and secretism. It also stands as did News and Truths against centralization and exorbitant overhead expense and all looseness in mission work. It is also much concerned about the preaching of the pure gospel and whole counsel of God without compromise to earth's remotest bounds. Therefore, you are cordially invited to join our family of readers and to boost the circulation of the Baptist Examiner.

Read the life-story of the noted and beloved editor of News and Truths as it appears in the Baptist Examiner.

We have the mailing list of News and Truths, and we are covering it with samples as fast as we can. Mail us fifty cents today for your subscription or send a dollar for yours and another.

**WANTED**—Men and women to represent a large book and Bible publishing house in the sale of standard religious and educational books and a complete line of Bibles. If you will sign up for one hundred and twenty days of eight hours each, the company will give you a guarantee of three dollars per day, which is to be made up, if necessary, at the end of the one hundred and twenty days. During this period you get 40 per cent profit on all you sell. Then at the end, if you have not made \$360 the company pays you the difference. Extra time is allowed to make up lost time. Write us if you are interested. Please send six cents for postage.

"We appreciate the stand you have taken for the truth, and may you ever be guided by the Holy Spirit."—W. H. Johnson, Keysville, Va.

"I appreciate this paper very much, and am proud to know we have at least one BAPTIST paper left."—Rollie Hamlett, Paducah, Ky.



## The Life of H. Boyce Taylor

ELDER ROY O. BEAMAN, Murray, Ky.

### Installment No. 2

#### HIS PARENTS AND GRANDPARENTS

Alfred Taylor, son of Elder Joseph Taylor whom we traced in our first article, was the paternal grandfather of H. B. Taylor. Alfred was born in Warren County, Kentucky, July 19, 1808. He became the leading Baptist preacher in Gasper River Association. A resolution in 1875 asking his son, W. C. Taylor, to write his biography says, "We remember with gratitude the laborious, self-sacrificing, and useful life of Elder Alfred Taylor, who labored so long and so successfully as a minister and Moderator of this body."

Though Alfred's thirst for knowledge was great, because of the poor advantages of school in those days he could hardly read intelligibly or write his name legibly at the age of twenty. He "borrowed a grammar, the only one in his reach, copied it, and therefrom learned the rudiments of his mother tongue." Entering the ministry in Butler County, he removed to Warren County and went to school to Elder David Mansfield and later to Elder William Warder, a prominent Baptist preacher of that day in Logan County. Alfred read many books after his school days were over, and often gave a synopsis in his journal. His mind was analytical, dividing his subjects into their divisions and subdivisions, and he often penciled his thoughts when he was at work on his farm.

Alfred's conviction of sin began at eleven years of age, but his conversion came in his twenty-second year, in October 1829. His journal refers to indulgence in "many sinful practices," but he rejoiced that his "career in sin was short." A changed life followed his baptism into Sandy Creek Baptist Church, Butler County, Kentucky, by Benjamin Talbott, November 1829.

Licensed by Sandy Creek Church in May 1831, Brother Alfred's progress was slow until his ordination by the same church in May 1834, by his father, David Kelly, and William Childress. His powers, under God, soon brought him to the front, and those who knew him in his prime could scarcely realize that he ever had a slow start.

The following facts of the grandfather read like those of his noble grandson. He tithed, often preached without remuneration, did not confine his preaching to church houses, and broke his health preaching. Dr. J. M. Pendleton, his contemporary, said, "Few ministers of his day spent more time in preaching, made more sacrifices for the cause of Christ, and received smaller compensation for faithful work." Elder J. F. Austin, his son in the ministry, wrote, "Brother Taylor died as a martyr to the cause of Christ." His son wrote, "Before he reached the age of thirty the providence of God placed him as the acknowledged leader of His Spiritual Israel" in three counties—Ohio, Butler, and Muhlenburg.

"The first regular protracted meeting ever held in Ohio County was begun and carried on by Alfred Taylor at Walton's Creek Church in December 1837." In the subsequent months the revivalist held about eight meetings and baptized some six hundred people. Dr. J. S. Coleman, his son in the ministry and moderator of the General Association of Kentucky Baptists for sixteen years, affirmed, "For twenty years after this ingathering his word was as good authority among Baptists, upon any and all questions, as Webster's Dictionary is in determining the meaning of words." And remember, Kentucky Baptists were in those days still shaking off those two deadly foes—the legalism of Campbellism and the antinomianism of Hardshellism.

Alfred Taylor strongly preached Baptist doctrine, baptized many from other denominations, and held four public debates. In 1841 he debated with Elder Young and with a Methodist, T. C. Frogge, in 1854. The forces of Campbellism concentrated in the Green River country, and Alfred Taylor often skillfully

exposed their fallacies and beheld their decline in that section.

Gasper River Association had no more prominent preacher than Alfred Taylor. He led in the organization of the Green River Bible Society in 1837, and was a member of the building committee, a trustee and "the agent to secure the funds" for a seminary which burned soon after its erection. He had a large part in developing the missionary spirit of that section, serving as the associational missionary. He served his association eight years as treasurer, thirteen years as moderator; he preached the introductory sermon nine times and the Sunday sermon thirteen times; he attended the sessions of the association every year (except one) from 1831 to 1865.

Alfred Taylor baptized thirty odd ministers, led the first temperance reform inaugurated in Butler County, worked for the General Association of Kentucky Baptists in 1848 and 1858, and held these pastorates: Sandy Creek, Morgantown, and Salem in Butler County; Providence in Warren County; Mt. Carmel and Nelson's Creek in Muhlenburg County; Pond Run, Beaver Dam, Walton's Creek, Green River, Cool Spring, Hartford, Owensboro, and West Providence in Ohio County; and some in Christian County. A number of these churches he helped organize.

Alfred Taylor died October 9, 1865, near Bowling Green, Kentucky, at the home of Charles Asher, after eleven days illness of remittent fever and congestive chills attending tuberculosis. He had gone to assist his son, J. S. Taylor, in a protracted meeting at Providence Church, Warren County. J. F. Austin, his son in the ministry, preached his funeral at Green River meeting house, Ohio County, and he was buried in the family cemetery beside his parents.

Mrs. F. A. Taylor, the mother of Brother H. B. Taylor and "a grand old saint in Israel," was born in Ohio County, Kentucky, January 14, 1850. As we showed in the former article, she is related to "Old Harrison Taylor" of Virginia through two of his sons, Richard and William. Richard Taylor probably served in the Revolutionary War and lived to his eighty-fourth year, being celebrated for industry, integrity, and hospitality. Susan, his daughter by a second marriage, married Richard Stevens, whose ancestors came from Maryland to Ohio County, Kentucky. Blackstone Stevens, the father of Mrs. Taylor, was a son of Richard and Susan Stevens.

William, fourth son of Old Harrison Taylor and great-grandfather of Mrs. F. A. Taylor, was a man of powerful frame, will, and energy. He was distinguished as one of the best farmers, as the first to utilize the swamp-lands for meadows, and as the builder of the first brick dwelling in Ohio County. Mrs. Taylor well remembers this house and the thick walls and flower-filled windows. Septimus, William's oldest son, married Althea Leach whose parents were from Maryland, and their daughter, Hannah Ann Taylor, following the proneness of the Taylors and Stevens to intermarry, married Blackstone Stevens. Mrs. F. A. Taylor is the oldest and only surviving child of their five children. Mrs. Hannah Ann Taylor died December 22, 1919, aged eighty-nine, and H. B. Taylor preached her funeral and said in News and Truths, "Her home was open to orphan children."

Mrs. Taylor's people were all Methodists except Richard Taylor, brother of her maternal grandfather, who preached for the Presbyterians in Ohio and adjoining counties. Thomas Taylor (1764-1836) second son of old Harrison Taylor, was a prominent pioneer Methodist preacher in Ohio and adjoining counties. She was, therefore, the first Baptist on either side and has had a very unique experience.

Mrs. Taylor was reading by the time she was four years

of age, having been taught from the old blue-back speller by her maternal grandparents in whose home she stayed much of the time. Influenced by her grandmother who was a great Bible reader, she read the Bible through by the time she was seven years of age. For this striking act a Methodist presiding elder gave her a copy of the Word of God, which was to play such an important part later. To date she has read the Bible through ninety-two times and the New Testament through five additional times, being hindered from reaching her goal of one hundred times by failing sight that has for years required a magnifier when she read.

One night when Mrs. Taylor was about nine years of age, her father suggested that she read a chapter from her Bible. It "happened to open" at Matthew 3, and she took it to her mother, who was washing the supper dishes, saying, "Old Alfred Taylor is right; Jesus was baptized." Mrs. Stevens replied pacifyingly, "The Methodists will baptize either way." Her father did not dream of the end, but, to use the words of Mrs. Taylor, "It was the Master's leading."

Mrs. Taylor says she never saw her mother angry but once. Once when Mrs. Taylor was at the home of her maternal grandparents, a Methodist preacher was to hold a sprinkling service at a nearby schoolhouse. Her grandfather stopped planting corn to attend, and her grandmother said to her grandchild, "I am thinking of taking you today and having you baptized. If I do you will go to heaven." Of course the child desired to go to heaven and told her mother when she returned home, who exclaimed in anger, "She had better not take away from my child her privilege as she did from me in having me sprinkled." Mrs. Taylor became a Baptist and so did all of her brothers and sisters.

Septimus and Silas Stevens, brothers of Mrs. Taylor and younger than she, stayed in her home in Auburn, Kentucky, during their four years in high school. Through Mrs. Taylor's teaching in the home and Pastor Taylor's from the pulpit, Silas was converted there and joined the Baptists at his home, and Septimus professed later. Since his wife was a Methodist, the Methodist preachers came over to win him; but Septimus had Silas present who answered the arguments to the satisfaction of his brother. Septimus, therefore, became a Baptist and the father of two noble Baptist preachers, Elders Chester and Cecil Stevens of this state.

Of these experiences the aged saint remarked, "Certainly the Master was in the lead and had something in view or it would not have ended this way. My life must have been a planned life for the Master." She had in mind the facts that she became a Baptist from a strong Methodist family, a Baptist preacher's wife, mother of two Baptist preachers, and instrumental in making Baptists of two brothers, one of whom has two Baptist preacher sons.

William Carey Taylor, the fifth child of Alfred Taylor and Mary Ann Mahon, was born February 4, 1845, in Washington County, Alabama, while his parents spent six months with Taylor relatives there. His father had bought up a drove of horses or cattle and driven them to Alabama. Our former article relates the going of a son of Moses Taylor to this state.

W. C. T. was converted and baptized at the age of thirteen, during a meeting held by his father at West Providence Church in Ohio County, a church planted by his father. Green River Church of the same county licensed him in 1867 and ordained him in August 1869, J. F. Austin, R. H. Miller, and Judson Taylor, his brother, officiating. He attended Bethel College from 1866 to 1869, but his health forced him to leave during his junior year. He married Fannie A. Stevens (already described above) November 30, 1869, Elder J. F. Austin officiating. Their three children are: Boyce, Fred, and W. C., Jr.

Brother Taylor held these pastorates and probably others: Green River and Mt. Zion in Ohio County; Providence, Rockfield, and Clear Fork in Warren County; Nelson's Creek in Muhlenburg County; and Bethlehem, Greenville, Shady Grove,

Smith's Grove, Mizpah, and Friendship of that section. He was half-time pastor of Auburn Church, Logan County, for eight years and full-time pastor of Mayfield, Graves County, for five years. He was once moderator of West Union Association. He was loved by his churches in that they always wanted him to stay longer.

Like his father and son, W. C. Taylor held several debates, at least six oral and one written. Two of these were at Providence Baptist Church of Warren County, one with a Methodist and the other with a Campbellite, who left the second or third day and his church died. His eight-day debate in 1881 with J. B. Briney, a Campbellite, at Oakland, near Bowling Green, was attended by forty preachers and led to a long newspaper discussion with A. H. Redford, Methodist presiding elder of that section. His son, after a meeting there in 1908, wrote this in News and Truths, "At that time the Campbellites had a very strong church at Oakland, and the Baptists none at all; now the Campbellites have a weak struggling organization of about fifty members, and the Baptists have a live, wide-awake, aggressive church." He went from Mayfield to be moderator for J. N. Hall in a debate with the above-mentioned Briney, at Newbern, Tennessee. Illness kept J. N. Hall away, and the people choose W. C. Taylor in his place. He debated with J. C. Creel at Dexter City, Missouri. In his debate near Mayfield, Kentucky, with Mr. Perkins, a Hardshell, Elder Perkins talked in the last speech of how he had defeated Taylor and quoted in conclusion these words: "W. C. Taylor, here he lies; no one laughs; no one cries; where he is and how he fares, no one knows and no one cares." W. C. Taylor solemnly answered, "I do care where Brother Perkins goes after death; that is the difference between Missionaries and Hardshells."

But the body of W. C. Taylor could not go on longer. He left Mayfield in September 1887, locating his family in Russellville, Kentucky, to school his sons. He went during the winter to Florida and elsewhere, but tuberculosis of the throat took him away in his prime after four days confinement in his home in Russellville on May 12, 1888, at the age of forty-three. Mayfield Church continued his salary for sometime after he left her, sent one hundred dollars for funeral expenses, erected to his memory (as the monument shows) a beautiful tombstone in the cemetery at Russellville, and had Dr. J. B. Moody hold a memorial service with her at Mayfield.

An obituary notice said, "He became one of the most successful pastors in the state. His style was clear and vigorous." The Auburn Coonranger said when he left Auburn, "Elder Taylor justly ranks high among the purest men and ablest divines in the state." Dr. J. S. Coleman said that in his esteem W. C. Taylor "was Kentucky's greatest pulpit orator." The recent publication by his sons of his tract, "Defects of Campbellite Repentance and Faith," is a fitting tribute.

#### CASH VALUE OF PROHIBITION

When the saloons closed, at least two billion dollars was released from the clutches of the bartender.

Now when there is actual poverty and acute hunger, the wets propose sending that two billion back over the bar with the brass rail.

Take two billion dollars away from the retailers of the country right now and what would be left for food and rent and clothing, to say nothing of comforts and luxuries!

Think it over, Mr. Business Man—Where will your income be?

**The liquor traffic has always and everywhere made the few immensely rich and the many degradably poor.**

Prohibition has a cash value of two billion dollars to the purchasing power of the country and you can't cure business depression by turning the stream of money still flowing, into a parasite business like the liquor traffic.

The cost of prohibition enforcement is less than five cents per person, per year and more than that is collected in fines and penalties and taxes on lawful liquors.—Signal Press, Evanston, Ill.



## The Divine Order of the Sexes

C. D. COLE, Plant City, Fla.

There is a Divine order of the sexes. To deny this order is to deny the Bible. To deny the Bible is to plunge into the sea of human experience without any real hope of surviving. This, many are willing to do in order to be in the swim. Much of the Bible is a dead letter to the average church member. He has no more use for the Bible as the rule of faith and practice than a hog has for breeches. What a settlement many are going to have to make with God for their arrogant setting aside of His holy word as impracticable! and out of date!

According to the Divine order, the woman is subordinate to the man. This can be established by many passages of Scripture. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be their own husbands in everything" (Eph. 5:23, 24). **"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to be keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"** (Titus 2:4, 5). See also Gen. 3:16; 1 Cor. 11:3; 14:34, 35; 1 Tim. 2:11, 12; 1 Peter 3:1-6.

### The Nature Of This Subordination.

This subordination does not involve personal character. It does not imply personal inferiority of the woman to the man. The writer does not hesitate to say that in many things woman is superior to man; in the nobler qualities that go to make up character, in patience and endurance, in gentleness, in unselfishness, in ministering to the suffering, in love, the woman is the superior of the man.

Nor does this subordination touch the question of salvation. In respect to salvation, **"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"** (Gal. 3:28). To quote this verse in an effort to overthrow the doctrine of woman's subjection to man is to ignore the context and oppose Scripture with Scripture. This verse teaches that all are saved alike, namely, by faith in Christ Jesus (Gal. 3:26).

Neither is it a question of ability. It is often claimed for some women that they are able speakers. This is not denied, but ability is not a criterion of what is right. A man may be skillful as a gambler, but this is no reason why he should be licensed to gamble. The success women have had in the pulpit has deceived and turned many away from the once delivered faith. By such parity of reasoning, it can be proved that Moses did right when he struck the rock (Numbers 20:11). He was successful in getting water, but he disobeyed God and thereby forfeited the privilege of entering the promised land. It will be through his marvelous success that the anti-Christ will command the worship of men. Read 2 Thess. 2:1-11 and Rev. 13.

The subordination of the woman to the man is a matter of position. It is inferiority of rank rather than of person. President Hoover is superior to every other man in our country in position and authority, but this does not necessarily mean that he is superior to every other man in character and ability. The woman is subordinate to the man with respect to authority and its corresponding obligation. We miss the mark entirely when we talk about woman's rights. It is not a question of equal rights, but of identical duties. Whether in the state, in the home, or in the church, woman is to occupy a subordinate place. This means that the man has a greater measure of responsibility before God. This is the part of the question often overlooked. If more thought was given to the question of responsibility and less to the so-called rights of women, it would be better for all concerned.

In public worship the responsibility for speaking and teaching is not placed upon the woman but upon the man. **"Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church"** (1 Cor. 14:34, 35). **"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence"** (1 Tim. 2:11, 12). What a need there is for the men of our churches to realize that the chief responsibility for the condition of the churches rests upon them. They cannot escape this responsibility. This thing of turning the work of the churches over to the women and children, as is often done, is contrary to the word of God. Let us make some observations: God never made provision for a woman to occupy the throne of Israel. Woman had no part in the priestly ministrations in the tabernacle or the temple. God never made a covenant with a woman. When the government of Israel had broken down, God described the conditions in a figurative way by saying, **"As for my people, children are their oppressors and women rule over them"** (Isa. 3:12). The same principle applies to woman in the new dispensation as in the old. Christ never called a single woman to be His apostle. Christ never called a woman to preach His gospel. All of the deacons of the Jerusalem church were men. If Christ calls women to a public ministry, how do we account for His waiting nearly 1900 years before doing so? Until recent times, no woman claimed such a call. The practice of woman speaking to mixed assemblies in Baptist churches is an innovation that has been decried by such men as Broadus, Eaton, Carroll, Lorimer, Harvey, and Hawthorne, and others too numerous to mention. The scholarship of Baptists from Paul to Boyce Taylor is practically unanimous in its opposition to this innovation.

In the home the place of authority is vested in the man. To talk of equal authority between man and wife is to talk nonsense. Equal authority is no authority. Authority must be placed either in the man or the woman. Where has God placed it? With the husband or the wife? The Bible says it is with the husband. The father is more responsible for the conduct of the children than is the mother. **"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord"** (Eph. 6:4). In his song of thanksgiving, after his life had been lengthened 15 years, Hezekiah said, **"The father to the children shall make known thy truth"** (Isa. 38:19). The Lord said of Abraham, **"For I know him, that he will command his children and his household after him"** (Gen. 18:19). The father and not the mother is chiefly responsible for the daughter's dress, for where she goes, and for the company she keeps. The responsibility of the husband and father, in the light of God's word, is a tremendously solemn matter. And this responsibility is the result of divinely ordained authority.

### The Reason For This Subordination.

The subordination of the woman to the man has its origin and ground in creation. **"Adam was first formed then Eve."** The man and the woman were not created simultaneously. The man was created first and the woman was created for the man (1 Cor. 11:9). Another reason given for the subjection of the woman to the man is in the fact that the woman was deceived in the transgression (1 Tim. 2:14). These are the only reasons found in the Bible for the subjection of the woman to the man. To talk about local conditions at Corinth or anywhere else as the ground of the command for the women to keep silence in the churches is to add to the word of God. It is a case of the wish being father to the thought.

Much skill is being used today in an effort to set aside the

plain teachings of the Bible. Those who have a conscience upon the question are ridiculed and browbeaten. They are called woman haters and non-cooperants because they will not support that which is obviously opposed to the word of God. The commands of the Bible may be classed as moral and positive. A moral command is a command for which a moral reason can be seen, such as, "Thou shalt not kill," and "Thou shalt not seal," etc. A positive command is a command for which no moral reason is apparent. It lies in the sovereign pleasure of God. God's command to Moses to speak to the rock rather than to strike it is a positive command. The prohibition against touching the ark, for which Uzzah lost his life, is a positive command. The command to baptize is a positive command. The command for women to keep silence in the churches is a positive command. The only reason that can be given for obedience to positive commands is that God has given them. The greatest test of spirituality is not obedience to the moral commands for the unregenerate may observe them. But to keep God's positive commands is to walk by faith.

#### The Symbol of Subordination.

The truth of the subordination of the woman to the man has a divinely appointed symbol. This truth is to be symbolized by the woman wearing long hair, and, when in church, an additional covering. This covering is a sign of headship. Headship means authority. Long hair is the sign by which the wife acknowledges the authority of her husband, who is her natural head; and a hat or veil as an additional covering, when in church, to acknowledge the authority of man in religious matters. Let us examine 1 Cor. 11:3: "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" (v. 3). This verse tells us that order and subordination pervade the entire universe. The woman is subordinate to and under the rule of the man; the man is subordinate to and under the rule of Christ; and Christ, in His mediatorial character, is subordinate to and under the rule of 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" (vv. 4, 5). The fifth verse is sometimes given as a warrant for women leading in public prayer and speaking in the church. To this it has been replied, that when the Holy Spirit inspired Paul to write this, He knew what He was going to move him to write in chapter 14, verse 34. He merely refers to prayer and prophecy here without either approving or condemning. His object here is to condemn the failure of symbolizing the truth of headship. My personal belief, however, is that public worship is here expressed by prayer and prophecy. The men are to worship with uncovered heads, while the women must be covered. Failure of the woman to wear a hat or veil is the same 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" (v. 6). The word "if" here does not express a doubt. It does not open the door for debate. It has the meaning here that it frequently has in the New Testament. "If I go away I will come again," that is, "Since I go away I will come again." "If ye then be risen with Christ, seek those things which are above," means "Since ye be risen with Christ, seek those things which are above," means "Since it be a shame for a woman to be shorn or shaven, let her be covered." As further proof that I am not giving an arbitrary meaning to the word "if", let me cite verses 14 and 15: "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." Here it is declared to be a shame for a man to have long hair, but for the woman it is to her glory. Observe that Paul did not appeal to custom but to nature. God's law upon the question is in harmony with the law of nature. Lest the reader does not discover it for himself, let me say, that in the passage before us, there are two coverings in

view. This is clear from verse 6: "For if the woman be not covered (veiled), let her be shorn: but if (since) it be a shame for a woman to be shorn or shaven, let her be covered (veiled). In the original the word translated "covering" in the 15th verse is a different word from that translated "covered" in the other verses. The Revised Version maintains this distinction.

"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" (v. 7). Behold the accuracy of Scripture! It is not said here that man is the likeness of God, but the image of God. There is a difference between image and likeness. Image means representation, likeness means resemblance. Man was originally created in the image and likeness of God (Gen. 3:26). In the fall man lost his likeness to God, but he is still the image or representative of God—he occupies the place of authority as God's representative. This meaning of the word "image" is enforced by a reference to Matt. 22:20: "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's." The Jews had asked Christ if it was lawful to pay tribute to Caesar. He answered by calling for a coin and, when given him, He asked whose image or authority did it represent, and they say Caesar's. Now since a covered head was a sign of subjection, man being in a position of authority must not have this sign on his head. But the woman, being in the place of subjection, is to have this sign on her head: long hair as a permanent sign of the headship of her husband; and a veil or hat, when in church, as a sign of headship of man in public worship.

"For this cause ought the woman to have a sign of authority on her head because of the angels" (v. 10, R. V.). This opens up a field of study which we can not enter for lack of space. This is a clear inference that angels attend church services in the hope of learning of the mysteries of human redemption. Read 1 Peter 1:2 and Eph. 3:10.

What God appoints is best. Obedience to the Divine order concerning the sexes will result in blessing to both men and women. As the spirit of lawlessness increases the word subjection becomes more and more despised. Many associate the word subjection with the thought of degradation. It is claimed that woman is degraded by the position given her by Paul. On this point Atheism makes a bid for woman's patronage by seeking to prejudice her against Christianity. I now quote from "The Bible in the Balance," by Charles Smith, President of the American Association for the Advancement of Atheism:

"Elizabeth Cady Stanton: 'I know of no other books that so fully teach the subjection and degradation of woman.'

"Helen Gardner: 'Women are indebted today for their emancipation from a position of hopeless degradation, not to their religion nor to Jehovah, but to the justice and honor of the men who have defied His commands. That she does not crouch today where St. Paul tried to bind her, she owes to the men who are grand and brave enough to ignore St. Paul, and rise superior to his God' (Men, Women, and Gods, p. 30)."

What an awful thing it is to become an ally of Atheism! But this is exactly what Baptists are doing in their effort to set aside the plain teachings of Holy Scripture regarding the position of women in our churches and religious assemblies.

Woman is given the place of subjection, not for her degradation, but for her honor and protection. And her safety and happiness lie in her acceptance of that place. In Romans 13, all Christians are commanded to be in subjection to the civil authorities. Are they thereby degraded? Who but anarchists will say so? In Eph. 5:24 the church is said to be subject to Christ. Is the church thereby degraded? No, a thousand times no! The relation between husband and wife is illustrated by the relation that exists between Christ and the church. "Husbands love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). Is a woman degraded by being in subjection to the man who loves her enough to die for her? And the woman who has promised to obey any other is to be pitied. And no woman ought to marry a man whom she cannot promise to obey.