

We Need Your Help! If We Are To Edit This Paper Until Jesus Comes

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Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"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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THE DIVINE ORDER OF THE SEXES

Why Woman Are To Be Subordinate Both In Home And Church

(By C. D. Cole, Orlando, Florida)

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many are going to have to make with God for their arrogant setting aside of His holy word as impracticable and out of date!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 to 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; I Cor. 11:3; I Tim. 2:11, 12; I Peter 3:1-6.

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My Church And I

"In view of the Divine Origin (Matt. 16:18) moral dignity and holy mission of the church:

"1. I will not offend the church by neglect, disobedience or criticism. I Cor. 10:32.

"2. I will not despise the church by rejecting its programs or rebelling against its laws. I Cor. 11:22.

"3. I will glorify God in the church by praying for it, promoting its honor and welfare. Eph. 3:7-21.

"4. I will attend the stated services of the church. Heb. 10:25.

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SWEET REST IN GOD'S WORD!

"Whenever the feet are aching
That have marched through many miles,
Through the light of a sweet old chapter
A valley of beauty smiles.

Whenever the bitter battle
Is more than I've strength to fight,
Oh, one of the sweet old chapters
Will soon give back my might.

And I'll rise and lift the banner
And go forth brave again,
For my part in the daily struggle
Of men in a world of men.

One of sweet old chapters
Read it, and feel its gleam,
As you bask in it's tender beauty
AND walk in it's lovely dream."

—L. D. Gibson.

(Nearly eleven years ago, the editor had to take a five months rest because of illness. At that season, Brother L. D. Gibson, North Kenova, Ohio, one of the editor's close friends, composed and mailed the above poem. It has always been a treasured remembrance, and we share it now, only because we believe many of our readers will be greatly blessed by it. J. R. G.).

ENCOURAGEMENT TO PRAY

Story by Dr. H. A. Ironside

A number of years ago it was my privilege, while in the city of Los Angeles, to attend a Bible conference at which the late Dr. D. M. Sterns of Germantown, Pennsylvania, at that time, was the main speaker. On one particular occasion he had a question hour, and among the questions there was one that I never forgot. It read something like this: "If you had prayed all your life for the salvation of a loved one, and then you got

word that that person had died without giving any evidence of repentance after having lived a sinful life, what would you think, both of prayer itself and of the love of God and His promises to answer?"

It was a very striking question and I know that everyone in the room sat up and wondered what the doctor would have to say in reply to it. He answered, as nearly as I can now recall, about like this.

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If I Had But One Sermon To Preach

"THE PAUPER PRINCE"

(By D. B. Eastep, Covington, Ky.)

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

While it is true that these words are used by the Apostle Paul setting forth the Lord Jesus Christ as the example giver, it is nevertheless the gospel in its simplicity. The gospel is good news, and the good news is that God loved us enough to give us His Son. Weymouth's translation of Romans 5:8 reads: "But God gives proof of His love to us in Christ's dying for us while we were still sinners."

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Venore Lured By Sub Posing As Lightship, An Example To Us

From Norfolk, Va., via Associated Press comes the following:

Masquerading as a lightship to lure her prey closer for the kill, an enemy submarine shelled and torpedoed the American ore carrier Venore off the North Carolina coast, leaving the ship floating on her side and 22 members of her 43-man crew unaccounted for.

Allen Harte, able-bodied seaman of Baltimore, Md., one of 21 survivors brought ashore at Norfolk by a vessel which picked them up after they had drifted for 38 hours in a lifeboat, told newsmen.

"I was in the crow's nest on watch when we sighted a light. The light blinked in a code that the vessel was a lightship. She told us to come over near her. Fooled completely we started toward her, still thinking she was a lightship when a shell hit us in the bow. It didn't do much damage, but we were called to our stations.

"Then the submarine moved around to our port side and a torpedo hit us. A general alarm was sounded, and the sub when it circled us that time, signalled with her lights as if she were a buoy. She didn't fool us that time and when the second torpedo struck us we were ready for it as much as you can be ready for such a thing."

Harte said the survivors remained on the bottom of the lifeboat, not only to keep the wind off them but also to keep the submarine from fir-

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Keep Out Of Sight

Seeking diversion by fishing in the streams of Scotland, a literary man went from the city with patent pole and a complete outfit of the most expensive kind. After hours of effort without even a bite, he came across a country boy with only a switch for a pole and a bent pin for a hook—but he had a long string of fish.

"Why is it that I can't catch any?" the man inquired.

"Because you don't keep yourself out of sight," the boy replied.

This is the secret of fishing for
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JOHN R. GILPIN EDITOR

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WE FACE A DEFINITE NEED

The Baptist Examiner is facing its first really serious need in its thirty-nine months' history, under its present editor. Frankly, we have definite financial needs today!

The fire of March 6th, which damaged the plant where our paper is printed is the immediate cause of our financial need. We not only suffered some loss in the fire, but this caused us to be unable to get our papers out regularly through March and the first half of April. With the papers not being mailed regularly, our renewals were practically cut to the minimum.

Now, we are printing and mailing them regularly, and expect to do so, God willing. We have hired extra office help whereby we will be able to mail the papers singly each week, and henceforth it is our expectancy to do so.

It is true that we have received two good sized gifts recently, but these are being used for the printing of our tracts, which also suffered loss through the fire.

Now here are a few ways in which you can help us!

1. Renew your own subscription at once.
2. Send us a new subscription for some friend or loved one today.
3. Get up a club of subscriptions (20 in number) and we will give you as a premium for your efforts a handsome Scofield Bible.
4. Send us an outright gift for the paper. The smallest gift is appreciated.
5. Show your paper to your friends and try to induce them to subscribe.
6. Above all else, pray for us and our work.

Remember, we need your help NOW. When this editor is in Heaven and this paper is no longer published, your help won't be needed.

We can safely follow the person who follows Christ — but we can even more safely follow Christ.

The cross of Calvary bore the storm of sin and gave sunshine to the ages.

Satan laughs at our toil, mocks at our wisdom, but trembles when we pray.

Courage is the best stimulant for a faint heart.

ENCOURAGEMENT TO PRAY

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He said, "Well, dear sister, I should expect to meet that loved one in heaven, for I believe in a God who answers prayer, and if He put that exercise upon your heart to pray for that dear one, it was because He doubtless intended to answer it."

Then he told a story. He said that many years ago there was a dear old lady living in Philadelphia who had a very wayward son. This young man had been brought up in church and Sunday School, but he had drifted away from everything holy. He had gone to sea and become a very rough, careless godless sailor.

One night this mother was awakened with a very deep sense of need upon her heart. When she became fully awake, she thought of her son and she was impressed that he was in great danger, and so she got up and threw on a dressing gown, got down by her bedside, and prayed earnestly that God would undertake for the boy, whatever his need was. She didn't understand it but after praying for perhaps two or three hours there came to her a sense of rest and peace, and she felt sure in her heart that God had answered. She got back into bed and slept soundly until the morning. Day after day she kept wondering to herself why she was thus awakened and moved to prayer, but some way or another she couldn't feel the need to pray for that boy any more, rather she praised God for something which she felt sure He had done for her son.

Several weeks passed, and then one day there was a knock at the door, and when she went to it—there stood her boy. As soon as he entered the room he said, "Mother, I'm saved!" Then he told her a wonderful story.

He told how a few weeks earlier they had been tossed in mid-Atlantic by a terrific storm, and at last it looked as though there was no hope of their riding it through. One of the masts had snapped and the captain called the men to come out and cut it way. They stepped out, he among them, cursing and reviling God because they had to be out in such an awful night. They were working, cutting away this mast, when suddenly the ship gave a lurch, and a great wave caught this young man and carried him overboard.

He was a very powerful swimmer, but as he struggled in the sea, he went down deep, and the awful thought came to his mind, "I'm lost forever." Suddenly there came to him a hymn that he had often heard sung in his boyhood days, "There is life in a look at the crucified One, there is life at this moment for thee; then look, sinner, look unto Him and be saved; unto Him who was nailed to the tree." He cried out in the agony of his heart. "Oh, God, I look, I look to Jesus." Then he was carried up to the top of the waves and lost consciousness.

Hours afterwards when the storm had ceased and the men came out to clear the deck, they found him lying, unconscious, crowded up against

a bulwark. Evidently while one wave had carried him over, another had brought him aboard the ship again. There he was — they took him into the cabin, gave him restoratives. When he came to, the first words that came from his lips were, "Thank God, I'm saved."

Well, from that time on he had an assurance of God's salvation that meant everything to him.

Then his mother told him how she had prayed for him that night. They realized that it was just at the time when he was in such desperate circumstances, and God had heard and answered.

Now suppose that that young man's body had never been brought back on the ship. Suppose he had sunk down into the depths. People might have thought he was lost forever in his sin, but he would have been as truly saved as he actually was. God had permitted him to come back in testimony to His wonderful grace.

Dr. Stearns told us that that man joined the church of which he was pastor and became a very active member, and for years was an officer in the church.

Having heard this story but once, I hesitated to repeat it for fear I might not have the facts correctly but several years ago I had the opportunity of meeting the son of Dr. Stearns, and I asked him if he had ever heard his father relate this incident. He told me he had, and he knew just who the man was. I related the story as I heard it, and he confirmed it. So I pass it on now to any troubled, distressed one, reminding you that the grace of God is able to deal with a soul, even when we on earth do not know what is going on between that soul and God.

"Down in the valley of death,
A cross is standing plain;
Where strange and dark the shadows fall,
And the ground has a deep, red stain.

That cross uplifted high,
Forbids with voice divine,
Our mourning hearts to break for the dead,
Who have died and left no sign."

—By courtesy of Moody Church News.

"MY CHURCH AND I"

(Continued from page one)

"5. I will support the church financially. Mal. 3:10; I Cor. 16:2.

"6. I will study the law of the church. Jno. 5:39.

"7. I will cooperate with the church leaders and workers in all the programs and plans and services which the church may adopt. I Cor. 3:9.

"8. I will edify, or build the church, by speaking for it, by bringing others to worship, by winning others to Christ and church membership. I Cor. 14:4, 5."

—Church Chimes

KEEP OUT OF SIGHT

men as well as trout. Hold up the cross of Christ. Send the people away talking about Him, instead of praising you.

—The Volunteer.

VENORE LURED BY SUBPOSING AS LIGHTSHIP, AN EXAMPLE TO US.

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ing on them.

Dared Not Use Oars

If the men in the lifeboat had not been afraid that the sub might fire on them, Harte said, they "could easily have rowed ashore, but we could not use our oars after pulling away from the Venore because the sub kept hanging around. So we drifted with the Gulf Stream. We were pretty sure we would be saved because we had sent an SOS before the second torpedo struck us."

Imagine an enemy submarine acting so deceitfully as to imitate a lightship! A "lightship" is a vessel moored in a dangerous spot and displaying a brilliant light to warn mariners of peril.

The despicable action of the enemy submarine reminds us of the action of Satan, man's most implacable enemy: Of him we read: "Satan himself is transformed into an angel of light" —(2 Cor. 11:14).

Were this spiritual enemy to reveal himself in his true character as "the great dragon, that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9), mankind would beware of him.

Lures To Doom

Masquerading as an "angel of light" he throws unsuspecting persons off their guard and lures them to their doom.

He has his "ministers" who transform themselves into ministers of righteousness" and even into "apostles of Christ," but we are warned that they are "false apostles" and "deceitful workers" (Cor. 11:13-15).

When they release their lethal torpedoes of denial, viz: "No personal God," "No Inspired Bible," "No Hell," "No Blood-bought Redemption" and "No Judgment," the thing to do is to send out an SOS (Save Our Souls) Christ.

He is "able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

—Faith And Life

WHY WOMEN ARE TO BE SUBORDINATE BOTH IN HOME AND CHURCH

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THE NATURE OF THIS SUBORDINATION

This subordination does not involve personal character or ability. It does not mean personal inferiority of the woman to the man. The writer does not hesitate to say that in many respects 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 naturally superior to the man.

Nor does this subordination touch the question of salvation. In respect to salvation, "There is neither Jew

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To neglect or deny the Lord's coming is heresy. To fix a date is lunacy.

"THE PAUPER PRINCE"

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The story has been often told of a young Russian prince who loved his country devotedly. He was concerned about its navy which was very weak. But at that time the Russians knew little or nothing about shipbuilding. So this prince disguised himself as a poor laboring man, went to Holland there entered the shipyards as an apprentice in the shipbuilding industry. He labored for years in that capacity, all the time in disguise. After he learned the art of shipbuilding, he returned to his native Russia, discarded his working clothes, and again donned the garb of royalty. By so doing, he made Russia a great naval power—a standing which she had not enjoyed before. Friends, this is a faint picture of what our text portrays of Christ our Lord. He who was the richest of the rich became the poorest of the poor that we who are the poorest of the poor might become the richest of the rich. Therefore, there are three great truths which we present to you; namely: Christ was rich. He became poor. He became poor that we might become rich. Let us notice the first:

I. HE WAS RICH:

In John 1:1-3 we read, "In the beginning was the Word (Christ) and the Word (Christ) was with God, and the Word (Christ) was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." In connection with this Scripture we read in Colossians 3:16, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him and for him." No earthly monarch ever has or will receive such honor.

We now enter Gethsemane. This is sacred and holy ground, almost too sacred to approach. Our Saviour is praying to the Father. What do we hear? Listen carefully: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5).

Paul in his letter to the Phillipians (2:5-6) appeals to those saints to be humble. He sets forth Christ as an example of One who gave up His rights unselfishly. He says: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God."

Again in Hebrews 1:3 we are told of Him, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Who but a royal person had such rights! Yes, Christ was rich—the richest of the rich. . . BUT

II HE BECAME POOR.

No man can read the record of Christ's earthly life and not be impressed with His extreme poverty.

1. In His birth. He was born of a peasant mother and had for his

foster-father a poor carpenter. He was born in a stable, and not a nice neat, pretty stable like you see in some pictures, but in one where the stench must have been unpleasant indeed. A manger was His cradle. Angels must have looked on in wonder and amazement as they saw the King of Glory in such lowly habitation. He became the poorest of the poor.

2. In His life. He spent His early childhood days in the most despised village of the land. "Can anything good come out of Nazareth?" is a synonym for abject poverty and depravity. A personal friend of the writer years ago took a trip to the Holy land. He visited this city of Jesus' early boyhood. He told me personally that it was the filthiest village he ever saw.

Poverty was the lot of Christ during His earthly career. When he needed a pulpit from which to preach to the multitudes along the sea shore, he borrowed a boat from one of His disciples. When He made ready to enter the Holy City on what is commonly known as the Triumphal Entry, He rode on a borrowed ass which could be bought for less than five dollars in U. S. coin. When He wanted to feed the hungry multitudes he borrowed loaves and fishes. When tax-paying time came and He had no money He sent Peter to the sea to get His tax money from the mouth of a fish. When He made ready to eat the Passover for the last time with His beloved disciples, He borrowed a room in which to do so. Of His whole earthly career, it could be said: "The Lord hath need."

"Peter lent a boat,
To save Him from the press;
Martha lent her home
With busy kindness.
One man lent a colt,
Another lent a room,
Some threw down their clothes,
And Joseph lent a tomb.
Simon lent his strength,
The cruel cross to bear;
Mary spices brought
His body to prepare.
Naught have I to lend—
No boat, no house, no lands;
Dwell, Lord, within my heart,
And use my feeble hands."
God grant that He will!

3. IN HIS DEATH

Yes, even in death we realize He became the poorest of the poor. Though He made the earth and it is His by right of creation, He did not own even a cemetery lot. He was buried in a borrowed grave. What shame! What humiliation! The Son of God, the Creator of the Universe, the Saviour of the world buried in a borrowed tomb! He who was rich became poor that we though his poverty might become rich. The one small thing that He might have owned—His seamless garment—was taken from Him and hard godless Roman soldiers shot craps to determine whose it should be. However, there was one thing that was His own in death — His Cross.

"They borrowed a bed to lay His head
when Christ the Lord came down;
They borrowed the ass in the mountain pass for Him to ride to town;

But the crown that He wore and the cross He bore,
Were His own.

He borrowed the bread when the crowd He fed on the grassy mountain side;

He borrowed the dish of broken fish with which He satisfied;

But the crown that He wore and the cross He bore
Were His own.

He borrowed a ship in which to sit to talk to the multitude;

He borrowed the nest in which to rest, he had never a home so crude;

But the crown that He wore and the cross that He bore
Were His own.

He borrowed a room on His way to the tomb—the Passover lamb to eat; They borrowed a cave for Him a grave; they borrowed a winding sheet;

But the crown that He wore and the cross that He bore
Were His own.

The thorns on His head were worn in my stead; for me the Saviour died; For the guilt of my sin the nails drove in when Him they crucified; Though the crown that He wore and the cross that He bore
Were His own—they rightly were mine."

There was a reason why He who was the richest of the rich became the poorest of the poor.

III HE BECAME POOR THAT WE MIGHT BECOME RICH.

1. If Christ is our Saviour we have a great inheritance. We are begotten "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (I Peter 1:4). Some inheritances are lost before obtained, but ours is reserved. Others have a flaw in the title, but the Christian's is incorruptible and undefiled. Yes, because Christ became poor we are promised riches.

2. If Christ is our Saviour, we have a mansion. Possibly here in this world we do not have one. But He said, "In My Father's house are many mansions." It can be said of Christ that He came out of the "ivory palaces into a world of woe" and because that is true, it can be said of us that we will leave a world of woe to enter the ivory palaces.

3. Because He became poor we shall have untold wealth. If one reads Revelation 21:9-27, he will see what God hath in store for His children—and we are His children through faith in Christ.

Friend, if I had but one sermon to preach, I feel I could do no better than tell you of Christ's great love in coming to earth, the Son of God becoming the Son of Man that we the sons of men might become the sons of God. Yes, He who was the richest of the rich became the poorest of the poor that we who are the poorest of the poor might become the richest of the rich. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." — II Corinthians 8:9.

WHY WOMEN ARE TO BE SUBORDINATE BOTH IN HOME AND CHURCH

(Continued from Page Two)

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, as some have done, to overthrow the truth of woman's subjection to man is to ignore the context and oppose Scripture to Scripture. This verse teaches that all are saved alike, namely, by faith in Christ Jesus. (Gal. 3:2).

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 (in human eyes) 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 and receive 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 Roosevelt is superior to every other man in our country in position and authority, but this does not 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 were given to the question of responsibility and less to the 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 silence 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." (I 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." I Tim. 2:11, 12). In the Greek N. T. there are no words for husband and wife in contradistinction to man and woman; and when it says, "Let them ask their husbands at home," it simply means that they are to ask the men of the household. No provision is made for

a woman who lives alone.

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 of 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 women in the new dispensation as in the old. Christ never called a woman to be His apostle. Christ never called a woman to publicly preach His gospel. All 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 women 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 practice.

In the home the place of authority is vested in the man. To talk of equal authority between husband 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 woman were not created simultaneously. The man was created first and the woman was created for the man. (I Cor. 11:9). Another reason given for the subordination of the woman to the man is in the fact that the woman was de-

ceived in the transgression (I Tim. 2:14). These are the only reasons found in the Bible for the subordination of the woman to the man. To talk about local conditions at Corinth or anywhere else as the ground of the command for the woman 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 brow-beaten. They are called woman haters and non-cooperators because they will not support that which is obviously opposed to the word of God. The command of the Bible may be classified 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 steal," etc. A positive command is a command for which no moral reason is apparent. It lies in the sovereign pleasure of God, who alone has the authority to say what is permissible and what is prohibited. God's command to Moses to speak to the rock rather than to strike it is a positive rather than a moral 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; there is no moral reason for it. The command for women to keep silence in the churches is also a positive command; it is not immoral for a woman to speak. 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 show respect for His authority.

THE SYMBOL OF SUBORDINATION

The truth of the subordination of the woman to the man has a divinely appointed symbol. The truth is to be symbolized by the woman wearing long hair; and, when in church, an additional covering in the form of bonnet or hat. This covering is a sign of headship, and 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 I 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." This verse tells us that order and subordination pervade the entire universe. The woman is of man; the man is subordinate to and under the rule of Christ; and Christ, in His mediatorial office, 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." (I Cor. 11:4, 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 moved 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 N. T. "If I go away I will come again," means that "Since I go away I will come again." "If ye then be risen with Christ, seek those things which are above," means "Since or inasmuch as ye be risen with Christ." Now "Since or inasmuch as it is a shame for a woman to be shorn or shaven, let her be covered."

"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." 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 of which He is also the author. Lest the reader does not discover it for himself, let me say, that there are two coverings in the passage before us. This is clear from verse 6: "For if the woman be not covered (veiled), let her also 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. 1:26). In the fall man lost his likeness (resemblance) 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 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, asked whose image or whose 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 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.). The clear inference is that angels attend church services in the hope of learning of the mysteries of human redemption. Read also I 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. They think 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 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.'"

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

Woman is given the place of subjection, not for her degradation, but for her honour 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 of 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. No woman ought to marry a man whom she cannot afford to obey; and no man ought to marry a woman for whom he is not willing to die.