

From Our Mailbox

March 20, 2003

Dear Brother Reaves,

Greetings in that most precious name, The Lord Jesus Christ. AMEN!

Your Paper (The Baptist Pillar) is greatly appreciated of which we give our Lord many thanks. It is rare today to find a publication that is true Baptist, honoring the church that The Lord Jesus Christ founded and gave her perpetuity.

This day when so many so-called churches and so-called Baptists, preaching a false gospel, doing the work of Satan, how refreshing to read the Truth. AMEN!

Thank you,

By His Grace,
WEM

March 22, 2003

Dear Friends,

Just received and read your new Baptist Pillar, Thank You. It is so hard to get good information these days. I share my "Pillar" with others. "Baptists" are very scarce in this neck of the woods.

I have enclosed a \$100 check to help with postage or whatever.

If it's not costly for you I would like to have the past issues that you mention on page 12 of your new issue.

Thank you.

CL
Canso, NS

March 30, 2003

Please apply this toward the cost of The Baptist Pillar as I enjoy getting it and know the costs of putting out a paper.

Thank you!

RB
Siffler, Fla

Editor's Note

In *The Baptist Pillar* we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.

If you would like to receive *The Baptist Pillar*, please write and request one. Also, feel free to copy it and hand it out.

JOHN DESWARTE AND FAMILY

Taken from *Memorials of Baptist Martyrs, 1854*

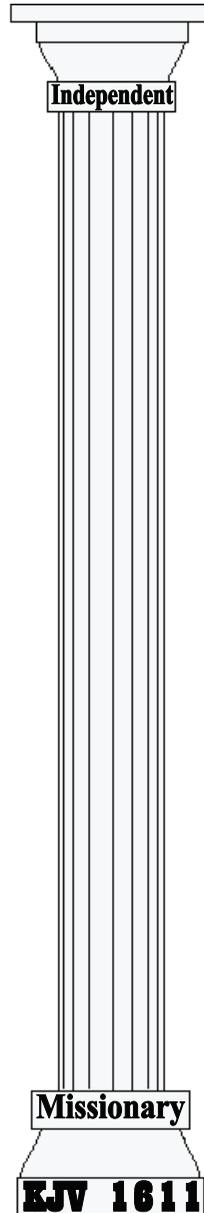
Brandt, in his "History of the Reformation," in the sixteenth century, at Halwin, in Flanders, states that John Deswarte, whom he calls an Anabaptist, and his family, who had been betrayed by the professedly Christian pastor of that town, were carried away by the dean of Rousen, to Lisle.

Deswarte was taken with his wife and four sons. The two youngest of his children not being at home when the inquisitor broke into the house, were warned by the neighbors to escape; but one of them said to the other, "Let us not seek to save ourselves, but rather die with our father and mother." In the meantime they carried the father out who seeing his sons, said to them, "Will ye also go to the New Jerusalem?" One of them who was scarcely sixteen, cried out, "Yes, we will father;" and they at once surrendered themselves. These, with two other persons of the same faith, who happened to be in the house, as also two married couples, and a man who had endeavored to comfort them, were, at several times, all burnt at Lisle. □

(The Wife of Bunyan continued from page 9)

During the long dreary period of twelve years Bunyan was a prisoner in Bedford Gaol. Fortunately, the kindness of friends and neighbours kept them from starving; but the patience of Mrs. Bunyan must have been sorely tried. She had ever before her eyes the thought that her husband might be exiled or executed, and the care of his four children under such circumstances was no light task. But she did her duty faithfully and bravely, and, though she was at times inclined to question the utility of so much hardship and suffering, faith raised her up, supreme in the knowledge that "all things work together for good to them that love God."

At length Bunyan obtained his freedom, and was chosen as the minister of a church in Bedford. The remaining sixteen years of his life were spent in the joyful performance of the work for which he had borne so much. Confinement had not lessened his power as a preacher, and his sermons were eagerly listened to by large audiences. The faithful Elizabeth had her reward, and was satisfied. Bunyan died in 1688, and four years later his wife followed him to the eternal city. □



THE BAPTIST PILLAR

"... The church of the living God, the pillar and ground of the truth."

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

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DEAR ANN LANDERS

By Dr. Larry Landis

I Don't Know Where You Got Your Information, But You're WRONG!!

Recently well known US love-lorn columnist Ann Landers wrote to her readers an article that she titled "Origins of religions may be a surprise". Although I do not normally read Ms. Landers' column, and even when I do, I usually find myself disagreeing with her own brand of humanistic advice drawn from her liberal views and virtually agnostic opinions. However, in this particular column "Ann" really got my ire up when she stated "If you are a Baptist, you owe the tenets of your religion to John Smyth, who launched it in Amsterdam in 1607." This statement is so biased and false that I could not let it go unchallenged and so on Sunday evening, November 24th, I preached this message to the church I have pastored for over 22 years. The message, "Dear Ann Landers, I Don't Know Where You Got Your Information, But You're Wrong" is printed here and is also available in tract form from Wilderness Voice Publications.

To begin with Ms. Landers says, "If you are a Baptist, you owe the tenets of your religion to John Smyth. . ." According to

the New Webster's Dictionary of the English Language, the word "tenet" means "any opinion, principle, dogma or doctrine believed or maintained as true ..." According then to definition, Ann Landers has just said that the doctrines of the Baptists did not come into existence until 1607. This is entirely false. The "tenets" of our faith are laid squarely at the feet of the one who laid the foundation for Jesus Christ to build His church upon (Matthew 16: 18). The "tenets" or doctrines of our faith did not come from John Smyth in 1607, but rather came from the first Baptist preacher whose name was also John. The first Baptist, John the Baptist, had a name given to him by God Himself (Matthew 3:1). This very first of the Christian preachers taught the deity of Christ (John 1:29). He taught the pre-existence of Jesus (John 1:15). This NT. Baptist's first public words were the warning of repentance (Matthew 3:1-2). John the Baptist taught the Sovereignty of God (Matthew 3:9). He taught about the Holy Spirit (Matthew 3:11). John stressed the confession of sin (Matthew 3:6). He refused to baptize unbelievers (Matthew 3:7-8). And this great man's baptism was by immersion, not sprinkling, and this baptism was not for salvation, but rather to "make Christ manifest" (John 1:31). John the Baptist also preached the absolute certainty of judgment (Matthew 3:12). He

(Dear Ann continued on page 5)

Editor and Pastor: John Reaves Sr.

❖ ❖ Forget Not The Past ❖ ❖

ONE OF THE CHRISTIAN WOMEN MARTYRS ON THE CONTINENT OF EUROPE—RICHST HEYNES

Taken from "Memorial of Baptist Martyrs", 1854

About the year 1547, there lived in Friesland, in the Ylst., not far from Sneek, a very pious woman, a Baptist, of the name of Richst Heynes, so called after her husband, according to the manner of that country. She had taken upon her the easy yoke of Jesus, hearing and following his blessed voice, and avoiding all who were strangers to Christ and his church. Her holy conduct being observed by the enemies of religion, they resolved either to compel her to abandon her religion, or to put her to death. To this end they employed several cruel emissaries, who, like devouring wolves, soon got into their power this meek and harmless follower of the Son of God.

Her husband becoming acquainted with their designs, escaped with great peril and danger of his life; but they succeeded in imprisoning hi, wife, cruelly binding her, and treating her with great severity thought not far front confinement, the midwife being with her. In this trying condition they led her away from her home, regardless of the screams and tears of her little children, to the prison at Leuwarden,

where, after three weeks imprisonment, she gave birth to a son. This child bore the marks which its mother had received from these inhuman persons, more especially in its arms, which excited much attention and surprise among all who saw her.

These enemies of Christ, after this, inflicted still greater sufferings on this pious disciple, and tortured her to such a degree that she could not raise her hands to her head. Thus was she inhumanly put to the rack, because she would not give evidence against her Christian associates; for these awfully cruel men still thirsted for innocent blood.

The great Redeemer she served, always a fit faithful Refuge in time of need, and a shield to those who trust him, guarded her lips, so that no one suffered through her.

After all means had failed to shake her religion and her constancy, and to induce her to forsake Christ, she was condemned to death; and, as though she were but a brute beast, was placed in a sack, tied up, and thrown into the water until life was extinct.

All this cruelty did this amiable woman endure: patiently and unmoved, remaining faithful to her Saviour until death; and thus was she removed from suffering to enjoy her crown of everlasting life. ❑



AN ILLUSTRATION FROM SCRIPTURE

God said, 'Noah, there is going to be a flood.' What did Noah do? He built the ark. God told him just how to build it, so long and so wide. After many years the flood came. What did Noah do? He did the easiest thing in the world. Noah got saved out of the flood without any trouble at all. He just walked into the ark and sat down. He didn't even have to shut the door. God shut the door. Not even spray from the waves could get in. Noah just walked into the ark and sat down, and God shut the door!

Most of you would have tried to swim through the flood. But, brother, listen: God provided Jesus Christ, the Ark of Safety, and you can walk into the

Ark and sit down. I can imagine Noah sitting there saying, "All right, Ham, go feed the elephants." I can imagine him teaching a parrot to talk, or talking to his wife and having a good time. "But, Noah, aren't you afraid of this flood?" "No, the flood is none of my business. I just got in the ark and the Lord shut the door. This flood doesn't worry me at all. That is the Lord's business."

Isn't it wonderful to get in the Ark, to quit working and rest! Are you in the Ark? Have you quit trying to swim through the wrath of God? Have you given up trying to make it by your own valor, or strength, or wisdom, or goodness? Have you come into the Ark? Thank God, I am in the Ark resting! ❑

Tertullian to the present time." Tertullian was born just fifty years after the death of the Apostle John. I don't know where you got your information, Ann, but you're wrong! !

Other renowned scholars and writers, some knowingly, some cluelessly, have lent their support to the notion that the original church of Christendom was a Baptist church. Such men as Heinrich Bullinger (1504-1575), the aide and successor to the reformer Zwingli admitted that as contrary as the doctrine was, this doctrine of the Baptists persisted from the days of the Apostles. Even Peter Allix, the learned scholar and historian of the Church of England, "furnishes us a list of thirty-three errors charged against this people by the Jacobite priest Raynerius" from his work first published in 1690. Raynerius Saccho was a thirteenth century monk and sworn enemy of the Waldensian Baptists.

Even famed English scientist, Sir Isaac Newton, wrote, "The modern Baptists formerly called Anabaptists are the only people that never symbolized with the Papacy." He thus admits that the beginning of this illustrious group of Christians began sometime before the Roman Catholic system itself. Testimonies to this fact can also be extracted from the writings of such great minds as those of Professor David Masson of Edinburgh University (1822-1907); William C. King, editor of Crossing the Centuries; Robert Barclay the Quaker theologian (1648-1690); Alexander Campbell, founder of the Churches of Christ; and respected American educator and historian, John Clarke Ridpath, a Methodist. Mr. Ridpath, professor for sixteen years of what is now known as De Pauw University said, "I should not readily admit that there was a Baptist Church as far back as A.D. 100, although without doubt there were Baptists then, as all Christians were then Baptists." Once more, Ann, I don't know where you got your information, but you are wrong! !

Perhaps the most excellent testimony to the antiquity of the people called "Baptists" comes from the very unlikely source of Doctors A. Ypeij and J. J. Dermout, Chaplain to the King of Holland. In 1819 these men received a royal commission to prepare a history of the Dutch Reformed Church. This history, prepared under royal sanction, and officially published, contains the following testimony to the origin of the Baptists, "We have now seen that the Baptists, who were formerly called Anabaptists ... were the original Waldenses ... On this account, the Baptists may be considered as the only religious community which has stood since

the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Roman Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient."

Well, Ann, there you have it in a nutshell. From the pages of the Bible, the New Testament in particular, we are able to prove that the "tenets" of our faith did not come from John Smyth in 1607, but rather from John the Baptist and Jesus Christ Himself. We are able to establish that Baptists for centuries have laid claim to be the original church, the one started by Jesus on the foundation set by John the Baptist. And, even though many of these men hated the Baptists, non-Baptist sacred and secular historians alike have attributed the beginning of the church to the Baptists. Be that as it may, however, I am not angry with you, Ann. As a member of the Jewish religion, I could not expect you to know much about Christian church history. However, I conclude this little rebuttal by saying, "I don't know where you got your information, Ann, but you're wrong! ! " ❑



MUSIC IN WORSHIP

Taken from the book, "Why I Left the Christian Contemporary Music Movement," by Dan Lucarini

CCM's acceptance into the church came into being out of our self-indulgence and lusts, that it has been justified by deceptive arguments, and it is fuelled by our desire for music that feeds our sinful nature. We have been deceived into believing that we can use any style of music in our worship service and that God accepts it. This is false! Our acceptance of this lie has harmed an entire generation of older Christians, has split churches, and is encouraging immorality, self-indulgence and divisive attitudes in the church.

But the bottom line to all of this boils down to one thing. We have an *active* enemy called Satan and he wants to erode the effectiveness of the local church *from the inside out*.

(Dear Ann continued from page 5)

the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine and administered the same ordinances directly, up to the Apostolic Age."

M. M. Munger, in his book, "Baptist Churches From Jerusalem to North America", wrote, "The intention of this little work is to show that from the time of Christ, beginning while He was on earth, the church of Christ has not failed to exist down to this present year of 1926. We have chosen this line of history as being the most simple and direct; Jerusalem, Rome, Britain (now Wales), to the North American colonies. Baptist church perpetuity is a proven fact."

And, of course, the testimony of the venerable G. H. Orchard, the great English Baptist wrote prior to 1855, "A Concise History of Baptists from the time of Christ their Founder to the 18th Century. "

Perhaps W. A. Jarrel said it best when he wrote in his book, Baptist Church Perpetuity or History in 1894, "the Baptist movement in history has always been back to the New Testament ... then it was about 150 A.D. that the first Baptist protest was raised by the Montanists".

While I am not sure it would be profitable to continue to quote Baptist author after Baptist author, my intention has been to show that all credible Baptist historians and theologians have both believed and taught that there is a direct link from the days of Christ and His apostles to the Baptist church of today.

Though called by other names, true Baptists subscribe to the idea that originally all churches were Baptist churches. Baptists who deny this historical position and indisputable fact are of modern origin and thought. Certainly they do not reflect the doctrine of church (Baptist) perpetuity as was so universally believed among Baptists of previous generations.

I however, to further solidify the premise that the acceptance of this doctrine was the majority opinion that prevailed in Baptist churches until recent times, we must add that other well known Baptists also adhered tenaciously to this belief. Such great men as Charles Haddon Spurgeon (Pastor of the Metropolitan Baptist Tabernacle in London), Jesse Mercer (for whom Mercer University is named), Francis Wayland (longtime Baptist pastor in New York state), J. M. Pendleton (former Professor of Theology at Union University in Murfreesborough, Tennessee), B. H. Carroll (former Pastor of the First Baptist Church in Waco, Texas

and associate editor of The Texas Baptist), R. E. B. Baylor (Member of Congress from Alabama, Texas Supreme Court Justice and namesake of Baylor University) and W. A. Criswell (former pastor of the First Baptist Church in Dallas, Texas). These, along with countless scores of others, have been faithful to the end to proclaim the "tenets" of our faith and the glorious history of the Baptist church. Although basically passed from church to church, this belief was argued vehemently as early as 1640 when William Kiffin, who for sixty-one years (1640-1701) pastored the Baptist church in Devonshire Square in London and whose granddaughter married the grandson of Oliver Cromwell, wrote an essay defending the Baptist position of exclusion at the Lord's Table (Communion). Again I say, I don't know where you got your information, Ann, but you're wrong!

But do not think for one moment that Baptists have arrogantly propagated this opinion of themselves alone. Many of our adversaries and detractors have also testified as to the antiquity of the Baptist faith. Some, who out of the hatred in their hearts for these people called Baptists, have unwittingly given credibility to our illustrious history.

Roman Catholic Cardinal Stanislaus Hosius, President of the Council of Trent in 1524, said, "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." Did you get that Ann? A Roman Catholic Cardinal, the personal representative of the Pope, in the year 1524 acknowledged that the Baptists had existed for 1200 previous years. That, by Catholic admission, puts the Baptists back within three hundred years of Christ's ministry on earth. Ann, that is almost 1,300 years before you say the Baptist church was started. I don't know where you got your information, Ann, but you're wrong! !

Even the principal Lutheran historian, Johann Laurenz von Mosheim, wrote, "Before the rise of Luther and Calvin, there lay secreted in almost all of the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

And the Edinburgh Encyclopedia, a Presbyterian publication, states, "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of

MOTHER AND CHILD WORSHIP

Taken from "Babylon Mystery Religion", 1966

ONE OF THE MOST outstanding examples of how Babylonian paganism has continued to our day may be seen in the way the Romish church invented Mary worship to replace the ancient worship of the mother goddess.

The story of the mother and child was widely known in ancient Babylon and developed into an established worship. Numerous monuments of Babylon show the goddess mother Semiramis with her child Tammuz in her arms. When the people of Babylon were scattered to the various parts of the earth, they carried the worship of the divine mother and her child with them. This explains why many nations worshipped a mother and child in one form or another centuries before the true savior, Jesus Christ, was born into this world! In the various countries where this worship spread, the mother and child were called by different names, for, we will recall, language was confused at Babel.

The Chinese had a mother goddess called Shingmoo or the "Holy Mother." She is pictured with child in arms and rays of glory around her head.

The ancient Germans worshipped the virgin Hertha with child in arms. The Scandinavians called her Disa who was also pictured with a child. The Etruscans called her Nutria, and among the Druids the Virgo-Patitura was worshipped as the "Mother of God." In India, she was known as Indrani, who was also represented with child in arms.

The mother goddess was known as Aphodite or Ceres to the Greeks; Nana, to the Sumerians; and as Venus or Fortuna to her devotees in the olden days of Rome, and her child as Jupiter. At one time the mother and child were known as Devaki and Crishna. For ages, Isi, the "Great Goddess" and her child Iswara, have been worshipped in India where temples were erected for their worship.

In Asia, the mother was known as Cybele and the child as Deoius. "But regardless of her name or place", says one writer, "she was the wife of Baal, the virgin queen of heaven, who born fruit although she never conceived."



When the children of Israel fell into apostasy, they too were defiled with this mother goddess worship. As we read in Judges 2:13: "They forsook the Lord, and served Baal and Ashtaroth." Ashtaroth or Ashtoreth was the name by which the goddess was known to the children of Israel. It is pitiful to think that those who had known the true God would depart from him and worship the heathen mother. Yet this is exactly what they did repeatedly (Judges 10:6; 1 Sam. 7:3, 4; 12:10; 1 Kings 11:5; 2 Kings 23:13). One of the titles by which the goddess was known among them was "the queen of heaven" (Jeremiah 44:17-19). The prophet Jeremiah rebuked them for worshipping her, but they rebelled against his warning.

In Ephesus, the great mother was known as Diana. The temple dedicated to her in that city was one of the seven wonders of the ancient world! Not only at Ephesus, but throughout all Asia and the world was the goddess worshipped (Acts 19:27).

In Egypt, the mother was known as Isis and her child as Horus. It is very common for the religious monuments of Egypt to show the infant Horus seated on the lap of his mother.

This false worship, having spread from Babylon to the various nations, in different names and forms, finally became established at Rome and throughout the Roman Empire. Says a noted writer concerning this period: "The worship of the Great Mother...was ...very popular under the Roman Empire. Inscriptions prove that the two (the mother and the child) received divine honors ... not only in Italy and especially at Rome, but also in the provinces, particularly in Africa, Spain, Portugal, France, Germany, and Bulgaria."

It was during this period when the worship of the divine mother was very prominent that the Savior, Jesus Christ, founded the true New Testament church. What a glorious church it was in those early days! By the third and fourth centuries, however, what was known as the "church" had in many ways departed from the original faith, falling into the apostasy about which the apostles had warned. When this "falling away" came, much paganism was mixed with Christianity. Unconverted pagans were taken into the professing church and in numerous instances were allowed to continue many of their pagan rites and customs, usually with a few reservations or changes to make their beliefs appear more similar to Christian doctrine.

One of the best examples of such a carry-over from paganism may be seen in the way the

(Mother and Child Worship continued on page 8)

THE INHUMAN INQUISITION

Taken from *Babylon Mystery Religion*, 1966

SO OPENLY CORRUPT did the fallen church become in the Middle Ages, we can readily understand why in many places men rose up in protest. Many were those noble souls who rejected the false claims of the pope, looking instead to the Lord Jesus for salvation and truth. These were called "heretics" and were bitterly persecuted by the Roman Catholic Church.

One of the documents that ordered such persecutions was the inhuman "Ad exstirpanda" issued by Pope Innocent IV in 1252. This document stated that heretics were to be "crushed like venomous snakes." It formally approved the use of *torture*. Civil authorities were ordered to bum heretics. "The aforesaid Bull 'Ad exstirpanda' remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, *under pain of excommunication* to execute the legal sentences that condemned impenitent heretics to the *stake*. It is to be noted that excommunication itself was no trifle, for, if the person excommunicated did not free himself from the excommunication within a year, *he* was held by the legislation of that period to be a *heretic*, and incurred *all the penalties* that affected heresy."

Men pondered long in those days on how they could devise methods that would produce the most torture and pain. One of the most popular methods was the use of the rack, a long table on which the accused was tied by the hands and feet, back down, and stretched by rope and windlass. This process dislocated joints and caused great pain.

Heavy pincers were used to tear out fingernails or were applied red-hot to sensitive parts of the body. Rollers with sharp knife blades and spikes were used, over which the heretics were rolled back and forth. There was the thumbscrew, an instrument made for disarticulating fingers and "Spanish boots" which were used to crush the legs and feet. The "iron virgin" was a hollow instrument the size and figure of a woman. Knives

were arranged in such a way and under such pressure that the accused were lacerated in its deadly embrace. This torture device was sprayed with "holy water" and inscribed with the Latin words meaning, "Glory be only to God.

Victims after being stripped of their clothing had their arms tied behind their backs with a hard cord. Weights were attached to their feet. The action of a pulley suspended them in mid-air or dropped and raised them with a jerk, dislocating joints of the body. While such torture was being employed, priests holding up crosses would attempt to get the heretics to recant.

Ridpath's History of the World includes an illustration of the work of the Inquisition in the Netherlands. Twenty-one Protestants are hanging from the tree. A man on a ladder is about to be hanged, below him is a priest holding a cross.

"In the year 1554, Francis Gamba, a Lombard, of the Protestant persuasion, was apprehended and condemned to death by the sentence of Milan. At the place of execution, a monk presented a cross to him, to whom Gamba said, 'My mind is so full of the *real* merits and goodness of Christ that I want not a piece of *senseless stick* to put me in mind of Him.' For this expression his tongue was bored through and he was afterwards burned."

Some who rejected the teachings of the Roman church had molten lead poured into their ears and mouths. Eyes were gouged out and others were cruelly beaten with whips. Some were forced to jump from cliffs onto long spikes fixed below, where, quivering from pain, they slowly died. Others were choked to death with mangled pieces of their own bodies, with urine, or excrement. At night, the victims of the Inquisition were chained closely to the floor or wall where they were a helpless prey to the rats and vermin that populated those bloody torture chambers.

The religious intolerance that prompted the Inquisition caused wars which involved entire cities. In 1209 the city of Beziers was taken by men who have been promised by the pope that by

(The Inhuman Inquisition continued on page 7)



One of the titles by which Isis was known was the "mother of God." Later this same title was applied to Mary by the theologians of Alexandria. Mary was, of course, the mother of Jesus, but only in the sense of his human nature, his humanity. The original meaning of "mother of God" went beyond this; it attached a glorified position to the MOTHER, and in much the same way, Roman Catholics have been taught to think of Mary!

So firmly written in the paganistic mind was the image of the mother goddess with child in her arms, when the days of the falling away came, according to one writer, "the ancient portrait of Isis and the child Horus was ultimately accepted not only in popular opinion, but by formal episcopal sanction, as the portrait of the Virgin and her child." Representations of Isis and her child were often enclosed in a framework of flowers. This practice too was applied to Mary, as those who have studied Medieval art well know.

Astarte, the Phoenician goddess of fertility, was associated with the *crescent moon*, as seen on an old medal.

The Egyptian goddess of fertility, Isis, was represented as standing on the *crescent moon* with stars surrounding her head. In Roman Catholic churches all over Europe may be seen pictures of Mary exactly the same way! As also seen in Catholic catechism booklets pictures of Mary with twelve stars circling her head and the crescent moon under her feet!

In numerous ways, leaders of the falling away attempted to make Mary appear similar to the goddess of paganism and exalt her to a divine plane. Even as the pagans had statues of the goddess, so statues were made of "Mary." It is said that in some cases, the *very same* statues that had been worshipped as Isis (with her child) were simply renamed as Mary and the Christ child. "When Christianity triumphed", says one writer, "these paintings and figures became those of the madonna and child without any break in continuity: no archaeologist, in fact, can now tell whether some of these objects represent the one or the other."

Many of these renamed figures were crowned and adorned with jewels, in exactly the same way as the images of the Hindu and Egyptians virgins. But Mary, the mother of Jesus, was not rich (Luke 2:24; Lev. 12:8). From where, then, did these jewels and crowns come that are seen on these statues supposedly of her?

By compromises, some very obvious, others more hidden, the worship of the ancient mother was continued within the "church" of the falling away, mixed in, with the name of Mary being substituted

in place of the older names. □

promised to do what he could to help her. She threw the second into the coach of Judge Twisdon, who on reading it exclaimed, "Your husband is a convicted person, and cannot be released unless he promises to preach no more." Again she appeared before Judge Hale when he was on the bench; but owing to the hostility of his colleagues he refused to receive her petition, for he rightly thought that if he accepted it in opposition to them it would do her case more harm than good.

Afterwards, when the judges were sitting together talking, Elizabeth ventured again before them. "My lords," she said, "I make bold to come once more to you to know what may be done with my husband. He is kept unlawfully in prison, for he was never asked whether he was guilty or no, neither did he confess."

"He was lawfully convicted," remarked one of the judges.

"It is false," exclaimed Elizabeth, "for when he was asked if he confessed the indictment his only reply was that he had been at several meetings. It is false," she continued, "for it was but the word of a discourse that was taken for a confession."

"Will your husband leave off preaching?" asked Twisdon. "If he will do so, send for him."

"He dares not leave off preaching as long as he can speak, my lord."

"I told you so," said Twisdon angrily, turning to Sir Matthew Hale. "He is a rebel and a disturber of men's minds and the public rest."

"He desires to live peaceably and to follow his calling," said Elizabeth, "that his family may be maintained. He desires a fair trial and freedom; but because he is a tinker and a poor man he cannot have justice."

With these words she left the room. Speaking afterwards of this interview, she told her friends that "there was no prevailing to have my husband sent for, though I often desired them that they might send for him that he might speak for himself; telling them that he could give them better satisfaction than I could in what they demanded of him." The dignity and spirit which she displayed on her husband's behalf are among the finest instances on record of wifely courage in the defence of an absent and condemned prisoner. It is said that she shook the resolution of some of the judges; but they alone, among whom was Sir Matthew Hale, were unable to conquer the violent opposition which they met with.

(The Wife of Bunyan continued on page 12)

(Mother and Child Worship continued from page 3)

professing church allowed the worship of the great mother to continue, only in a slightly different form and with a new name! You see, many pagans had been drawn to Christianity, but so strong was their adoration for the mother goddess, they did not want to forsake her. Compromising church leaders saw that if they could find some similarity in Christianity with the worship of the mother goddess, they could greatly increase their numbers. But who could replace the great mother of paganism? Of course, Mary, the mother of Jesus, was the most logical person for them to choose. Why, then, couldn't they allow the people to continue their prayers and devotion to a mother goddess, only call her by the name of Mary instead of the former names by which she was known? Apparently this was the reasoning employed, for this is exactly what happened! Little by little, the worship that had been associated with the pagan mother was transferred to Mary.

But Mary worship was no part of the original Christian faith. It is evident that Mary, the mother of Jesus, was a fine, dedicated, and godly woman, especially chosen to bear the body of our savior yet none of the apostles or Jesus himself ever hinted at the idea of Mary worship. As The Encyclopedia Britannica states, during the first centuries of the church, no emphasis was placed upon Mary whatsoever. This point is admitted by The Catholic Encyclopedia also: "Devotion to Our Blessed Lady in its ultimate analysis must be regarded as a practical application of the doctrine of the Communion of Saints. Seeing that this doctrine is not contained, at least explicitly, in the earlier forms of the Apostles' Creed, there is perhaps no ground for surprise if we do not meet with any clear traces of the cultus of the Blessed Virgin in the first Christians centuries," the worship of Mary being a later development.

It was not until the time of Constantine, the early part of the fourth century, that anyone began to look to Mary as a goddess. Even at this period, such worship was frowned upon by the church, as is evident by the words of Epiphanius (d. 403) who denounced certain ones of Trace, Arabia, and elsewhere, for worshipping Mary as a goddess and offering cakes at her shrine. She should be held in honor, he said, "but let no one adore Mary." Yet, within just a few more years, Mary worship was not only condoned by what is known today as the Catholic Church, it became an official doctrine at the Council of Ephesus in 431!

At Ephesus? It was in this city that Diana had been worshipped as the goddess of virginity and motherhood from primitive times! She was said to

represent the generative powers of nature and so was pictured with many breasts. A tower-shaped crown a symbol of the tower of Babel, adorned her head.

When beliefs are held by a people for centuries, they are not easily forsaken. So church leaders at Ephesus, as the falling away came, also reasoned that if people would be allowed to hold their ideas about a mother goddess, if this could be mixed into Christianity and the name Mary substituted, they could gain more converts. But this was not God's method. When Paul had come to Ephesus in earlier days, no compromise was made with paganism. People were truly converted and destroyed their idols of the goddess (Acts 19:24-27). How tragic that the church at Ephesus in later centuries compromised and adopted a form of mother goddess worship, the Council of Ephesus finally making it an official doctrine! The pagan influence in this decision seems apparent.

A further indication that Mary worship developed out of the old worship of the mother goddess, may be seen in the titles that are ascribed to her. Mary is often called "The Madonna." According to Hislop, this expression is the translation of one of the titles by which the Babylonian goddess was known. In deified form, Nimrod came to be known as Baal. The title of his wife, the female divinity, would be the equivalent of Baalti. In English, this word means, "My Lady"; in Latin, "Mea Domina", and in Italian, it is corrupted into the well-known "Madonna!"

Among the Phoenicians, the mother goddess was known as "The Lady of the Sea" and even this title is applied to Mary, though there is no connection between Mary and the sea!

The scriptures make it plain that there is one mediator between God and men, the man Christ Jesus (1 Tim. 2:5). Yet Roman Catholicism teaches that Mary is also a "mediator." Prayers to her form a very important part of Catholic worship. There is no scriptural basis for this idea, yet this concept was not foreign to the ideas linked with the mother goddess. She bore as one of her names "Mylitta", that is "The Mediatrix" or mediator.

Mary is often called "the queen of heaven." But Mary, the mother of Jesus, is not the queen of heaven. "The queen of heaven" was a title of the mother goddess that was worshipped centuries before Mary was ever born. Clear back in the days of Jeremiah, the people were worshipping "the queen of heaven" and practicing rites that were sacred to her. As we read in Jeremiah 7:18-20: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven."

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taught individual responsibility in the matter of salvation, rather than a salvation by proxy (Matthew 3:9). He emphasized clean living and Christian conduct (Luke 3:8). He held to the substitutionary atonement (John 1:29,36). He believed in the total depravity and helplessness of man (John 3:27). He had a close fellowship with God and walked with Him (John 1:33). And the world's first Baptist preacher believed in witnessing and winning the lost to Christ (John 5:33,35).

The basic "tenets" of our faith did not come from a man, but from God's Word, from the first Christian preacher (who was also the first Baptist) and ultimately from God Himself. The basic doctrines of Baptists have always been salvation by grace, repentance from sin, believer's baptism by immersion and personal holiness. Some modern "Baptists" may be straying from some of these basic beliefs, but nevertheless they are "tenets" that have separated us from all others. Not only do the "tenets" of our faith predate 1607 by some 1574 years, but also the history of our church stretches clear back to apostolic times. I don't know where you got your information, Ann, but you're wrong!

At one time all Baptists rejected the idea that Baptists are Protestants and at one time all Baptists believed that we sprang from the first church established by Jesus Christ while He was on this earth. The greatest theological minds among Baptists have always taught that the first church was a Baptist church; that all early apostolic churches were Baptist churches; and that originally all churches and Christians were Baptists. The greatest Baptist scholars, theologians and historians have believed and taught that the Baptist church was established by Jesus and His disciples upon the foundation laid by His cousin and forerunner, John the Baptist.

In 1894, Edward T. Hiscox wrote the New Directory for Baptist Churches. In this book, which for over 100 years has been a standard among Baptists, on pages 492-493, Mr. Hiscox wrote, "Baptists have a history of which they need not be ashamed—a history of noble names and noble deeds, extending back through many ages, in which the present generation well may glory. From the days of John the Baptist until now, a great army of these witnesses for the truth, and martyrs for its sake, has illumined and honoured the march of Christian history. The ages since Christ have known no purer, nobler lives, no braver, more faithful witnesses for the Gospel of Christ, no more glorious martyrs for its sake, than many of those who honour us by being

called our "fathers in the faith".

In 1880, the great Baptist historian, author, lecturer, theologian and preacher, J. R. Graves, wrote in the foreword and dedication to his monumental work, Old Landmarkism, "This little work is dedicated and it's dissemination throughout the denomination committed to every Baptist brother and sister and especially my brethren in the ministry and of the press in America, who love those principles for which our Baptist Fathers for 18 centuries suffered cruel mockings, bloody stripes, imprisonment, and martyrdoms. . . ." Dr. Graves edited a denominational paper, The Tennessee Baptist for many years. He at one time was pastor of the First Baptist Church in New Orleans. He authored eleven books and was generally considered the most eloquent preacher in the entire South at that time.

Also note that the well-respected Baptist apologist, J. M. Carroll, whose book The Trail of Blood has been printed continuously since it was copyrighted in 1931, and whose numbers now reach well into the millions, says simply that it is "The History of Baptist Churches from the Time of Christ, Their Founder, to the Present Day".

In 1912, D. B. Ray authored the coveted treasure, Baptist Succession, a Handbook of Baptist History and in the preface, Dr. Ray wrote, "Baptists have, with one voice denied any connection with the Roman apostasy, and claimed their origin, as a church, from Jesus Christ and the apostles".

David Benedict, pastor of the Baptist church in Pawtucket, Rhode Island, wrote his classic "A General History of the Baptist Denomination" in 1813. All throughout the over 1200 pages of his monumental work, Mr. Benedict asserts that the Baptist denomination of his day was most assuredly the same as the church started by Jesus Christ Himself while He was on earth. He is most emphatic to state that the original church was a Baptist church.

Another venerable author, the Englishman William Jones, wrote The History of the Christian Church in 1812 and stated flatly, "the Waldenses were Baptists". These ancient people and their churches existed from the early 1300's to the beginning of the eighteenth century. This statement, at its worst, proves that Baptists have believed in their ancient existence for more than 300 years from the date of their founding given by Ann Landers.

Yet another author, Charles B. Stovall, in his book, Baptist History and Succession, says, "It will be seen that the Baptists claim the high antiquity of

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THE WIFE OF BUNYAN

Taken from "Heroines of the Faith", 1900+

The influence for good which a woman can exert in shaping the life and character of her husband has never been more strikingly shown than in the case of John Bunyan. It is well known that as a youth he was wild and reckless, the leader in all mischief, and a terrible swearer; "enough," as one woman told him, "by his example to spoil the youth of the whole town." He was not, however, altogether bad, and his conscience frequently reproached him for his wild ways; but it remained for his wife to stir up the good qualities of his nature, which lay dormant.

When just verging on manhood he married a young woman, of whom we know very little beyond the fact that she was "born of good, honest, godly parents, who had instructed her as well as they were able in the ways of truth and saving knowledge." The young couple settled down at Elstow, near Bedford, where Bunyan worked as a tinker. They were very poor, "not having so much household stuff as a dish or a spoon betwixt them." The wife, however, had two good books, which her father had given her—*The Plain Man's Pathway to Heaven*, and *The Practice of Piety*. These she persuaded her husband to read, and he was thus awakened to a full knowledge of the wickedness of his past life.

The struggle between good and evil which followed was long and severe. Gradually he gave up his bad ways, till at length he became a Christian. Throughout his conflict he was sustained and comforted by the devotion of his wife. She, however, only lived to see the fulfilment of her hopes and desires, for about 1656 she died, leaving two sons and two daughters, one of whom was blind.

Bunyan was now called by the brethren of the Baptist Church at Bedford to preach in the villages round about. The earnestness of his words carried conviction to his hearers, and crowds flocked to hear him.

In 1659 Bunyan married again. More is known of his second wife, Elizabeth; she is described as being equal in piety to the first, but of greater intelligence and fortitude. She had only been married about a year when Charles the Second came to the throne, and at once proceeded to enact laws against all who would not conform to the services of the Church of England. Ministers who did not belong to the Episcopal Church were forbidden to preach even in the open air, and all who attended their meetings were to be punished. Many of those who refused to

obey the King were imprisoned. In defiance of these laws Bunyan continued to pass from village to village in the fulfilment of his duties. Towards the end of 1660 he was arrested and thrown into prison.

At the end of a few months he was brought before the magistrates at Bedford. The charge against him was, "that being a labourer, he had perniciously abstained from going to church to hear divine service, and was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good people of this kingdom, contrary to the laws of our sovereign lord, the King."

Bunyan admitted that he had long since ceased to attend the parish church because he could not find in the Bible that he was commanded to do so, and that he had with those like minded as himself held meetings for prayer and instruction in the Word of God. This was taken as a confession of guilt, and sentence was accordingly passed in the following words:—

"You must be had back again to prison, and there lie for three months following, and at the end of that time if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the King, you must stretch by the neck for it, I tell you plainly."

To this Bunyan replied that he should preach whenever he got the chance.

In the events which followed, Mrs. Bunyan proved herself a worthy companion for such a man. When the sentence was pronounced she was in very weak health, and the state of agitation into which she was thrown brought on a serious illness which nearly proved fatal. Fear for her husband's welfare greatly retarded her recovery. She knew well that his determined character and uncompromising zeal, which led him openly to defy the authorities, would sooner or later end in his banishment or death. What to do to save him she knew not. The local magistrates spurned her oft-repeated petitions, and she was in despair.

At length the 23rd of April 1661 was fixed for the coronation of Charles, and in this event the faithful wife saw one last grand remaining chance to obtain her husband's freedom, for it was customary to signalise such an event by the release of a number of prisoners. Might not her husband be among that

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engaging in the crusade against heretics they would at death bypass purgatory and immediately enter heaven. Sixty thousand, it is reported, in this city perished by the sword while blood flowed in the streets. At Lavaur in 1211 the governor was hanged on a gibbet and his wife thrown into a well and crushed with stones. Four hundred people in this town were burned alive. The crusaders attended high mass in the morning, then proceeded to take other towns of the area. In this siege, it is estimated that 100,000 Albigenses fell in one day. Their bodies were heaped together and burned.

At the massacre of Merindol, five hundred women were locked in a barn which was set on fire. If any leaped from windows, they were received on the points of spears. Women were openly and pitifully violated. Children were murdered before their parents who were powerless to protect them. Some people were hurled from cliffs or stripped of clothing and dragged through the streets. Similar methods were used in the massacre of Orange in 1562. The Italian army was sent by Pope Pius IV and commanded to slay men, women, and children. The command was carried out with terrible cruelty, the people being exposed to shame and torture of every description.

Ten thousand Huguenots were killed in the bloody massacre in Paris on "St. Bartholomew's Day", 1572. The French king went to mass to return solemn thanks that so many heretics were slain. The papal court received the news with great rejoicing and Pope Gregory XIII, in grand procession, went to the Church of St. Louis to give thanks! He ordered the papal mint to make coins commemorating this event. The coins showed an angel with sword in one hand and a cross in the other, before whom a band of Huguenots, with horror on their faces, were fleeing. The words *Ugonot tormri Stranges 1572* which signify "The slaughter of the Huguenots, 1572", appeared on the coins.

An illustration from *Ridpath's History of the World*, shows the work of the Inquisition in Holland. A Protestant man is hanging by his feet in stocks. The fire is heating a poker to brand him and blind his eyes.

Some of the popes that today are acclaimed as "great" by the Romish church lived and thrived during those days. Why didn't they open the dungeon doors and quench the murderous fires that blackened the skies of Europe for centuries? If the selling of indulgences, or people worshipping statues as idols, or popes living

in immorality can be explained as "abuses" or excused because these things were done *contrary* to the official laws of the church, what can be said about the *Inquisition*? It cannot be explained away as easily, for though sometimes torture was carried out beyond what was actually prescribed, the fact remains that *the Inquisition was ordered by papal decree and confirmed by pope after pope!* Can any believe that such actions were representative of Him who said to turn the cheek, to forgive our enemies, and to do good to them that despitefully use us? ☐

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number? No, it could not be; ordinary criminals who had merely transgressed the laws might be released with safety, but Bunyan was no ordinary criminal. He had opposed the King in a cherished ambition, and if such an one was set free, who could foretell the consequences; might there not be a repetition of the scene enacted at Whitehall thirteen years before? So the King may have reasoned; at all events he refused to allow Bunyan his liberty.

In spite of repeated rebuffs, Elizabeth continued fondly to cherish the hope of accomplishing her object. She determined to address the Government in person. She accordingly went to London, and presented a petition in the House of Lords praying for her husband to be released. The Peers were friendly disposed towards her, and took great interest in her case. They could not, however, grant her request, as her husband had in the meantime repeated his refusal to obey the commands of the court. He would neither attend the parish church nor give up preaching, and was accordingly sent back to his cell to await the decision of the assize judges at the court to be held in August.

Disappointed, but resolute, she returned to Bedford to make preparations for laying her appeal before the authorities. Nothing was forgotten, no scheme left untried. On three occasions she presented three different petitions to the judges, begging them to take an impartial view of her husband's case, and not to pass sentence of condemnation until they had heard him in his own defence. At the present time such a request seems highly absurd; but in those days it was necessary, and to a certain extent advisable, for "the fountains of justice were corrupted, and the seats of judgment occupied by men who, in their judicial procedure, acting as the tools of a tyrannical Government, often outraged the principles of justice, and even the law as it then existed."

She laid her first petition before Sir Matthew Hale. He was anxious to aid the poor woman, and

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