

# The Baptist Examiner

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

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

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## Another Liberal Subscription Offer

The response to our former subscription offer was very gratifying. We did not expect at that time to make another, but we have found it desirable to do so. Therefore, we are offering The Baptist Examiner to new subscribers only for fifty cents a year. This offer will last until January 1, 1932. We will not accept less than a year's subscription under this offer, and, as stated, it is not good for renewals, but only for new subscriptions.

The Baptist Examiner is pressing on in its stand for the whole of the once-delivered faith. It needs the help of all its friends. **IF YOU ARE IN SYMPATHY WITH US, WE URGE UPON YOU THE UTMOST COOPERATION IN MAKING THIS SUBSCRIPTION OFFER A GREAT SUCCESS.** We are offering the paper at less than cost, but under present circumstances it is to our advantage to do so. Subscriptions under this offer will give subscribers unusual value and will work greatly to our advantage.

**THE BAPTIST EXAMINER IS HERE TO STAY, AND NOW IS THE TIME FOR YOU TO SHOW HOW MUCH YOU APPRECIATE IT.** With faith in God we await your response.

## The Origin of Mormonism And The Book of Mormon

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### Article No. 1.

In order that we may obtain an idea of the atmosphere in which Mormonism originated, let us look for a time at the life of the propagators. Let us note briefly the habits of the Smith family.

Joseph Smith, Sr., and Lucy Mack were married in Tunbridge, Vermont, January 24, 1796. From here they moved to Randolph, then back to Tunbridge, next to Royalton, then to Sharon, where Joseph, Jr., was born. Then back to Tunbridge, and from here to Royalton again. Lebanon, New Hampshire came next and then back to Norwich, Vt. From here they moved to Palmyra, N. Y., in 1816. Joseph, Jr., was then past ten years old.

Much may be said as to the father Smith's occupation during these twenty years. One quotation, however, will suffice: County Judge Daniel Woodward of Winsor, Vt., says that while living near there the elder Smith was engaged in hunting for "Captain Kidd's" treasure, and that he "also became implicated with one, Jack Downing, in counterfeiting money, but turned state's evidence and escaped the penalty."

From Mother Smith's diary we learn that he was a Universalist, later a Methodist, and that he had visions, but that she did not accept his change of heart.

Mother Smith's family were, also, very efficient in the art of having visions. Her father, Solomon Mack, while suffering with rheumatism, "saw a bright light" and thought he heard a voice calling to him. Her elder brother, Jason, became a "Seeker," who in whose days believed that a devout person could obtain all the gifts granted in Christ's and the Apostles' days. She tells us that when she was very ill, she promised God that she would serve him if she was restored to health. She then heard a voice telling her that her prayer would be answered, and the next morning she was better. Again, she prayed for her husband's soul and saw a vision of his real conversion. Her sister, after being an invalid for two years, was "borne away to the world of spirits," where she met

the Savior and was delivered a message from Him to be delivered to some of her friends. She was also healed.

The history of Joseph, Jr., the prophet, pertaining to his early life, contains, in the main, recitals of his indolence. This can best be set forth in the words of Mr. Tucker, a man who knew him at this time, in his book, "Origin, Rise And Progress of Mormonism," page 16: "At this period in the life and career of Joseph Smith, Jr., or 'Joe Smith' as he was universally named, and the Smith family, were popularly regarded as an illiterate, whiskey-drinking, shiftless, irreligious race of people—the first named, the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. From the age of twelve to twenty years he is distinctly remembered as a dull-eyed, flaxen-haired, prevaricating boy—noted only for his indolent and vagabondish character, and his habits of exaggeration and untruthfulness. Taciturnity was among his characteristic idiosyncrasies, and he seldom spoke to any one outside of his intimate associates, except when first addressed by another; and then, by reason of his extravagancies of statement, his word was received with the least confidence by those who knew him best. He could utter the most palpable exaggeration or marvelous absurdity with the utmost apparent gravity. He nevertheless evidenced the rapid development of a thinking, plotting, evil-brewing mental composition—largely given to inventions of low cunning, schemes of mischief and deception, and false and mysterious pretensions."

It was during the time described here that "Joe Smith" became quite famous with his "Peekstone," or "Crystal-gazing." Of this his father had this to say: "Joseph happened to be where a man was looking into a dark stone, and telling people therefrom where to dig for money and other things. Joseph requested the privilege of looking into the stone, which he did by putting his face into the hat where the stone was. It proved to be not the right stone for him; but he could see