

# 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).

Vol. 1

MARION, KY., TUESDAY, DECEMBER 1, 1931.

No. 16

## 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

C. H. SHAFER, Blackfoot, Idaho.

### 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

some things, and among them he saw the stone, and where it was, in which he could see whatever he wished to see. . . . The place where he saw the stone was not far from their house, and under pretense of digging a well, they found water and the stone at a depth of twenty or twenty-two feet. After this, Joseph spent about two years looking into this stone, telling fortunes, where to find lost things, and where to dig for money and other hidden treasures."

There are many stories of his escapades with this and other "stones" that I cannot repeat here. One paragraph from "The Story Of The Mormons," by Linn, will be instructive. "Certain ceremonies were always connected with these money digging operations. Midnight was the favorite hour, a full moon was helpful, and Good Friday was the best date. Joe would sometimes stand by, directing the digging with a wand. The utmost silence was necessary to success. More than once, when the digging proved a failure, Joe explained to his associates that, just as the deposit was about to be reached, some one, tempted by the devil, spoke, causing the wished for riches to disappear. . . . Joe even tried on his New York victims the Pennsylvania device of requiring the sacrifice of a black sheep to overcome the evil spirit that guarded the treasure. Willim Stafford opportunely owned such an animal, and, as he puts it, 'to gratify my curiosity,' he let the Smiths have it. But some new 'mistake in the process' again resulted in disappointment. 'This, I believe,' remarks the contributor of the sheep, 'is the only time they ever made money-digging a profitable business.' The Smiths ate the sheep."

Mr. Tucker closes his chapter regarding this stone with the statement that the origin of Mormonism can be traced to this insignificant little stone. In the affidavit of Willard Chase, the man from whom Joe got this stone, he relates that he was the second one that Joe approached about his discovery of the Gold Bible. He says that Joe told him that the discovery was due to the "peek-stone," making no mention whatever of an angel's visit.

The evidence along this line seems to be conclusive to any open-minded person who is willing to investigate. To sum it up, one must decide that Joe Smith, previous to the pretended discovery of the Golden Plates, was a "Crystal-gazing treasure hunter;" being commonly known as the laziest man in the community, with his veracity questioned by everyone.

According to Smiths' story, he saw and talked face to face with God the Father and the Son in 1820—he talked face to face with Moroni, an Angel from heaven four different times on Sept. 21, 1823. It was here that he was told of the "Plates," and he visited the spot where they were buried and saw them the following day—he visited this spot and talked with this heavenly messenger once each year until 1827 when he was permitted to take the "Plates" home with him. During these talks on Sept. 21, 1823, the angel quoted a great deal of scripture, most of it different than it is written. It was from his quoting of the fourth chapter of Malachi that Smith learned that vs. 5, 6 referred to "Our Day," and that the reference to "Elijah" was to be fulfilled in himself. It seems to me that one upon whom heaven was placing so much attention would have lived a careful life instead of the kind of a life we have found Joseph living. In the history above referred to he tells us that in 1825 he hired with a man named Staal, to search for a silver mine that some Spaniards had somehow lost. Mother Smith, in her account, tells us that Staal came to Joseph because he had heard of his ability to "discern certain things invisible to the naked eye." Staal had several men employed—one can readily see, from the place Smith held, something of his fame as a "Gazer."

In closing I wish to give two statements. The first was signed and published by eleven of the most prominent citizens of Manchester, N. Y. "We, the undersigned, being personally acquainted with the family of Joseph Smith, Sr., with whom

the Gold Bible, so called, originated, state: 'That they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon; and that we are truly glad to dispench with their society.'" The second was signed and published by sixty-two of the residents of Palmyra, N. Y., (the Smiths lived in both these towns): "We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to intitle them to the confidence of any community. They were particularly famous for visionary projects: spent much of their time in digging for money which they pretended was hid in the earth, and to this day large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Sr., and his son Joseph were, in particular, considered entirely destitute of moral character, and addicted to vicious habits."

I have tried to present briefly the character of the man who founded this great heresy, yes, blasphemy, known as the Mormon Church. Let us now consider briefly his story of the Book of Mormon.

During, and about the time of the pretended translation, Joe Smith told many tales regarding the plates, maintaining most of the time the real existence, but deviating from this at times, telling one "that the box contained nothing but lead," another, "sand," etc. At one time two wags, namely, W. I. Hussey and Azel Vandiver demanded of him to see the plates. Smith, with all the solemnity he possessed, flatly refused. But Hussey exclaimed, "Egad, I'll see the critter, live or die." And, upon snatching the canvass from it, uncovered a large tile brick.

The story was believed by all Mormons, and as set forth in Smith's history which was written by Sidney Rigdon, in 1838, at Nauvoo, Ill., is as follows:—Joseph Smith at about the age of sixteen attended a union meeting of the churches at Manchester, where the Smiths then lived. He was disturbed over which church he should join, so after reading James 1:5, "If any if you lack wisdom, let him ask of God," he set out for a hillside to pray. While in prayer he was attacked by devils who nearly murdered him. He was beyond all power of speech, but just before giving up he managed to call upon God for help. Immediately the devils disappeared and in a moment two Personages stood before him. Of them he has this to say, "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is My Beloved Son. Hear Him.'"

Next came the meeting with the angel Moroni, three years later, and the subsequent obtaining of the plates along with the Urim and Thummin, a pair of magic glasses which enabled him to translate the plates into English. This was done by placing his face into a hat into which the Urim and Thummin had been placed, (many witnesses say that the peek-stone above referred to was the article used.) and then calling out what he had seen, his scribe would write it down. He was supposed to be in a room all by himself, as it was too sacred for any one else to be with him. The scribe being in the adjoining room.

Nevertheless when the Book Of Mormon appeared, with it was found two statements, one signed by Martin Harris, David Whitman and Oliver Cowdery, to the effect that they saw the plates, etc. To say nothing about the character of these three men before they took up with Mormonism, it is sufficient to say that after Smith had repeated "revelations" regarding the work the Lord had appointed them to do as recorded in the "Doctrines and Covenants," each of them apostatized, and the same God which called them for such a great work cursed them and cast them out of the Kingdom



of God because of their evil deeds which caused more than eighty of the "Saints" to write and sign a long letter which gave said defendants three days to depart out of their midst, accusing them as "united with a gang of counterfeiters, thieves, liars and blacklegs of the deepest dye, to deceive, cheat and defraud the saints out of their property by every art and stratagem which wickedness could invent."

If this is the best that their own brother Saints could say of the pillars of the church, who had been appointed by divine revelation, something must be wrong with the revelation. Of the eight signers to the other statement little better can be said.

My wife was a devout Mormon. Her grandmother came from Denmark to Utah in the fifties, and crossed from Missouri to Utah with the hand-cart expeditions in which men, women, and children pulled carts with their belongings those many miles to the Capitol of Zion, in order to escape great persecutions and tribulations that were to come on all the outside world. Her people have been leaders in this work for three generations. I, at the time of our marriage, was not a member of any church, although a firm believer in the Bible.

After our marriage I set out to convert myself into Mormonism, but I failed and along with it my wife has been won from one of the strongest lures of Satan to be one of the most earnest and conscientious Bible Christians I have ever known.

My studies of Mormonism have brought me to the absolute belief that the Book of Mormon was actually compiled by a rewriting of a manuscript written by Solomon Spaulding, who was born in 1761, was a graduate of Dartmouth College, studied divinity and spent some years in the ministry. After leaving the ministry we find him in 1812 interested in an iron

foundry in Conneaut, Ohio. While here some of his men unearthed some skeletons. "I vividly remember," says his daughter, "how excited he became, when he heard that they had exhumed some human bones, portions of gigantic skeletons, and various relics." It was from this incident that he conceived the idea of writing a fanciful history of this continent. This he did, and held very high hopes for what he considered a masterpiece. He read portions of this manuscript to many of his friends around Conneaut, and then in order to try to find a publisher moved to Pittsburg, Pa. Before making arrangements with a printer he died in 1816. His daughter testifies that she had the manuscript in an old trunk along with other papers that had belonged to her father. After the Book of Mormon came out and the Mormon Missionaries began to preach around Conneaut, Ohio, the people recognized the theme as being the same as Spaulding's Manuscript, also the names used and the general style. A search was started for the Spaulding Manuscript in the hope that the publication of same would show up the Book of Mormon. When Spaulding's daughter was found, then married to a man by the name of McKinstry, and living at Monson, Mass., and a search for the manuscript began, it was found to be gone and has never since been found.

The belief is that Sidney Rigdon somehow got possession of this manuscript and transferred it to Joseph Smith and otherwise assisted him in the work that followed. Although this is not an absolute proved fact, a study of the evidence on both sides will reveal it much nearer a proved fact than the theory claimed by the Mormons.

(This is to be followed by two other articles by Brother Shafer on Mormonism.—Ed.)

## Is It Scriptural For A Sinner To Pray?

PASTOR J. F. DEW, Artesia, N. M.

1. In the first half of my last article (Nov. 2) I quoted the editor's statement that the Bible commanded only one sinner to pray, and asked him HOW MANY MORE EXAMPLES WOULD IT TAKE FOR HIM TO ACCEPT THE DOCTRINE. He answered not a word. He was as speechless as the sphinx. Why not answer this question plainly? I will answer all your questions. If one example proves enough to cause you to accept and preach for women to keep silent in the churches (and I agree with you), why do you not preach that sinners should pray when they repent, just as the Bible teaches? A clear answer will be appreciated.

2. Is not your statement "We have nothing to say against a sinner praying for salvation" an attempt to be neutral? Is it not an attempt at straddling? Does it not at least leave the impression that you are on the fence? If you have nothing to say against a sinner praying, and you say you have not, and there is one command in the New Testament for a sinner to pray, and you say there is, do you preach for sinners to pray for salvation? If not, why not? If you fail, are you not failing to declare "the whole counsel" of the Lord to the sinner? You cannot afford to be lukewarm. Be a flat-footed Baptist or Campbellite.

3. As diligently as you labored trying to answer the last half of my article, you utterly failed. "Come" does mean to advance from one point to another, "to move forward." To deny such in Rev. 22:17; Luke 14:17; Matt. 2:2; Luke 15:25; John 1:46; Mark 5:27, 34 does not disprove same. The lady with the bloody issue (Mark 5:27) both CAME to the FRONT and HAD FAITH and was healed, and no argument can offset that plain Scriptural statement.

4. Brother Simmons makes a complete surrender when he says: "We have nothing to say against a sinner praying for salvation." If he has nothing to say against the sinner praying for salvation, he leaves the Campbellite ranks. But I am not willing for him to be neutral. I want him to come over fully on the Baptist side, and boldly preach the Bible command for one sinner to pray for the salvation of his soul. Please tell us plainly, hereafter will you advise sinners to pray, as well as teach them that genuine repentance must accompany prayer? That is what all true Baptists have taught and do teach. I am glad to see you make such a noble start toward the right way. Tell us plainly now, are you off the fence?

5. Replying to your questions in inverted order: No, a preacher is not to be blamed for refusing to go beyond the Scriptures. Yes, Christ and the apostles are safe patterns. Yes, Christ and the apostles taught sinners to pray for salvation. Christ taught the Samaritan woman to "ASK" (pray) for "LIVING WATER" (Jno. 4:10), and of the Prodigal Son who prayed: "I have sinned against heaven, and in thy sight." Christ also commended the poor, lost publican for praying: "God be thou merciful to me a sinner." (Luke 18:13). Simon Peter related how Cornelius prayed for salvation. Acts 10:31 and 11:14. The Apostle Paul taught sinners to pray. (Rom. 10:9, 10). James taught MOURNING, which you seem to be so afraid of (Jas. 3:8, 9), and so did David (Psa. 40:1-3) and Jonah (3:8, 9) and Isaiah (55:6) and the prophets and preachers of the Old and New Testaments.

6. For sinners to PRAY and MOURN at the time of and

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## THE SECOND COMING OF CHRIST

### Article No. 1.

ELD. A. D. VAUGHAN, Jacksonville, Texas

**"This same Jesus, which is taken up from you into heaven, shall so come in like manner." (Acts 1:11).**

There is much prejudice against the Bible truth on the second coming of Christ, but there is scarcely a truth in God's word that has not been brought into disrepute by the servants of Satan warping and misrepresenting it. People turn away from "looking for that blessed hope and the appearing of the glory of the great God and our Savior" by saying: "Oh, the Seventh Day Adventists and Russellites teach his return." Granting that they do, shall we turn away from God's truth because other people believe it? The Seventh Day Adventists and the Russellites put food into the mouths of their children when they feed them. Shall I, in order to be different from them, stuff my children's food into their trousers' leg or into their ears? Beloved, let us lay aside our prejudice, and see the teachings of God's word. His word clearly teaches that our Savior is coming to the earth again in bodily presence. Listen to his word spoken while the awe-stricken disciples gazed steadfastly toward heaven: "Ye men of Galilee, why stand ye here gazing into heaven? This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Again: "Behold, he cometh with clouds and every eye shall see him and they also which pierced him, and all the kindreds of the earth shall wail because of him" (Rev. 1:7). Once more: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

"The Son of man" did not come in the clouds of heaven, but in a manger. Therefore the Jew says: "Your Gentile Savior came in an ox stall, and after almost two thousand years there is not a single Christian nation on earth, but when my Messiah comes he is going to come in the clouds of heaven, and he will be given a kingdom over all people and nations." Beloved, what is the matter with the Jew? He rejects the Scriptures that tell of the Messiah's first coming, and sets his mind upon the prophecies of his second coming. I fear

many of God's redeemed people are fastening their minds on the truth of his first coming and have left off studying the truth of his second coming.

There are 260 chapters in the New Testament. In these chapters there are 318 references to the second coming of Christ. There is one reference to the second coming of Christ to every twenty-five verses in the New Testament. The second coming of Christ is mentioned ten times as many times in the Old Testament as is his first coming. The second coming of Jesus is mentioned one hundred times as many times as salvation by grace. The second coming of Christ is mentioned just fifteen times as often as the subject of baptism. As an example, taken the following:

**"Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all."** (Mark 13:33-37).

The second coming of Christ is mentioned four times in the above five verses. In not one place will you find baptism referred to four times in five verses. And in only one place will you find believing in Christ referred to four times in five verses.

**"For the Lord himself shall descend from heaven"** (1 Thess 4:16).

**"Whence also we wait for a Saviour, the Lord Jesus Christ"** (Phil. 3:20).

**"For in an hour that ye think not the Son of man cometh"** (Matt. 24:24).

Dearly beloved, are you living and working and watching for his coming?

## EDITOR CALLED TO ASHLAND

At the close of the recent meeting with the Second Baptist Church of Ashland, Ky., the church extended to the editor a call to its pastorate. The call has been accepted, and the editor expects to be on the field by the second Sunday in December. The attitude of the church as a whole toward the teachings of the Word of God is very refreshing and encouraging, and we anticipate a blessed season of labor and fellowship with them. The church faces a great opportunity and need for preaching the gospel and witnessing to the whole counsel of God, and we rejoice in the fact that the Lord seems to be preparing the church for this.

We expect to mail the next issue of the paper from Ashland. After Dec. 9th we ask that our mail be addressed to Williams Ave., Ashland, Ky. We not only expect to continue to publish The Baptist Examiner, but we expect to do it with renewed energy and courage.

Let all our friends put their utmost efforts into securing subscriptions under the liberal offer we are making in this issue. The Lord is working mightily among the candlesticks; let us come up to the help of the Lord against the mighty.

## A BAPTIST PREACHER WANTS BOOKS

Brother C. H. Shafer, of Blackfoot, Idaho, (formerly of Plant City, Fla.) was reared a Seventh Day Adventist. He became a song leader and a student for the ministry in that sect. Some nine years ago, through the study of the Bible, he was led to give up Seventh Day Adventism. He then married a Mormon, not knowing that she was a Mormon until they were ready to marry. Having gone thus far he set out to make a Mormon out of himself, but in a short time gave it up. Landing in Plant City, Fla., last fall, he heard Pastor Roy Masor preach on "The Church That Jesus Built," and decided that



he had been a Baptist for several years without knowing it. Then Mrs. Shafer, who had been reared in the very heart of Mormonism, got to doing some thinking and decided that the Mormon church was not the church that Jesus built. The next thing that took place was that both of them were baptized into a Baptist church. And after thinking over the matter all winter, Mrs. Shafer told her husband all she knew about Mormonism. After this Brother Shafer wrote a tract on the temple secrets and church doctrines of Mormonism. We are carrying in this issue the first of three excellent treatises on Mormonism. But to bring this matter to a close, we will say that Brother Shafer wishes to thoroughly prepare himself as a missionary to the Mormons. To this end he desires good books, particularly commentaries. He would also like to have books on Mormonism, especially "The Journal of Discourses." If there are those who have good Baptist books or commentaries, or Mormon books that they would like to use in a good cause, Brother Shafer will highly appreciate them. You can mail them to him at Blackfoot, Idaho. We feel that books thus given will be an investment in missions.

## IS IT SCRIPTURAL FOR A SINNER TO PRAY?

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before repentance and faith has been taught in all ages back to Christ and the apostles (2 Cor. 7:10; Acts 2:21; Jonah 3:8; Matt. 12:41), as the following quotations abundantly show. In 1889 Baptists believed and preached that sinners should mourn and pray as they repented and believed, as quoted from B. H. Carroll, founder and first president of the Southwestern Baptist Theological Seminary. J. N. Hall was preaching the same doctrine then, and H. Boyce Taylor says: "West Kentucky never produced a greater preacher."

In 1856 J. M. Pendleton issued the second edition of "Landmarkism, Liberalism," and in naming "three things essential to constitute a New Testament church," said: (p. 64) "1. Its members must be 'children of God,' by the 'renewing of the Holy Spirit' THROUGH PRAYER AND FAITH." Prayer and faith are printed in capitals, thus emphasizing this doctrine. The mighty J. R. Graves and the late J. B. Moody wrote forewords to that book, thus endorsing a sinner praying for salvation, and that essential to a New Testament church.

In 1849 R. B. C. Howell published a book "The Way of Salvation," and said: "When convinced that spirituality he is a criminal, and lost, and Jehovah alone can rescue him, will he not resort instantly to prayer? And especially as God has INSTITUTED and COMMANDED prayer, with the promise that he will hear, and answer and save. Will not the supplications of the penitent be CONSTANT and FERVENT? They must be. . . . You must pray, you will pray, and God will hear and bless and give you deliverance." This same R. B. C. Howell wrote the popular book on Deaconship, was many times President of the Southern Baptist Convention, vice president at his death, had D. D. conferred on him by Georgetown College, and was certainly a representative Baptist.

Article eight of the New Hampshire Confession of Faith, appearing in Pendleton's Manual, used more than any other, closes with these words: "Whereby being convinced of our guilt, danger, and helplessness, and the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and SUPPLICATION FOR MERCY. This clearly teaches that the sinner must pray. Luke 18:13 and Rom. 10:9 are proof texts for that doctrine. You put yourself out of harmony with almost all the churches in America, present and past, by rejecting the doctrine that a sinner should pray and mourn,

and weep, and be broken hearted when he repents and believes.

The Philadelphia Confession of Faith, adopted September 25, 1742, was written and signed by thirty-seven Baptist ministers, and adopted by many congregations in England, Sept. 12, 1689, and says (Article Fifteen): ". . . made sensible of the manifold evils of his sin, doth by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self abhorrency, **praying for pardon**, strength, and grace. . . ." Orchard's History of Foreign Baptists shows, even with the corruption of the dark ages, that in 386 A. D., sinners were taught to pray (p. 43), and in 150 A. D., Justin Martyr said to the Emperor of Rome: "I shall now lay before you the manner of dedicating ourselves to God, through Christ, upon our Conversion. . . . are directed first to pray, and ask God, with fasting, the forgiveness of their sins."

Who is it that opposes sinners praying for salvation? Joe Warlick, Campbellite debater, and Joe Blue, and Charlie Nichol, and Shryley, and Lipscomb, and McGarvie, and Alexander Campbell, all Campbellites. Then Harry Emerson Fosdick, who has a bust of Darwin, of evolution shame and disgrace, on the front of his church in New York, opposes prayer and calls it "a crude, obsolete supernaturalism."

## OUR REPLY TO THE FOREGOING

We make our reply according to the numbered paragraphs.

1. Since Brother Dew is slow of understanding, we will go into detail concerning what we believe and teach concerning prayer in salvation. We believe and teach exactly what the Bible teaches concerning this matter. The Bible teaching on prayer in salvation is well summed up in Acts 8:22 and Rom. 10:13, 14. We have frequently preached on the prayer of the publican as recorded in Luke 18:13. Peter mentioned repentance before prayer. The even tenor of Scripture teaching establishes this order. And Paul says that prayer (true, acceptable prayer) is impossible without faith. Jesus taught that there is no means of approach to the Father save through him (John 14:6). This implies faith in Christ on the part of the one that approaches the Father. This is the only way the sinner can reach the Father. Yes, we gladly accept all that Acts 8:22 teaches. We need but one passage teaching a given thing, and we will accept it. Acts 8:22 teaches prayer for repentant sinners. So we are glad to teach. **But we do not mention prayer every time we preach to sinners. Our reason for not doing so is that Christ and the apostles did not.** And Brother Dew has said they are safe patterns to follow. Those today who are evermore stressing prayer in salvation are laying an unscriptural stress on prayer, which tends to obscure the necessity of faith and leave an impression on the sinner that he will be heard for his much speaking.

2. Our statement referred to by Brother Dew in his second paragraph is neither an effort to be neutral nor an attempt at straddling. And it rightly gives no impression that we are on the fence. We answered him briefly in order to save space, but our answer expressed in substance that which we have expressed above in detail.

3. In the third paragraph Brother Dew weakly denies our affirmation, but makes no attempt to answer our arguments. We affirm that "come" as an invitation to sinners is used only figuratively, and that it does not imply physical action on the part of the sinner. Brother Dew says it does, but offers no proof other than that the literal meaning of the word is to advance and to move from one place to another. He seems not to know that when a term is used figuratively, it is changed from its literal use. Figurative means "not literal," and yet his only argument against the figurative use of the term is the literal meaning. This is nonsense, but, of course, we could expect nothing more from an advocate of the mourner's bench. An advocate of anti-scriptural nonsense can offer nothing but nonsense as proof. Here, as elsewhere, he has conceded defeat.

on his contention for the mourners' bench. We challenge him to answer the following arguments in proof of the figurative use of the term "come" as an invitation to salvation. (1) The water of life is not literal water and is not kept in any certain place, and, therefore, is not obtained by the sinner by physical approach; but may be had by him at any time AND AT ANY PLACE HE DRINKS IT BY FAITH. (2) Christ is not now physically present on the earth, and, therefore, cannot be approached by the sinner as he was approached by the woman with the bloody issue. The sinner now can approach Christ only in a spiritual and figurative sense. We dare Brother Dew to say that the sinner today can approach Christ as did the woman with the bloody issue. (3) If "come," as an invitation to salvation, is used in the literal sense, then physical action is necessary to salvation. We dare Brother Dew to say that it is. (4) If "come," as an invitation to salvation, authorizes the coming of the sinner to the mourners' bench, then coming to the mourners' bench is not merely permissible, but is essential to salvation. The argument of Brother Dew (see issue of Nov. 2nd), if true, would prove that the water of life and Christ are kept on the mourners' bench, and that the sinner is saved by coming there to them. Now watch him sweat, dodge, quibble, and evade. Brother Dew, since you say that "come" in Rev. 22:17 is to be taken literally, tell us where the water of life is and how the sinner reaches it. And since you liken the approach to Christ on the part of the woman with the bloody issue to the sinner's approach to Christ, thus teaching that the sinner's approach is a physical approach, tell us where Christ is today and how the sinner reaches him for salvation. And since you use Luke 14:17 to prove the literal use of come, tell us of what the supper in this parable is a type and how the sinner gets to the anti-type. We dare you to rewrite these questions verbatim and reply to them.

4. In our statement that we have nothing to say against the sinner praying for salvation we surrender nothing we have ever believed, taught, or contended for. Hereafter, as previously, as the Holy Spirit leads, we shall teach sinners just what the Bible says concerning prayer in salvation. We have never been on the fence in this matter.

5. In the fifth paragraph Brother Dew further shows his perplexity and defeat. In the opening his article he said he would answer all our questions, then straightway he wholly ignored three of the six questions we asked him and evaded

the leading question of the other three. We asked him if Christ and the apostles used the mourners' bench. And he replied: "Yes, Christ and the apostles taught sinners to pray for salvation." It was not because he did not know what we meant by the mourners' bench that he thus replied, for in his former article he said: "By the term 'mourners' bench' I presume you mean inviting sinners to the front for prayer." No, his reason for this artful evasion is that he saw how utterly he had failed to justify his contention "that the Bible teaches and commands inviting sinners to the front for prayer," and, therefore, sought cunningly to shift the issue. He even headed his present article "Is It Scriptural For a Sinner to Pray?" He started out to prove that "the Bible COMMANDS and teaches inviting sinners to the front for prayer," but he saw he had gotten himself in a very tight place, and decided he would fall back and try to make another stand so as to cover his defeat. Brother Dew, we are willing to let you fall back to a secondary line of defense, and we will fight it out with you there; but first you will have to admit you are whipped in your first stand. Now tell us if Christ and the apostles used the mourners' bench. If you say they did, then show us where they did. By the use of the mourners' bench we mean exactly what you gave as your understanding of our meaning; viz, the inviting of sinners to the front for prayer. And if you use the mourners' bench as it is generally used, you invite sinners to the front not only that they may pray for themselves, but that others may pray for them. Is this the way you use it? If so, show us where you have more authority for inviting sinners to come to you and others for your prayers than a Roman Catholic priest has for having folks come to him to confess their sins.

6. We heartily endorse both the New Hampshire and Philadelphia Confessions of Faith. The New Hampshire Confession makes supplication for mercy on accompaniment of our turning to God. It is in repentance and faith that we turn to God. The Philadelphia Confession says that it is "by faith in Christ" that the sinner humbles himself and prays for pardon, strength, and grace. These confessions teach exactly what Peter and Paul taught (Acts 8:22; Rom. 10:13, 14). So we are happy to believe and teach. If any of the men quoted by Brother Dew taught otherwise, then it is they and not we that are out of harmony with Baptist doctrine.

We have nothing in this matter in common with the Campbellites, and certainly not with Harry Emerson Fosdick.

## The Mercy-Seat

PASTOR C. D. COLE, Plant City, Fla.

"And over it the cherubims of glory shadowing the mercy-seat (propitiatory) . . ." (Heb. 9:5).

"Whom God hath set forth to be a propitiation (mercy-seat) through faith in his blood. . . ." (Rom. 3:25).

"And he is the propitiation (mercy-seat) for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:2).

"Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation (mercy-seat) for our sins." (1 John 4:10).

If our theme were the mourner's bench, we would have no text, for there is not so much as a hint, in all the Bible, for the use of a mourner's bench, in an effort to win souls to the Lord Jesus Christ. Nothing about it in history until a comparatively late date. Its advocates can plead neither age nor Scripture for its use. Old time religion never heard of the mourner's bench method in evangelism. Because some Baptists, in some sections, since 1794, or thereabouts, have used it, does not make it an ancient custom. Our children might,

with equal propriety, refer to some custom of ours as "old time religion."

But, custom in religion, like fashion in society, is hard to break away from. In this matter we try to be considerate, and at the same time firm and uncompromising for what we honestly believe to be the truth. We grew up under the mourner's bench method, and because of traditional teaching was strongly prejudiced in its favor. In the beginning of our ministry, we tried to use this method in protracted meetings, but were not adept in its use. When we preached the gospel and urged sinners to believe on Christ, we knew nothing else to do but to wait upon God for results. "Who then is Paul, and who is Appollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1 Cor. 3:5). We soon discontinued trying to use the mourner's bench, for the following reasons:

1. **No mention of its use in the Bible.** We ask for only one passage where any preacher invited sinners to the mourner's bench. People need to be careful in their criticism of a



man who fails to use a method that is without Scriptural sanction.

2. **It seemed to us to be inconsistent to use the mourner's bench method two or three weeks in the year, and an entirely different method the rest of the year.** And this is practically what all mourner's bench advocates do. If it will be helpful in the salvation of sinners to use it a few weeks in the year, why will it not be helpful every time we preach to the lost? This thing has put us into a rut, and many of our people have come to where they expect nobody to be saved except during a protracted meeting when such a method is used.

3. **The mourner's bench is not a good place to instruct the sinner.** Too much noise and distraction. The purpose of the sermon is the instruction of sinners in the way of life. Of course, if a man is concerned about his lost condition, he will try to find a seat where he can hear the preacher. When a preacher invites sinners forward to be instructed, he is saying this, in effect: **"I have preached, but, in my preaching, I have not told you how to be saved; now, if you will come forward to this front seat, I will instruct you in the way to be saved."** This implies that he surrendered his opportunity to instruct sinners in the sermon, while the choir was silent, and tried to retrieve it while the choir sang. According to this method, it is easier to instruct a sinner while the audience is singing, than when it is quiet.

4. **The mourner's bench is a good place to work up a feeling, and I am constrained to believe that is why it is used.** It is a matter of psychology that men will take physical action under music. For this reason music is used in the ball-room and on the battle-field, as an urge to physical action. I would not be understood to mean that there is no feeling in the experience of salvation, but I do mean that there may be a feeling of joy without salvation. Many a soul has experienced a good feeling, by having their fleshly emotions stirred, when Christ had not been trusted at all.

**The only Scriptural method of evangelism is the preaching of the Gospel.** Rom. 1:16; 1 Cor. 1:21; 1 Cor. 15:11. The writer has heard it said more than once that, if nothing more was done than the preaching of the Gospel, nobody would be saved. What a denial of the word of God!

Now, while it is true that the Bible has nothing to say about a mourner's bench, it does have much to say about a mercy-seat. We will now propound and answer three questions:

1. **What is the mercy-seat?**
2. **Where is the mercy-seat?**
3. **How does the sinner reach the mercy-seat?**

1. **What is the mercy-seat?** This question supposes an object of misery and danger. It implies that man deserves punishment at the hands of a sin-hating and sin-avenging God. A mercy-seat is a place where mercy may be found—a place of propitiation, where the anger of God against the sinner is appeased. If God were only a God of justice, eternal damnation would be the doom of every one of us. But, He is plentiful in mercy as well as mighty in justice, and He has set forth a mercy-seat to which hell-deserving sinners may repair for mercy and salvation.

At the head of this article, we gave four passages of Scripture. The first one referred to the mercy-seat under the O. T. economy, the place where God made physical manifestation of His presence in the Shekinah glory, and to which His people must make physical approach. The other three passages referred to the mercy-seat under this dispensation, when grace shines forth in its full glory. It is clear that the mercy-seat of these Scriptures is not a seat of wood, or stone, or gold, but a person,—even the Lord Jesus Christ, **"Whom God hath set forth to be a propitiation (mercy-seat) through faith in his blood"** (Rom. 3:25). Away from this mercy-seat men are in danger of hell-fire, for God, out of Christ, is a consuming

fire. Poor, weak, frail sinners may find mercy with God only by coming to His Son, who **"is the propitiation (mercy-seat) for our sins: and not for ours only, but for the sins of the whole world"** (1 John 2:2). Christ is not a tribal Saviour. There is but one mercy-seat for all men. The sinner in China must come to the same seat as the sinner in America. For the Christ rejecter, everywhere, there is **"nothing but a fearful looking for of judgment and fiery indignation."** Remember that God's anger against sin must be appeased, and this can only be done by rendering satisfaction to His justice. Our good works cannot save us because they do not satisfy the demands of the law. As a means of propitiating God, they are nothing more than filthy rags. Our mourning cannot save us for the same reason. Suppose I commit a crime and am found guilty, will all the crying and mourning I can do satisfy the law, and call for my release? Obviously not. Then can it be expected that God's law will be more easily satisfied than man's law? Mourning is not the price, in whole or in part, that the sinner pays for salvation, but the result of a realization of his lost condition. It is the effect of a felt need, and to all mourners we are to say, **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31).

II. **Where is the mercy-seat?** Christ is the Mercy-seat, but in what capacity? Not in the glory He had with the Father before the world was. Not as a babe in the manger. Not as the sinless man, going about to do good. He said, **"Except a corn of wheat fall into the ground and die, it abideth alone"** (John 12:24). He here declares the necessity of His death, if many sons are to be brought to glory. He was made perfect as a Saviour through suffering (Heb. 2:10). The mercy-seat, therefore, is the sin-bearing Christ. It is Christ in His redemptive work. Here stands a sinner; what is to be done with him? Reason says, "Let him alone." Justice says, "Cut him down." Truth says, "He or I one must perish." Holiness says, "I hate the workers of iniquity." But, Mercy pleads, "Spare him." And here comes Wisdom, leading one like unto the Son of man, and says, "Deliver him from going down into the pit, for I have found a ransom." And, at the cross, Mercy and Truth met together, and Righteousness and Peace kissed each other. Hallelujah!

III. **How is the sinner to reach the Mercy-Seat?** We now come to the crux of the whole matter of how to be saved. What is the sinner to do to receive the benefits of Christ's death? Certainly, it cannot be thought that the sinner can add anything to the finished work of Christ for salvation. Coming to the mercy-seat is coming to Christ. It is the sinner realizing his need of mercy, and looking to Christ for that mercy. It is not a matter of bodily exercise. **There can be no physical approach to the mercy-seat, for Christ is the mercy-seat, and He is in heaven.** **"Say not in thine heart, 'Who shall ascend into heaven?'"** (that is to bring Christ down from above). Or, **"Who shall descend into the deep?"** (that is to bring up Christ again from the dead) But what saith it? **"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"** (Rom. 10:6-10). We will not attempt an exegesis of this passage, but merely quote it to prove that there is no physical approach to Christ in salvation. Under God, a man, though bound in chains so that he could not move a limb of his body, may come to Christ and be saved. Glorious truth!

**"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that thou bidd'st me come to Thee,  
O Lamb of God! I come, I come!"**

## PASTOR COLE GOES TO PLANT CITY

Pastor C. D. Cole, one of our contributing editors, has resigned his work at Titusville, Fla., and has accepted the pastorate of Hopewell Baptist Church, near Plant City, Fla. The pastorate of the Hopewell Baptist Church was made vacant by the going of Pastor Roy Mason to Tampa. In addition to his pastoral duties, Brother Cole is to teach in the Baptist Bible School of South Florida, which school is located at Plant City. We congratulate the Hopewell church and the Bible school in securing the services of so capable a pastor and teacher. If the Bible school had searched the country over, they could not have found a better and more suitable teacher. They should consider themselves greatly favored of the Lord. It is encouraging to know that there is in Florida a Bible school where preachers are instructed by such men as C. D. Cole, Roy Mason, and D. F. Sebastian. This guarantees that those who attend this school will be grounded in sound Bible doctrine. Along with other benefits, they will be established against Arminianism and high-pressure evangelism, two of the greatest curses and menaces of this day. We need schools of this kind all over the country.

We give herewith a copy of the resolutions adopted by the church at Titusville on the going of Brother Cole:

"WHEREAS, our beloved pastor, Rev. C. D. Cole, has tendered his resignation and same has been accepted.

"NOW, THEREFORE, be it resolved by the Church, in conference assembled:

"FIRST: That we fondly cherish the happy personal contacts which have resulted from our associations with Brother and Sister Cole.

"SECONDLY: That while their ministry has been comparatively brief here, still, we are constrained to believe our Church has been spiritually enriched by their sojourn with us.

"THIRDLY: That although we feel a keen personal loss in their departure from our midst, yet we sincerely believe that the Holy Spirit, who sent them to us, is leading them into another field white unto the harvest. Only such a belief enables us to accept our sacrifice resignedly.

"FOURTHLY: We heartily commend Brother and Sister Cole to the good people at Hopewell, and we pray that their ministry there may prove as pleasant and fruitful as it has been with us.

"FIFTHLY: That a copy of this resolution be spread upon the minutes of this Church; that a copy be furnished to Brother and Sister Cole; and that a copy be furnished the Baptist Witness, the Faith and Life, The Baptist Examiner, and the Star-Advocate, for publication.

"Signed:

L. C. CROFTON,  
REV. T. A. CONWAY,  
W. D. WILSON,  
Resolution Committee."

## The Hidden Treasure

Matthew 13:44

C. M. SHERROUSE, Biloxi, Miss.

The principal features of this parable are:

The field.

The hidden treasure.

The finder and purchaser.

The price paid for the field.

The field must mean something, because it is one of the most important symbols of the parable. Our Saviour, explaining the parable of the wheat and tares, recorded in this chap-

ter, said: "The field is the world," and it seems to me that this should determine what he intended it to mean in this and other similar parables. I think we should let them all harmonize, for in each there are some things common, inasmuch as they are "like unto the Kingdom of heaven;" and if like the same thing, they must, in some way, be like unto each other.

One expositor writes: "This hidden treasure represents the invaluable blessings of the gospel, and these are contained in the scriptures." This makes the field symbolize the scripture, in which is the hidden treasure; to possess which one need only buy a copy of the Bible. Very few, if any, would find it necessary to sell all he has to "buy that field." Certainly this view of the "field" is not correct.

What is the hidden treasure? I think that the people of God, the "seed of Abraham," constitute that treasure hid in the field, the world—the earth. Paul, in his letter to the church at Ephesus, 1st chapter, 18th verse, calls the saints the riches of the glory of Christ's inheritance. They are his peculiar treasure. "For the Lord hath chosen Jacob unto himself and Israel for his peculiar treasure." Ex. 19:5; Ps. 135:4.

Who is the man, the purchaser? If I am not mistaken, it is commonly taught that the purchaser represents a sinner seeking salvation, which, when he finds, he sells all he has and buys it. If this be true, then salvation is like a commercial commodity that may be bought by the sinner, which is in direct opposition to all the teachings of the Bible.

I believe that the man who buys the field represents our Saviour, Jesus, the Son of God, who purchased the field, the world, and his people, the treasure hidden therein, with his blood, which was shed for the remission of sins. I believe that the Father, in the covenant of redemption, gave his Son a title to the earth as his purchased possession. "Thou art my Son; this day have I begotten Thee. Ask of me and I will give Thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" Ps. 2:7, 8. "Remember thy congregation which thou has purchased of old: the rod of thine inheritance which thou hast redeemed" Ps. 74:2. In scripture he is often spoken of as the buyer, the purchaser, the redeemer of his people, and they as the bought, the purchased, the reemed. "The church of God, which he hath purchased with his own blood." Acts 20:28.

What is the price paid for the field? Our Saviour, Jesus, the Son of God, gave up the glory which he had with the Father, the adoration of angels, and he became partaker of our nature and a debtor to the law that he might become our substitute and a propitiation for our sins—our Kinsman—Redeemer. It cost him great privation, and disgrace, and rejection by the very creatures that he came to save, and for whom he laid down his life to pay the claims that infinite justice demanded. He "sold all he had" to buy that field. "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." 2nd Cor. 8:9. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the blood of Christ." 1 Pet. 1:18, 19. "Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." 1 Cor. 6:20. Strange yet a fact, that Satan, "the prince of this world" (John 13:31; John 16:11) "the prince of the power of the air" (Eph. 2:2), has had possession of the field to the present time; but it is also a glorious fact that the old usurping enemy of God and man, will, in God's own appointed time, be bound and cast out and our Saviour, as King of kings and Lord of Lords, will take possession of the purchased field containing the hidden treasure and shall not be disappointed in his treasure. "He shall see of the travail of his soul and shall be satisfied." Isa. 53:11. "A little while and he that cometh will come and will not tarry." Heb. 10:37. "Behold I come quickly." Rev. 22:12. "Surely I come quickly." Rev. 22:20. "Even so, come Lord Jesus."