

New Find Undermines Mormonism

We feel very honored and happy to announce one of the most important discoveries since Joseph Smith founded the Mormon Church in 1830. This is the discovery by Wesley P. Walters of an original document which is more than 140 years old. This document proves that Joseph Smith was a "glass looker" and that he was arrested, tried and found guilty by a justice of the peace in Bainbridge, New York, in 1826. (The reader will find a photograph of this discovery on page two of this paper.) The importance of this discovery cannot be overstated, for it establishes the historicity of the account of the trial which was first published in *Fraser's Magazine* in 1873. We quote the following from that publication:

State of New York v. Joseph Smith.

Warrant issued upon written complaint upon oath of Peter G. Bridgeman, who informed that one **Joseph Smith** of Bainbridge was a **disorderly person and an impostor**.

Prisoner brought before Court March 20, 1826. **Prisoner examined:** says that he came from the town of Palmyra, and had been at the house of Josiah Stowel in Bainbridge most of time since; had small part of time been employed in looking for mines, but the major part had been employed by said Stowel on his farm, and going to school. That he had a **certain stone** which he had occasionally looked at to determine where **hidden treasures** in the bowels of the earth were; that he professed to tell in this manner where gold mines were a distance under ground, and had looked for Mr. Stowel several times, and had informed him where he could find these treasure, and Mr. Stowel had been engaged in digging for them. That at Palmyra he pretended to tell by looking at this **stone** where coined money was buried in Pennsylvania, and while at Palmyra had frequently ascertained in that way where most property was of various kinds; that he had occasionally been three years, but of late had pretty much given it up on account of its injuring his health, especially his eyes, making them sore; that he did not solicit business of this kind, and had always rather declined having anything to do with this business.

Josiah Stowel sworn: says that prisoner had been at his house something like five months; had been employed by him to work on farm part of time; that he pretended to have skill of telling where hidden treasures in the earth were by means of looking through a **certain stone**; that prisoner had looked for him sometimes; once to tell him about money buried in Bend Mountain in Pennsylvania, once for gold on Monument Hill, and once for a salt spring; and that he positively knew that the prisoner could tell, and did possess the art of seeing those valuable treasures through the medium of said **stone**; that he found the (word illegible) at Bend and Monument Hill as prisoner represented it; that prisoner had looked through said **stone** for Deacon Attleton for a mine, did not exactly find it, but got a p_____ (word unfinished) of ore which resembled gold, he thinks; that prisoner had told by means of this **stone** where a Mr. Bacon had buried money; that he and prisoner had been in search of it; that prisoner had said it was in a certain root of a stump five feet from surface of the earth, and with it would be found a tail feather; that said Stowel and prisoner there upon commenced digging, found a tail feather, but money was ne; that he supposed the money moved down. That prisoner did offer his services; that he never deceived him; that prisoner looked through **stone** and described Josiah Stowel's house and outhouses, while at Palmyra at Simpson Stowel's, correctly; that he had told about a painted tree, with a man's head painted upon by means of said stone. That he had been in company with prisoner digging for gold, and had the most implicit faith in prisoner's skill.

Arad Stowel sworn: says that he went to see whether prisoner could convince him that he possessed the skill he professed to have, upon which prisoner laid a book upon a white cloth, and proposed looking through another **stone** which was **white** and transparent, hold the stone to the candle, turn his head to book, and read. The deception appeared so palpable that witness went off disgusted.

McMaster sworn: says he went with Arad Stowel, and likewise came away disgusted. Prisoner pretended to him that he could discover objects at a distance by holding this **white stone** to the sun or candle; that prisoner rather declined **looking into a hat at his dark coloured stone**, as he said it hurt his eyes.

Jonathan Thompson says that prisoner was requested to look for chest of money; did look, and pretended to know where it was; and that prisoner, Thompson, and Yeomans went in search of it; that Smith arrived at spot first; was at night; that **Smith looked in hat** while there, and when very dark, an told how the chest was situated. After digging several feet, struck upon something sounding like a board or plank. Prisoner would not look again, pretending that he was alarmed on account of the circumstances relating to the trunk being buried, (which) came all fresh to his mind. That the last time he looked he discovered distinctly the two Indians who buried the trunk, that a quarrel ensued between them, and that one of said Indians was killed by the other, and thrown into the hole beside the trunk, to guard it, as he supposed. Thompson says that he believes in the prisoner's professed skill; that the board which he struck his spade upon was probably the chest, but on account of an enchantment the trunk kept settling away from under them when digging; that notwithstanding they continued constantly removing the dirt, yet the trunk kept about the same distance from them. Says prisoner said that it appeared to him that salt might be found at Bainbridge, and that he is certain that **prisoner can divine things** by means of said **stone**. That as evidence of the fact prisoner **looked into his hat** to tell him about some money witness lost sixteen years ago, and that he described the man that witness supposed had taken it, and the disposition of the money:

And therefore the Court find the Defendant **guilty**. Costs: Warrant, 19c. Complaint upon oath, 25 1/2c. Seven witnesses, 87 1/2. Recognisances, 25c. Mittimus, 19c. Recognisances of witnesses, 75c. Subpoena, 18c.—**\$2.68**. (*Fraser's Magazine*, London, February 1873, pages 229-230)

Although the Bainbridge court record was printed a few times, it did not become too well known until Fawn Brodie printed it in her book *No Man Knows My History*. Immediately after her book was printed the Mormon leaders declared that the record was a forgery. The following statements appeared in the "Church Section" of the *Deseret News*:

... the alleged find is no discovery at all, for the purported record has been included in other books. ... after all her **puffing and promise** the author **produces no court record at all** though persistently calling it such ... This alleged record is obviously **spurious**. ... The really vital things which a true record must contain are not there, though there is a lot of surplus verbiage set out in an impossible order which the court was not required to keep.

This record could not possibly have been made at the time as the case proceeded. It is patently **a fabrication** of unknown authorship and never in the court records at all. (*Deseret News*, Church Section, May 11, 1946, as quoted in *A New Witness For Christ In America*, vol. 2, pages 430-431)

Mrs. Brodie had taken her account from a book published in 1883, and therefore there was a wide gap between the date of the trial and the published version. The Mormon writer Francis W. Kirkham stated: "No account of the life of Joseph Smith . . . prior to Purple in 1877, and Tuttle in 1883, assert that Joseph Smith confessed in a **court of law** that he had used a **seer stone** for any purpose, and especially that the record of such confession was in existence" (*A New Witness For Christ In America*, vol. 1, pages 386-387). Future research,

New Book

Joseph Smith's 1826 Trial

By Jerald and Sandra Tanner. This booklet proves beyond all doubt that the report of the 1826 trial is authentic. Also included are some affidavits about Joseph Smith's money-digging which do not appear in any of our other works. The regular price for this book will be 50¢, but if it is ordered before September 30, 1971, the price will be only 45¢. The quantity prices are: 3 for 90¢, 10 for \$2.70, 20 for \$4.50.

A FREE COPY will be sent with every order of \$5.00 or more if place before September 30, 1971.

Chimango County to Albert Neely

People vs Assault & Battery
 James Boyce vs Trial at Gettysburg
 same vs Justice
 same vs James Hampton
 same vs Isaac Lamb
 same vs Albert Neely
 To my fees in trial of above cause 3 3, 68

People vs Assault & Battery
 Samuel May vs To my fees in the case \$1.99
 March 22 1826

same vs Misdemeanor
 Joseph Smith vs The Glass looker
 March 20 1826
 To my fees in examination of the above cause 2, 68

same vs Champerty
 Naniel Evans vs To examination of above cause 2, 18

same vs Assault & Battery
 Naniel Evans vs To my fees in above cause 1.45

same vs Petit Larceny
 Robert Samuel vs Oct 3. 1826 To fees in above cause 1, 85

16.57
 14.64
 same vs Assault and Battery
 Isaac Church vs Nov 9. 1825 To fees in above cause 12.50
 Albert Neely, Justice Peace



same
 vs
 Joseph Smith
 The Glass looker
 March 20, 1826

Misdemeanor
 To my fees in examination
 of the above cause 2.68

Above is a photograph of Justice Albert Neely's bill showing the costs involved in several trials in 1826. The fifth item from the top mentions the trial of "Joseph Smith The Glass looker." When the letter "s" was repeated in documents of Joseph Smith's time, as in the word "glass," the two letters appeared as a "p" (see the word "assault" in items 1, 4, 7 and 9). To the left we have typed out the portion of the bill which mentions Joseph Smith. This bill proves that the published court record is authentic.

however, led to the discovery that the “court record” had been printed ten years previous to this in *Fraser’s Magazine*. In a “Supplement” to his book, Dr. Kirkham conceded that it had been printed in 1873.

Dale L. Morgan did research on this matter and discovered that the trial was actually mentioned as early as 1831 in a letter published in the *Evangelical Magazine and Gospel Advocate*, printed in Utica, N.Y. The letter is “signed A.W.B., and Mr. Morgan identifies him from subsequent articles as A.W. Benton” (*No Man Knows My History*, page 418 A). Since Mr. Benton lived in Bainbridge, his account is very important:

Messrs. Editors—... thinking that a fuller history of their founder, Joseph Smith, jr. might be interesting... I will take the trouble to make a few remarks... For several years **preceding** the appearance of his book, **he was about the country in the character of a glass-looker: Pretending, by means of a certain stone, or glass, which he put in a hat, to be able to discover lost goods, hidden treasures, mines of gold and silver, &c.**... In this town, a wealthy farmer, named Josiah Stowell, together with others spent large sums of money in digging for hidden money, which this Smith pretended he could see, and told them where to dig; but they never found their treasure. At length the public, becoming wearied with the base imposition which he was palming upon the credulity of the ignorant, for the purpose of sponging his living from their earnings, had him arrested as **a disorderly person, tried and condemned before a court of justice.** But considering his youth, (he then being a minor,) and thinking he might reform his conduct, he was designedly allowed to escape. This was four or five years ago. (*Evangelical Magazine and Gospel Advocate*, April 9, 1831, page 120)

Dr. Hugh Nibley tries to dismiss Benton’s letter as “fiction.” In his book *The Myth Makers*, page 157, we find the following: ... we are inclined to regard A.W. B.’s story of the 1826 trials as **fiction**... without the reality of the peep-stones, the whole legend of the 1826 trials collapses... the 1826 trial, unattested in any source but his for fifty years, was a product of A.W. B.’s **wishful thinking**.”

We could not agree with Dr. Nibley concerning this matter. In our book *Joseph Smith and Money-Digging*, we devoted over 15 pages to the question of the authenticity of the trial. On page 38 we concluded: “Although the evidence supporting the authenticity of the ‘court record’ seems to be rather convincing, more research needs to be done.” During the past two years Wesley P. Walters has been doing a great deal of research and has made some very important discoveries which tend to support the 1826 trial. The discovery which we report in this issue of the *Messenger*, however, is certainly the most important, for it absolutely proves that the 1826 trial actually took place and that the published report is authentic.

The document which Wesley P. Walters has found is Justice Albert Neely’s bill showing the costs involved in several trials in 1826. The reader can see from the photograph on page 2 that the fifth item from the top mentions the trial of “**Joseph Smith The Glass looker.**” This statement alone seems to show that the published account of the trial is authentic. Besides this, however, Neely’s bill provides additional evidence. It states that the trial took place on “March 20, 1826,” and this is precisely the date found in the published account of the trial: “Prisoner brought before Court March 20, 1826” (*Fraser’s Magazine*, February 1873, page 229). In Albert Neely’s bill the fee for this trial is listed as “**2.68,**” and this is the exact figure found in the printed record: ... **\$2.68.**

In the face of this evidence it is impossible to continue to deny the authenticity of the court record.

IMPORTANCE OF DISCOVERY

Now that Wesley P. Walters has proven beyond all doubt that the Bainbridge court record is authentic, it will be interesting to see how the Mormon leaders will react. They have previously stated that the record is “spurious.” The Mormon scholar Francis W. Kirkham has stated that if the court record could be proven authentic, it would show that Mormonism itself is untrue:

A careful study of all facts regarding this alleged confession of Joseph Smith in a **court of law** that he had used a **seer stone** to find hidden treasure for purposes of fraud, must come to the conclusion that no such record was ever made, and therefore, is not in existence... If **any evidence** had been in existence that Joseph Smith had used a **seer stone** for fraud and deception, and especially had he made this confession in a court of law as early as 1826, or

four years before the Book of Mormon was printed, and this confession was in a court record, it would have been **impossible** for him to have organized the restored Church. (*A New Witness For Christ In America*, vol. 1, page 385-387)

If a court record could be identified, and if it contained a confession by Joseph Smith which revealed him to be a poor, ignorant, deluded, and superstitious person—unable himself to write a book of any consequence, and whose church could not endure because it attracted only similar persons of low mentality—if such a court record confession could be identified and proved, then it follows that **his believers must deny his claimed divine guidance** which led them to follow him... How could **he be a Prophet of God**, the leader of the Restored Church to these tens of thousands, **if he had been the superstitious fraud** which “the pages from a book” declared he confessed to be? (*Ibid.*, pages 486-487)

In his book *The Myth Makers*, Dr. Hugh Nibley has written almost 20 pages in an attempt to discredit the “Bainbridge court record.” On page 142 of Dr. Nibley’s book we find this statement: “... **If this court record is authentic it is the most damning evidence in existence against Joseph Smith.**” Dr. Nibley’s book also states that if the authenticity of the court record could be established it would be “**the most devastating blow to Smith ever delivered**...” (*Ibid.*)

Now that the authenticity of the court record has been established, the Mormon Church leaders are faced with a serious dilemma. The record shows plainly that Joseph Smith was deeply involved in magic practices at the very time he was supposed to be preparing himself to receive the plates for the Book of Mormon. A careful examination of Joseph Smith’s story of the coming forth of the Book of Mormon and even the text of the book itself reveals that it is just an extension of his **money-digging** practices. For example, the court record shows that Joseph Smith had used a **stone placed in his hat** to find treasures “for three years” prior to 1826. Now according to eye witnesses to the translation of the Book of Mormon, Joseph Smith translated the plates in the same manner. David Whitmer, one of the three witnesses to the Book of Mormon, stated:

I will now give you a description of the manner in which the Book of Mormon was translated, **Joseph would put the seer stone into a hat**, and put his **face in the hat**, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. (*An Address To All Believers In Christ*, by David Whitmer, page 12)

The Mormon historian B. H. Roberts frankly admitted that Joseph Smith sometimes used a “Seer Stone” to translate:

The **seer stone** referred to here was a chocolate-colored, somewhat egg-shaped stone which the Prophet **found** while digging a well in company with his brother Hyrum, for a Mr. Clark Chase, near Palmyra, N.Y. It possessed the qualities of Urim and Thummim, since **by means of it**—as described above—as well as by means of the Interpreters found with the Nephite record, Joseph was able to **translate** the characters engraven on the plates. (*A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, Published by the Church, vol. 1, page 129)

In the Book of Mormon we read: “And the Lord said: I will prepare unto my servant Gazelem, **a stone**, which shall **shine** forth in **darkness** unto light, ...” (Book of Mormon, Alma 37:23). In the *Doctrine and Covenants* 78:9, Gazelem is identified as “Joseph Smith Jun.”

It is interesting to note that the gold plates of the Book of Mormon were supposed to have been found in the Hill Cumorah. In light of the court record, however, this sounds like just another extension of Joseph Smith’s money-digging schemes. In our book *Joseph Smith and Money-Digging* we explore these parallels at greater length.

DOES TRUTH MATTER?

Jesus once said: “And ye shall know the truth and the truth shall make you free” (John 8:32). Those of us who were raised in the Mormon Church should be glad that the Lord has sent us light so that we can be set free from the errors into which Joseph Smith has led us. Unfortunately, however, Jesus also said that “men loved darkness rather than light, ...” (John 3:19). It is sometimes very difficult to receive the truth when it comes in conflict with our preconceived opinions.

The reader will remember that when the original papyrus from which Joseph Smith “translated” the Book of Abraham was rediscovered in 1967, it was submitted to Egyptologists. These Egyptologists translated the papyrus and found that it was in reality the Egyptian “Book of Breathings” and had nothing to do with Abraham or his religion. This was a perfect opportunity for the Mormon leaders to free themselves from the anti-Negro doctrine found in the Book of Abraham, but instead they decided to suppress the truth concerning this matter. A number of fantastic theories were proposed in an attempt to save the Book of Abraham. Some claimed that the characters on the papyrus had a double meaning and some even went so far as to state that Joseph Smith received the Book of Abraham by revelation and didn’t even need the papyrus! Dr. Henry Eyring, for instance, recently made this statement:

Now, the Lord **didn’t need** the Book of Abraham—those **scrolls**. He was pretty well clear on everything without that. So whatever was on them wouldn’t have helped him much, I suspect, and so the **essential** ingredient in the Book of Abraham is whatever the Prophet was inspired to **write down**. . . .

To me, it’s very exciting to study the Book of Abrah[a]m itself to find out how the Lord works. . . . I wouldn’t look in it to find out whether He does work or not—I already know that. I also wouldn’t look into the matter to find out whether I thought Joseph Smith was a Prophet, because I think there are a hundred things—in fact, to anyone who is curious, I would be glad to enumerate them—where it seems to me evident that he was much more than that. . . . I don’t like to say it in this crude way, but I think it’s quite an interesting way, maybe a shocking way: it wouldn’t make a bit of difference to me if the scholars, studying the scrolls that led the Prophet to think about the problem of Abraham and write about it—it wouldn’t make a bit of difference to me if they discovered that it was a **bill of lading for wheat in the Lower Nile**. You see, some people don’t feel that way about it. But I think the Lord actually inspired Joseph. (*Book of Abraham Symposium*, April 3, 1970, Salt Lake Institute of Religion, page 3)

Dr. Eyring’s idea is about as far from reality as it is possible to get, for Joseph Smith himself claimed that the Book of Abraham was a “**correct translation**” of the papyrus (see *History of the Church*, vol. 2, page 351).

It would seem that some of the Mormon scholars have made up their minds that Joseph Smith was a prophet and no amount of evidence will convince them otherwise. This reminds us of the International Flat Earth Research Society. The *Salt Lake Tribune* for July 26, 1969, reported:

. . . Flat Earthish Secretary Samuel Shenton . . . has not wavered in his beliefs **despite** astronauts orbiting the earth and flying to the moon. All that, including moon landing he said, is just part of a **great deception** by NASA and its contractors and the manufacturers of globe maps who have a vested interest in perpetuating the globite teaching. . . .

“Once you get your teeth in it, it turns your stomach over that such **deception** can go perhaps to your children,” he said.

The astronauts are hypnotized into believing they go into space, Shelton contended.

Although some of the Mormon scholars will not receive any evidence against Joseph Smith, there is a growing number who are searching for the truth. To those who really want to know the truth, the discovery by Wesley P. Walters will be very important. It would be almost as foolish to ignore the evidence concerning the 1826 trial as to maintain that the earth is flat.

Just as we were preparing to print this paper, Wesley P. Walters sent us a photograph of another original document dealing with the arrest of Joseph Smith in 1826. Although we do not have room to include it here, we will have a photograph of it in our new booklet *Joseph Smith’s 1826 Trial*. This new booklet contains important information of the trial and its significance. Also included are affidavits concerning Joseph Smith’s money-digging—some of them have never appeared in any of our other works. These affidavits provide additional evidence that Joseph Smith used his “Seer Stone” to search for buried treasures.

JOSEPH SMITH & MONEY-DIGGING

In light of the new discovery concerning the 1826 trial our book *Joseph Smith & Money-Digging* should be very interesting to our readers. Besides devoting over 15 pages to the 1826 trial, we covered such subjects as: the common practice of money-digging in Joseph Smith’s time, treasures that slipped into the ground, statements by Martin Harris and Brigham Young on

money-digging, Joseph Smith’s “seer stone,” the use of the “seer stone” to find the Book of Mormon plates and its use to translate the book itself, the agreement between Smith and the other money-diggers, the “cave” in the hill Cumorah, the use of the divining rod in the early Mormon Church, the revelation regarding treasure hunting, the practice of sacrificing lambs to find treasures. This book also contains a photographic reprint of the affidavits regarding Joseph Smith’s money-digging activities which were published by E. D. Howe in 1834. The regular price on this book is \$2.50, but if it is ordered before September 30, 1971, the price will be \$2.25. The quantity prices are: 2 for \$3.60 – 5 for \$7.20 – 10 for \$13.50.

NEW LIGHT ON MOONMEN

In the *Messenger* for August 1969, we quoted Oliver B. Huntington (a friend of Joseph Smith) as saying:

Inhabitants of the moon

“The **inhabitants of the moon** are more of a uniform size than the inhabitants of the earth, being about 6 feet in height.

“The dress very much like the quaker style and are quite general in style, or the fashion of dress.

“They live to be very old; coming generally, near a thousand years.”

This is the description of them as **given by Joseph the Seer**, and he could “see” whatever he asked the father in the name of Jesus to see. (*Journal of Oliver B. Huntington*, vol. 2, page 166 of typed copy at the Utah State Historical Society)

A number of people have found it difficult to accept this reference since it comes from a private journal. Recently, however, a friend pointed out to us that an article concerning this matter was printed in 1892 in the *Young Woman’s Journal*, a Mormon publication, published by the Young Ladies’ Mutual Improvement Associations of Zion. The article, written by Oliver B. Huntington, was entitled “The Inhabitants of the Moon.” This article reads as follows:

Astronomers and philosophers have, from time almost immemorial until very recently, asserted that the moon was uninhabited, that it had no atmosphere, etc. But recent discoveries, through the means of powerful telescopes, have given scientists a doubt or two upon the old theory.

Nearly all the great discoveries of men in the last half century have, in one way or another, either directly or indirectly, contributed to prove Joseph Smith to be a Prophet

As far back as 1837, I know that he said the **moon was inhabited** by men and women the same as this earth, and that they lived to a greater age than we do—that they live generally to near the age of a 1000 years.

He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.

In my Patriarchal blessing, given by the father of Joseph the Prophet, in Kirtland, 1837, I was told that I should preach the gospel before I was 21 years of age; that I should preach the gospel to the inhabitants upon the islands of the sea, and—to the **inhabitants of the moon**, even the planet you can now behold with your eyes.

The first two promises have been fulfilled, and the latter may be verified.

From the verification of two promises we may reasonably expect the third to be **fulfilled also**.

. . . Men have lost millions of dollars, and hundreds of lives to find a **country beyond the north pole**; and they will yet find that country—a warm, fruitful country, inhabited by the ten tribes of Israel, a country divided by a river, on one side of which lives the half tribe of Manasseh, which is more numerous than all the others. **So said the Prophet**. . .

Cedar Fort, Utah, February 6, 1892. (*Young Woman’s Journal*, vol. 3, no. 6, pages 263-264)

For additional information on this subject see our publication *The Case Against Mormonism*, vol. 3, page 129.

FREE—Photographic copies of the article “The Inhabitants of the Moon,” which was published in *The Young Woman’s Journal*, will be sent free upon request.

THE MORMON KINGDOM

We are still working on volume 2 of *The Mormon Kingdom* and hope to have it finished in the next few months. We have completed 70 pages so far.

A LOOK AT CHRISTIANITY

For many years we have been gathering material for a book of Christianity. We are now happy to announce that this work has been completed and is now available. In this book we devote over twenty pages to a discussion of evolution and creation. We show, for instance, that while men like Julian S. Huxley and Bertrand Russell questioned the existence of a Creator, Thomas Paine, an avowed enemy to Christianity, was forced to acknowledge that there must be a God. In his book, *The Age of Reason*, he made these statements:

But some, perhaps, will say: Are we to have no word of God—no revelation? I answer, Yes; there is a word of God; there is a revelation.

The Word of God is the creation we behold and it is in this word, which no human invention can counterfeit or alter, that God speaketh universally to man . . . The Creation speaketh an universal language, independently of human speech or human language, multiplied and various as they maybe. It is an ever-existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. . .

Do we want to contemplate his power? We see it in the immensity of the Creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. . .

The only idea man can affix to the name of God is that of a first cause, the cause of all things. And incomprehensible and difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it. . .

In like manner of reasoning, everything we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal make itself; and it is the conviction arising from this evidence that carries us on, as it were, by necessity to the belief of a first cause eternally existing, of a nature totally different to any material existence we know of, and by the power of which all things exist; and this first cause man calls God.

. . . Canst thou by searching find our God? Yes; because, in the first place, I know I did not make myself, and yet I have existence; and by searching into the nature of other things, I find that no other thing could make itself; and yet

millions of other things exist; therefore it is, that I know, by positive conclusion resulting from this search, that there is a power superior to all those things, and that power is God. (*The Age of Reason*, by Thomas Paine. pages 31-35)

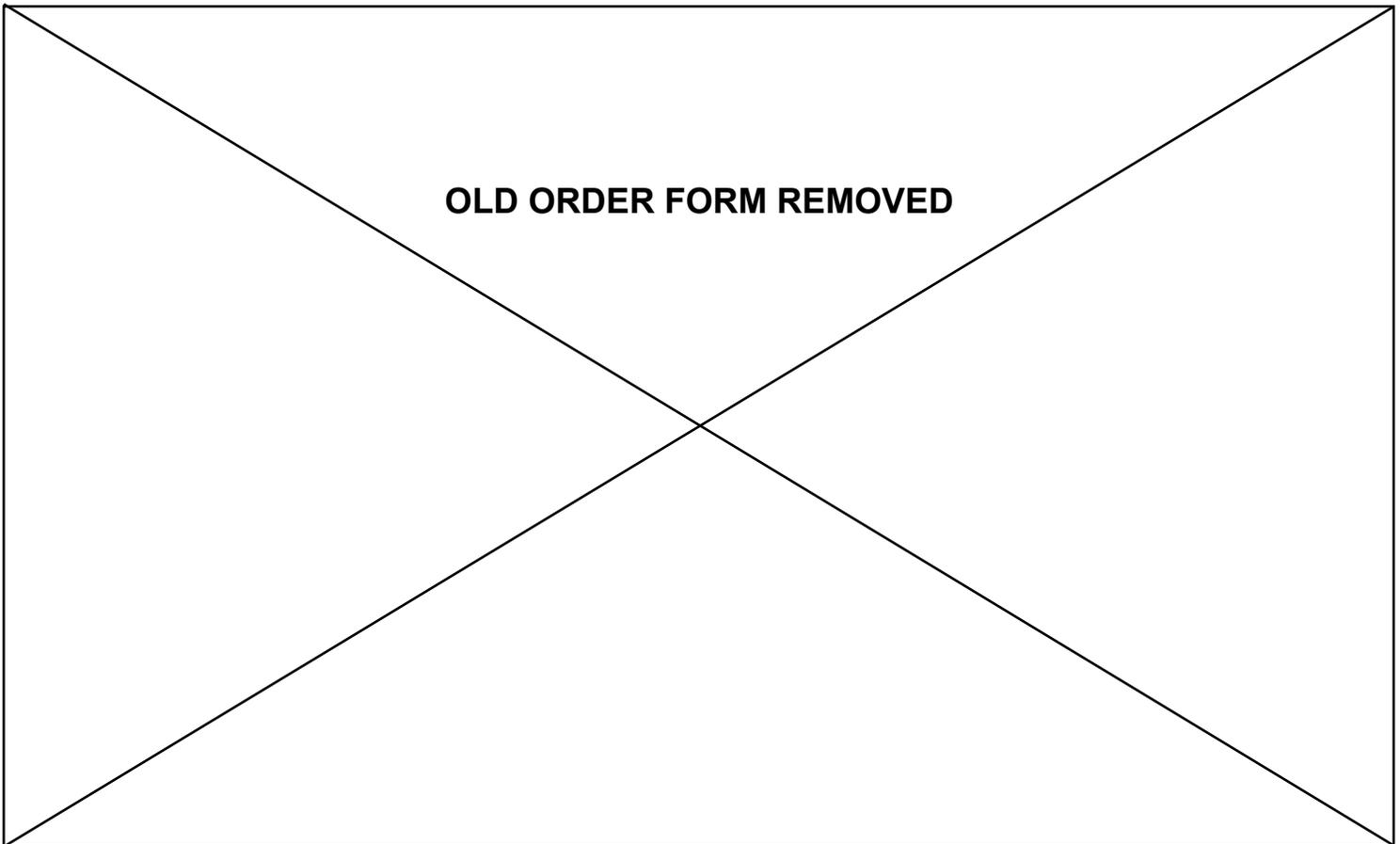
In his book, *Man Does Not Stand Alone*, A. Cressy Morrison wrote the following:

So many essential conditions are necessary for life to exist on our earth that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose. (*Man Does Not Stand Alone*, page 13)

The lens of our eye varies in density so that all rays are brought into focus. Man finds this unattainable in any homogeneous substance, such as glass. All the marvelous adjustments of lens, rods, cones, nerves, and all else must have occurred simultaneously, for before each of them was complete, sight was impossible. How could one necessary factor know and adjust itself to each of the requirements of the others? . . . Nature would have had a job in developing the science of optics unless somewhere along the line there was a little **help from intelligence**. (*Ibid.*, pages 51-52)

Sir Arthur Keith, who was one of the world’s most noted anthropologist, admitted that the development of their eye was hard to explain:

What are we to say, then, about such a complicated and efficient instrument as the human eye? If it had been made of wood, brass, and glass, it would have been said to have been **planned for a purpose**, but because it has been “evolved,” is made up of living tissues, and came into existence without a preliminary “blueprint,” it is not purposive. Are not my critics, by the use of a verbal quibble, seeking a sophist’s escape from a real difficulty? Would it not be more honest to say that the finer purposive adaptations we see in plants and animals remain, as yet, unexplained? The eye has been evolved; that much is quite certain; the living vital forces which have molded it are probably still at work, but as yet we have not isolated them. I could as easily believe the theory of the Trinity as one which maintains that living, developing protoplasm, by



mere throws of chance, brought the human eye into existence. (*Evolution and Ethics*, by Sir Arthur Keith, 1947, page 238)

Even the simple cells of which the human body is composed have been found to be extremely complex. On June 2, 1970, the *Salt Lake Tribune* printed this statement:

The cell is the basic unit of all living matter. Only a few generations ago it was thought of as mostly an enclosed sac of protoplasm or living jelly, with only a few finer structures outside the cell nucleus.

Today, as a result of electron microscopy, biologists know the cell is no empty blob but a densely occupied factory, with many structures doing many jobs.

Since even the simplest cells are extremely complex, it is very difficult to believe that the human body, with all its organs, could have been developed by mere chance. In his book of the evolution of man, William Howells has to admit that "man must be looked as an extraordinary achievement of **design and organization**" (*Mankind in the Making*, New York, 1967, page 349).

We feel that the design found in living matter and throughout the universe shows that there is a Creator.

Anthropologists use the argument of design in their attempt to prove the antiquity of man. For instance, a stone which has been chipped in a purposeful way might be considered to tool of an ancient man. Hartmut Bastian states:

... he [Boucher de Parthes] also unearthed a number of very oddly shaped stones such as had always been found here and there and had been dismissed casually as freaks of Nature . . . Suddenly these stones caught his attention: their shaping was no "freak of nature," but the result of purposeful work by the hands of men . . . A stone fashioned as an implement presupposes a prehistoric man who must have made it. But acceptance of this fact only gained ground during the second half of the last century. (*And Then Came Man*, New York, 1964, page 308)

It is true that a stone "fashioned as an implement" seems to show that it has been made by an intelligent creature, and the more complex the design of the tool the more unlikely that it is a "freak of nature." Now, using this same type of reasoning with regard to living matter, we feel that the brain, eyes and other complex organs found in man "presupposes" a Creator. Are not these organs the "result of purposeful work by the hands" of God?

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