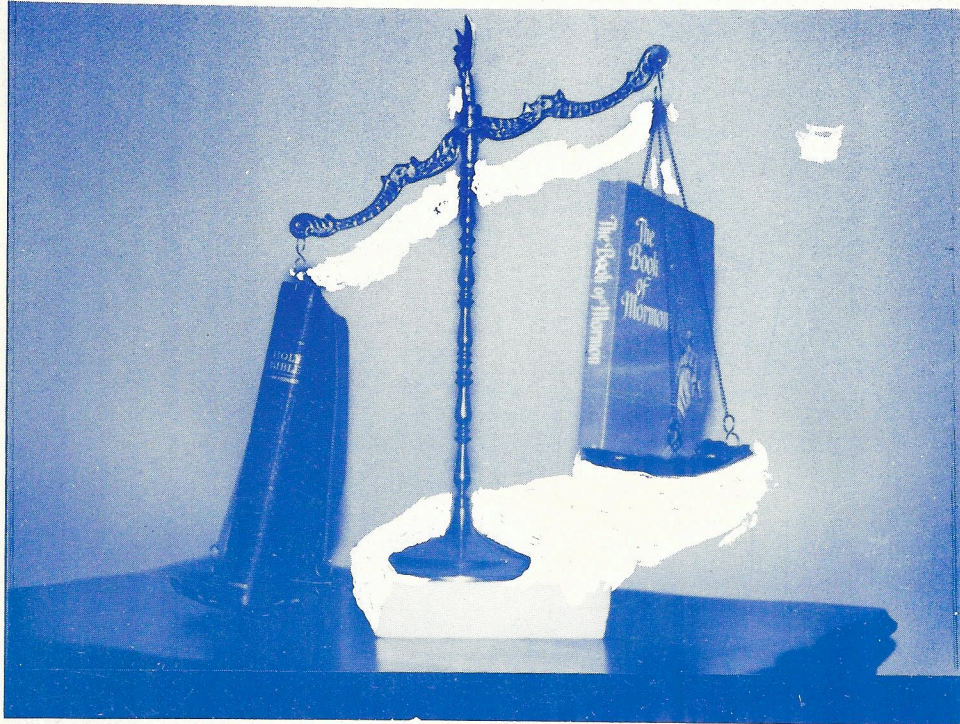


# A DEBATE

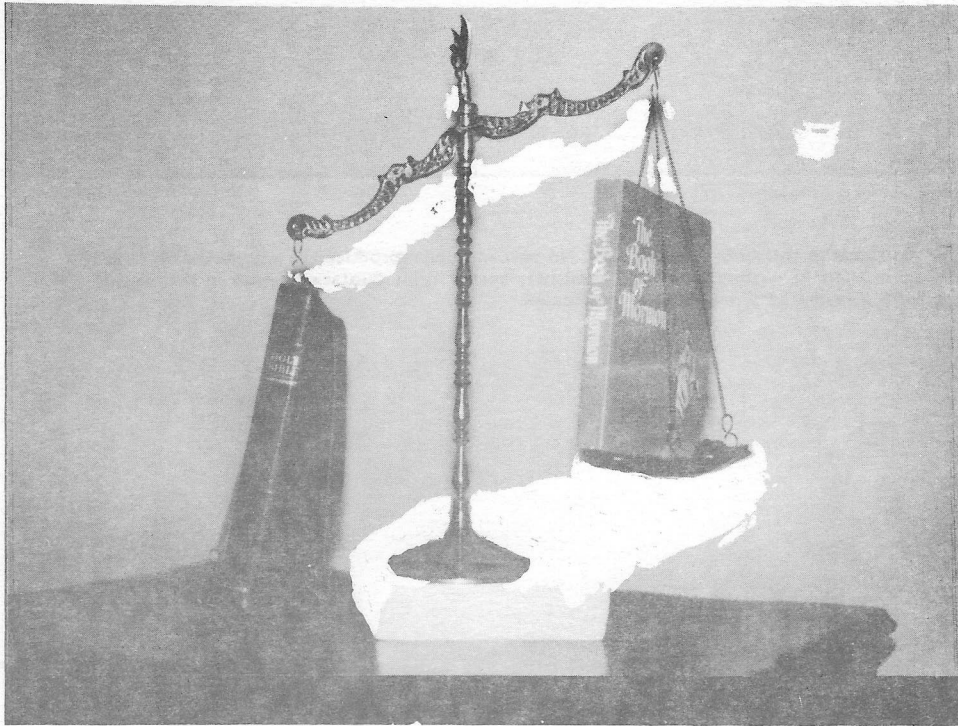


# WITH MORMONS

**Bill Dillon**



# A DEBATE



# WITH MORMONS

**Bill Dillon**

Copyright 1981  
By  
Bill Dillon  
Hazel, Kentucky

All rights in this book are reserved. No part may be reproduced in any manner without permission in writing from the publisher, except brief quotations used in connection with a review in a magazine or newspaper.

Printed in the United States of America  
By Pledge Publications, Inc.  
Duluth, Georgia

This volume is dedicated to  
Mrs. Hazel Lapointe, my mother  
Mrs. Mary Chambers, my mother-in-law  
and Kaye, my loving wife.

## FOREWORD

Sometime after the written debate between the Haws and Bill Dillon had begun, brother Dillon requested that I read the warm exchange of their widely varied views. This I have been delighted to do. I have found it to be rather revealing and quite informative. I feel each reader will have the same sentiment toward it in its published form.

Mormonism has now been on the religious scene for one hundred and fifty years. Alexander Campbell exposed its heretical views shortly after its incipency as an indigenous movement on the American continent. Across the decades faithful preachers of the gospel have met it head-on and exposed Smith as a false prophet, Brigham Young as anything but his God-appointed successor, the so-called Mormon apostles as the genuine fakes they have always been and the entire movement as built upon the human testimony of misguided zealots and duped disciples. Many of us have had their teen-age "elders" knock at our doors and spent hour after hour confuting their claims and unmasking their multiple errors in the realm of religion. No one has to spend much time with these Mormon missionaries before he realizes quite keenly that they are far more defensive of Joseph Smith than they are of Jesus Christ, that they will defend Mormon apostles much more quickly and adamantly than they will New Testament apostles and that when the Book of Mormon conflicts with the Bible, as it does in multiple places, their uniform allegiance is always to the former—never to the latter. I have had them affirm in my presence that the Book of Mormon is the most perfect book ever penned! The obvious implication of their low regard for God's True Book—the Holy Bible—is then observed in crystal clear colors. The Book of Mormon makes Mormons; the Bible and the Bible only makes Christians only. The two books are not the same; the two products are not spiritual synonyms by any stretch of the imagination. There is as much difference between New Testament Christianity and Mormonism as there is between Joseph Smith and Jesus Christ; as there is between New Testament apostles and Mormon apostles, and as there is between the Bible and the Book of Mormon.

Brother Dillon has done an excellent job in this discussion. His diligent research is evident throughout. His documentation is thorough in the points discussed. That the Haws did not do any better in defending the Book of Mormon than they did is not to be traced to any deficiency of zeal or talent on their part. They were seeking to uphold that which cannot be upheld with truth; they sought to defend the indefensible. That they resorted to legal threats only magnifies their ineptness in defending what they evidently cherish but in misguided zeal have accepted. It is our hope that the Haws will be granted sufficient time and opportunity to see the egregious errors of their way, be drawn only to the Bible as God's LONE authoritative guide from earth to heaven, that they may yet be guided obediently into the sunlit truths of primitive Christianity, that they may repudiate the Book of Mormon once and for all and spend the remnant of their days in exposing Smith, Young, the Book of Mormon, Doctrine and Covenants, and all other accepted authorities of Mormonism to their former colleagues in religious error.

November 18, 1980

Robert R. Taylor, Jr.  
Ripley, Tennessee 38063



Bill and Kaye Dillon and their children: Joey; John Mark, and Jeff.

## **ACKNOWLEDGEMENTS**

Special appreciation is in order to those who have helped in this work:

To Hayes Grady for assuring accuracy of exact duplication of letters

To Elizabeth Oliver for the cover design

To Judge Robert O. Miller for his legal advice and counsel

To brethren Dean Crutchfield and Charles Pledge for helpful suggestions throughout

To Kaye Dillon for her faithful help in ways too numerous to mention.

## **A WORD OF EXPLANATION**

This discussion resulted from a two week series of sermons presented daily on **Words of Life** broadcast in Murray, Kentucky in the fall of 1979. Mrs. Rebecca Haws, who identified herself as Public Relations Director for the local Mormon Church, contacted us objecting to the messages. She wanted an opportunity, with the help of her husband, to tell the Mormon position and eventually we agreed for these letters to be exchanged, printed and given the widest circulation possible. My final letter to the Haws, included in this discussion, was sent by registered mail on two separate occasions but was unclaimed.

A word of apology is in order for the numerous mis-spellings and grammatical errors that the reader shall find. This was necessary due to the Haws' insistence that the letters be published "exactly" as written. It is my sincere desire that only good shall result from this publication and with the prayer that those who are unaware of Mormon designs may be enlightened, this book is sent forth.

Bill Dillon  
Hazel, Kentucky 42049

To Bro. Bill Dillon  
From Rebecca Haws  
Subject The Authenticity of the Book of Mormon

March 2, 1980

As I have said before, no physical evidence that I could produce might convince you of the authenticity of the book. However, as you have asked, I will nevertheless endeavor to present the logical, and physical side of my belief in it. The evidence that will follow is merely the stimulus that provoked me into seeking for a spiritual conviction, as I was not converted to the truth of the book enough by logic to want to commit my life to the church which was partially founded upon the principles contained therein.

Most of my statements today are generalizations which I am hoping will stimulate possible questions for debate on individual topics. First of all I would like to summarize what the Book of Mormon is.

What is the Book of Mormon?

It is primarily an account written by the hand of Mormon who was a prophet of God among the Nephites, a group of people who migrated to the Americas or new world about 600 years B.C. It is an abridgment of the records kept by these people. There is also contained within these records a brief record of yet another group called the Jaredites who left the old world and came to the new at the time of the scattering of the people from the Tower of Babel. The final account in the book was recorded by the prophet Moroni a son of Mormon who hid the golden plates which the records were written on in a hill to come forth at a later time. The records were sealed in a stone box along with an instrument called the Urim and Thummim which were as seer stones. Also inside the box were a breastplate to be used along with the Urim and Thummim, and these items were to be used by the person who would bring forth the records at a later date. Note: A device such as this was used by Aaron and the priests in Israel from generation to generation. (Exo. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; I Sam. 28:6; Ezra 2:63; and Neh. 7:65.)

The central character in the Book of Mormon is Jesus Christ. He enters the record early, and remains the center of discussion upon its last page. It tells of a people who for many centuries looked forward to the coming of Christ in the flesh because the event had been foretold by their prophets or spiritual leaders. It records his appearance among them after the resurrection from the grave, and records almost as many direct words to them as appears in the gospels of the New Testament.

How did the plates or records come forth?

This is a story that I love to tell. I won't go into the history of the prophet Joseph Smith at this time. That is another subject which I'm sure you'll want to cover later in depth.

The Plates on which the records were written were given to a young man by the name of Joseph Smith in the year of 1827 as the result of several visitations from the Angel Moroni himself. The Angel had first visited four years previous to the obtainment of the plates. Joseph had been permitted to view the plates but was forbidden to take them. He spent four years preparing himself and receiving instruction from the Angel before the time was right to bring forth the record to the world.

Did anyone else see the plates?

There were three special witnesses called to view the golden plates. They were; Oliver Cowdery, David Whitmer, and Martin Harris. Later eleven more witnesses were permitted to see the plates. These men travelled diverse pathways during the course of their lives, but never did any of them deny their testimony. Many even reaffirmed it while lying upon their deathbed.

What happened to the Golden Plates after Joseph Smith translated them?

According to Joseph Smith, after the translation work was finished The Angel Moroni came to him once more and took the plates, along with the Urim and Thummim away. Note: During the time that Joseph had possession of the plates, concentrated efforts were made by evil men who wanted the plates for the gold and selfish purposes but they, along with Joseph's life were preserved. However there were 116 pages of the manuscript lost or stolen.

Is there any evidence today that an ancient people lived in the new world?

There is numerous evidence to this claim. We have already shown you two filmstrips and a book of archaeological data. Some points that I might reiterate are these.

I could write pages upon pages of information about the ancient civilizations that have been unearthed in Mexico and South America. The parallels are too many to ignore. For example. The dates of the rise of the Nephites and other groups mentioned in the Book of Mormon coincide with the carbon dating of the ancient remains by modern scientists.

When the remnants of the ancient civilizations were exposed to the christianity of the Spaniards

they already had legends of a great white god who visited their ancestors, taught them ways of righteousness, and went away with the promise to return someday. They knew of a universal flood, and they used the cross in their worship. Similar legends are found among other civilizations.

I will go into this study in depth if you wish but time does not permit me to do so at present.

Some of the concept taught by the Book of Mormon which I will submit for your perusal are:

The concept of Man I Nephi 17:36; Ether 13:14-16; II Nephi 2:19-20

Concept of Mans eternal existance II Nephi 9:18; Ether 3:14; Alma 42:46 Alma 60:13

Immortality and concept of death. Mosiah 3:18; Alma 11:45; Mosiah 16:7-11

Mans relationship to God and Universe There are too many scriptures so I will list only a few.

II Nephi 2:14-16; Alma 41:57; II Nephi 26:27 10:23; Alma 29:4-5; Helaman 14:29-31; Mosiah 3:20-21 4:24-25 Alma 41:5-7

The attributes of God. II Nephi 2:14; Mosiah 4:9; II Nephi 29:79 Ether 3:6-16; Alma 42:16-23; Hel. 14:29-31; Alma 42:24-25 (sic) Moroni 7:12-13; 7:15-19; Ether 4:12.

The Holy Ghost. I Nephi 10:17; III Nephi 20:27-28; 19:13-14; Moroni 10:3-7; II Nephi 33:1-2; Moroni 6:9 II Nephi 26:12-13.

The need for a saviour. II Nephi 2:22-24, 27; Msiah 16:4.

The atonement. Mosiah 15:26-27; II Nephi 2:5-10; Mosiah 16:1-5; 3:11-22; Alma 29:5 Moroni 8:22; Alma 11:32-40; Moroni 10:26 6:6-8; Mosiah 4:2-3; 5:7-8; 15:5-10; Alma 34:8-16.

The meaning of prayer. Enos 3:16; III Nephi 1:11-14; III Nephi 18:18-23; Alma 34:17-29; II Nephi 32:8-9.

Principle of faith; Dynamics of; Alma 32:28, 33, 34, 36, 41; 32:16-21; Ether 12:6-7; Moroni 10:22.

Principle of repentance. Alma 29:1-2; Mosiah 3:11-12; 3:25 Mormon 9:4-5; Alma 34:16; 34:33-35 37:8-10, 36:17-20.

The principle and ordinance of baptism. II Nephi 31:12-13; 9:23-24; III Nephi 12:1; 11:22-26; Moroni 8:22, 23.

The sacrament. III Nephi 18:5-6; Moroni 4:3.

Individual responsibility. Helaman: 14:30-31; II Nephi 2:16-27; Mosiah 2:34-39; 27:2-5; Alma 1:21.

Use of wealth. I Nephi 2:20; Jacob 2:18-19 2:17; Mormon 8:37-39; Alma 34:40 Mosiah 4:24.

Evil in the world. II Nephi 2:11-16; Alma 14:10-11; Moroni 7:12 Hel. 8:28; Alma 30:53; II Nephi 28:19, 23. Jacob 7:4 Hel. 6:18-32 Moroni 7:17.

Humility. III Nephi 12:2; Moroni 8:10; Helaman 3:35 II Nephi 9:28; Alma 61:9-12 Mormon 2:12-14.

What happens at death. Alma 40:4-7, 9, 11, 13-14; 34:32-36;

The resurrection. II Nephi 9:6-14. Alma 41:45; III Nephi 26:3-5; Mosiah 15:19-25; Helaman 14:25; III Nephi 23:7-13.

Mans judgment of himself. Mosiah 27:29; II Nephi 9:13-14; Mormon 9:35; Alma 12:14-18; 40:25-26; II Nephi 9:15-16

Light thrown upon the New Testament. III Nephi 12:1-3 Compare with Matthew 5:1-5.

III Nephi 13. Compare with Matthew 6th ch.

III Nephi 15:16-24. Comp. John 10:16. III Nephi 28:3-9, 12-15. Compare John 21:20-23.

Warnings to nations and peoples. I Nephi 17:25 II Nephi 1:5-7 I Nephi 14:1-2; 3:7; Mormon 8:21-22; Moroni 10:24-27; Mosiah 13:5.

The Book of Mormon and the restoration. II Nephi 30:3-8 III Nephi 29:1-9; 30:1-2 Mormon 5:1-4; 5:15-20; 5:22-24; 8:34-37; Moroni 7:27-32; 10:24-27; 10:33

Brother Dillon, this concludes my first defense of the book of Mormon. I look forward to further questions on this and the other points of teachings of the Church.

In all honesty, can you ponder upon the material contained within the book, and tell me that it is evil, deluding to mankind, and in general, the biggest farce introduced to mankind?

Sincerely,

signed

Rebecca J. Haws

March 14, 1980

Dear Mrs. Haws:

I am delighted to be in receipt of your letter of March 2, 1980 and trust that in agreeing to have this correspondence published, many others shall profit from this discussion on "The Authenticity of the Book of Mormon". Allow me to number the major points in your letter and reply in turn:

1. You say there is "...no physical evidence that I could produce might convince you of the authenticity of the book." I am puzzled as to why you should say this unless it has something to do with the statement you made to me over the phone that you knew of "no sincere members" of the church of Christ. I don't think I have given you or Dr. Haws any reason to doubt my sincerity.

Why wouldn't physical evidence convince me of the genuineness of the Book of Mormon? Physical evidence in support of the Holy Bible has convinced me beyond the shadow of a doubt of its truthfulness. If the Book of Mormon and the Bible, both originated from the same divine mind it looks like that genuine and impartial evidence would be equally convincing. Furthermore it appears most unusual to begin lengthy correspondence giving evidence alleged to be supportive of the Book of Mormon, by saying no physical evidence will be convincing (unless, of course there is something wrong or deficient in your evidence!).

2. The contents of the Book of Mormon. I don't deny the contents of the Book of Mormon but I do deny its contents to be inspired of God in the sense the Holy Bible is inspired.

Since your letter breaks down various passages in the Book of Mormon by topics let me ask you to identify the passages in the Book of Mormon which teach such Mormon doctrines as

(a) baptism for the dead (b) polygamy (c) Negro discrimination (d) secret temple rites  
(e) eternal progression (the belief that God is an exalted (sic) men (sic) who progressed to godhood and men today can do the same) Why didn't you include these items in your list? Mrs. Haws, what you will find is that the Book of Mormon contradicts these teachings! Notice:

- a. baptism for the dead contradicted in Alma 34:32-35; 42:10-13
- b. polygamy contradicted in Jacob 2:24-27
- c. Negro discrimination contradicted in Mosiah 3:13
- d. secret temple rites contradicted in Ether 3
- e. eternal progression contradicted in Moroni 8:18; Mormon 9:9, 10; 19

If you "jump the tract" and head for the Doctrines and Covenants, then be sure to read Doctrines and Covenants 18:1-5 first as it says the Book of Mormon contains "all things written concerning the foundation of my church, my gospel, and my rock." If D/C 18:1-5 is true you should be able to document these fundamental doctrines in question easily using the Book of Mormon. Can you do it? If not, intellectual honesty would demand letting go of either the Book of Mormon or the itemized doctrines. I'll settle for it either way.

Another statement that requires some explanation is that the Book of Mormon tells of a people who for many centuries looked forward to the coming of Christ in the flesh because the event had been foretold by their prophets and spiritual leaders. It records his appearance among them after the resurrection from the grave,...!" I get the impression that your Bible has a lot of dust on it, otherwise you would perceive the contradiction between that statement and Acts 1:11; 2:33; Hebrews 9:28; 10:12, 13 which teach the Lord went directly to the right hand of God exalted after the resurrection. Would you care to comment? Actually, there's not much you can say without digging the hole deeper.

3. Regarding the witnesses called to view the golden plates. You have a total of fourteen (14) witnesses who claimed to view the alleged plates and I am familiar with the first grouping of three and a second group of eight giving a total of eleven so-called witnesses. My copy of the Book of Mormon lists these eleven witnesses and I would appreciate the names of the extra three witnesses to which you refer.

If your statement that "never did any of them deny their testimony" is given in earnestness then I feel sorry for you having swallowed this old line without really investigating to see whether or not it is factual. Brigham Young, in the Journal of Discourses Vol. 7-p. 164, stated a view opposite to yours when he said, "Some of the witnesses of the Book of Mormon who handed the plates and conversed with the angels of God, were afterwards left to doubt and to disbelieve that they had ever seen an angel." Who knows more about this—you or one time Mormon President Brigham Young?

Moreover, in your own Mormon newspaper, Times and Seasons, 1841, Vol. 2—p. 482 the last lines of a poem, printed and approved by Mormons, says:

"Or prove that Christ was not the Lord, because that Peter curse and swore?  
or Book of Mormon not his word, because denied by Oliver?"

Oliver! Oliver who, Mrs. Haws? Oliver Cowdery no less, who had separated himself from the Mormons and became a member of the "Methodist Protestant Church" of Tiffin, Seneca County, Ohio. In an affidavit of 1885 G.J. Keen says Oliver was asked to make a statement recanting his Mormon connection thus, "at that time he arose and addressed the audience present, admitted his error and implored forgiveness, and said he was sorry and ashamed of his connection with Mormonism". Did you know this? If you did, your statement was a cover up; if not, you should make a correction. Which?

As for Martin Harris, your own Joseph Smith received a "revelation" from the Lord telling that Harris was "a wicked man" (see *Doctrines and Covenants* 3:12; 10:6,7). In the *Millennial Star*. Vol. 8, p. 124 Orson Hyde, the Mormon apostle, wrote "...but if the saints wish to know what the Lord hath said of him, they may turn to the 178th page of the Book of Doctrines, and Covenants, and the person there called a 'wicked man' is no other than Martin Harris". Hyde also said a lying and deceptive spirit attended Harris from the beginning. And this man qualifies as a witness to the Book of Mormon?!

The remaining witness, David Whitmer, wrote *An Address To All Believers In Christ* in 1887 and tells of his falling out with the Latter Day Saints. "If you believe my testimony to the Book of Mormon; if you believe that God spoke to us three witnesses by his own voice, then I tell you in June, 1838, God spake to me again by his own voice from the heavens, and told me to 'seperate (sic) myself from among the Latter Day Saints...". Mrs. Haws, do you ask people to believe in the Book of Mormon with these facts being known? You are putting the salvation of the human race on the shaky foundation of witnesses whose character Mormons themselves admit is lacking.

4. Concerning the ancient people who lived in the new world. You mention two filmstrips that I have seen claiming to be archaeological proof of Book of Mormon but what you did not mention was that in viewing the films Dr. Haws himself admitted the inaccuracy of some of the slides. In particular the slide depicting the Jews crossing the Atlantic in a sail boat! At the end of my questions he agreed that the Book of Mormon describes something more on the order of a "submarine" than a sailboat!!

The book of archaeological data mentioned had page (s) removed which usually, in a book, furnish the date of publication, publisher's identification, author's name and qualifications and other essential and pertinent information. I don't know about you but I prefer to be a little more particular about my sources. The pictures in the book showed the existence of remains of ancient American peoples which I do not deny. Where's the proof that those ancient remains were left by the Jaredites and Nephites instead of the Taatlicos Ticomans, Olmec and Teotihanucan peoples? Just asserting that these ancients were Book of Mormon people is not enough. Let me ask you some questions which will set forth your problem:

1. How do you explain that there are no examples of "reformed Egyptian" writing which Smith claimed was the script of the early peoples? (Mormon 9:32).

2. How do you explain the absence of any metal coins to be found from alleged ancient Nephite cities? Alma 11 speaks of the coins' existence.

3. How do you explain the absence of evidence of horses before the Spaniards came alleged in the time spoken in 1 Nephi 18:25?

4. How do you explain that there has not been any river, mountain, town, city, great tower, etc! located to correspond with the Book of Mormon? Many points of Bible geography have been located why not the Book of Mormon?

5. How do you explain the Book of Mormon mentioning a "compass" and talking about "steel" before they were invented? This proves the origin of the Book of Mormon to be after the invention of the compass and steel.

6. How do you explain the lack of evidence for a great battle supposedly to have taken place in upstate New York at Cumorah Hill where over 230,000 persons were slain? Where are the bones, metal weapons, etc? Perhaps these questions will help the public to see why the Smithsonian Institution's Department of Anthropology now issues a statement containing such remarks as "The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archologists (sic) see no connection between the archaeology of the New World and the subject matter of the Book". Also, "Present evidence indicates that the first people to reach this continent from the East were the Norsemen who arrived in the northeastern part of North America around 1000 A.D. There is nothing to show that they reached Mexico and Central America." Again, "We know of no authentic cases of ancient Egyptian or Hebrew writings having been found in the New World."

Mrs. Haws, I could go on but you shall have more than you can handle with this. Let me emphasize—the

question is not whether ancient civilizations existed on the American continent in the past—no one denies that; but where's the proof that the Book of Mormon peoples were these same peoples?

You say, the legend of a great white god who visited the ancient world is proof. Yet, why didn't you mention other facts connected with this legend:

1. He had blood hair and blue eyes. Would you say this is a likely description of our Lord who was racially a Jew?
2. The first mention of the legend occurs in about 1000 A.D. Strange, isn't it that the ancients didn't think enough of their Saviour to even mention him before then?
3. The white god taught the use of horoscopes, diving a person's good and bad luck according to the date of birth. How does this compare with the teaching of Christ?
4. The white god was rich having gold, silver, green stones, and other precious things. Does this sound like the same one who said "the Son of man hath not where to lay his head." (Luke 9:58)?
5. The white god was associated, at times, with human sacrifice but other times, he opposed it only requiring the offering of snakes and butterflies. Can you show where this was typical of Christ in the New Testament?
6. The white god's downfall resulted when he was tricked and became drunk and sexually defiled. Do you allege this a part of the Christianity Jesus taught?
7. The "cross" you referred to consisted of an arrow with which a tree was pierced, which according to the legend, the white god left behind as signs of his having been there while traveling through the Central Valleys after he abdicated as King and high priest. If you suggest the "cross" as proof, do you consistently urge that Christ abdicated as high priest and King on the American Continent because of drunkenness and sexual defilement?
8. The universal flood tradition is common to numerous ancient cultures and helps to establish the genuineness of the Genesis record but in light of all the facts, it frankly, doesn't do much for Joe Smith's fable called the Book of Mormon.

The case for the Book of Mormon is so lacking that the voice of truth demands that we say, as you put it, "...it is evil, deluding to mankind and in general, the biggest farce introduced to mankind." Mrs. Haws, in order to prove the authenticity of the Book of Mormon, you and Dr. Haws have got much work to do. I eagerly look forward to this continued correspondence and especially to when others can see both sides of this issue presented. I believe many will learn the true character of the Book of Mormon; it being a wholly man made book and not a book to make men holy.

I will include in my next letter evidence that proves the Bible is **trustworthy** and **sufficient** as our guide from earth to heaven. Trying to upset the evidence proving the Bible will be as futile as trying to upset a solid cube, it is just as big one way as another so no matter which way you overturn it—it will be right side up. This I promise you.

Sincerely,  
Bill Dillon

---

May 22, 1980

Dear Mrs. Haws:

Toward the first of 1980 you and Dr. Haws and I agreed to conduct a written discussion on the subject of the "Authenticity of the Book of Mormon" and subsequently have it printed for distribution. You stated at that time that you had absolute confidence that such an exchange would be worthwhile and you would have no difficulty in defending the Book of Mormon's genuineness. Thus on March 2, 1980 I received a letter from you inaugurating the correspondence and I replied on March 14, 1980. Since that time I have spoken to you personally once, on April 1, 1980, and over the phone once, on April 24, 1980, on both of these occasions you explained that your reply to my letter was forthcoming in a "couple of weeks" and our correspondence might continue to its completion. I am perplexed as to why I am still delayed in receiving your defense of the Book of Mormon. I hereby inform you that unless I hear from you by June 4, 1980 that I will conclude you have decided to end this discussion. I will, therefore, proceed without any further word from you and/or Dr. Haws and shall complete my part and

send it to the printers as is.

I feel I have been as patient and kind as possible and can only conclude (as will others) that my letter was unanswerable. I also inform you that a copy of this letter is being sent to Spencer Kimbal, Prophet and President of the Latter Day Saints, in Salt Lake City; perhaps something he might say will prompt you to reconsider your unwillingness to finish what has been started. If all else fails, will you comply with your own teachings given to Joseph Smith in Doctrine And Covenants 71:7-10:

“Wherefore, confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful their shame shall be made manifest.

Wherefore, let them bring forth their strong reasons against the Lord.

Verily, thus saith the Lord unto you—there is no weapon that is formed against you shall prosper;

And if any man lift his voice against you he shall be confounded in mine own due time.”

I am in earnest in getting our discussion completed and anxiously await your reply.

Sincerely,  
Bill Dillon

C/C: Spencer Kimbal

---

Evangelist Bill Dillon  
Hazel Church of Christ  
Box 395  
Hazel, Kentucky 42049

March 24, 1980

Dear Brother Dillon,

As I answer your letter of March 14th, I wish to first thank you for your response; however, I was quite disappointed with your “opening attack”—I expected more accuracy and less twisting of the facts from you! In the very first paragraph you quoted me as saying that “I knew of no sincere members of the Church of Christ.” Now Bro. Dillon, I very well recall my words, as well as yours when you agreed not to distort what I say if I entered into this debate with you. Now, however, it seems that either you misunderstood my exact quote, or you are deliberately trying to misconstrue what I said to cause a negative impression of me personally at the very beginning of the debate.

This is a good example of what we **will not** permit you to do in our exchange of letters. You **can not** misquote us or take our comments out of context to make them appear to say something that they indeed did not say. Please be advised, with all due respect, we are **not** going to permit it!! We are keeping carbon copies of all our correspondence, with the dates they were written. If you do not print them **exactly** as we send them to you, **in their entirety**, we are prepared to take the matter to court if necessary. Furthermore, in the future, we are going to insist that you direct your comments **exclusively** to what is written in our letters rather than to supposed oral conversations. In this manner there will be a written record of exactly what was stated by whom, when, and in what manner.

Now about my alleged quote alluded to above. I wish to correct what you say. I **did not** say that I knew of no sincere members of the Church of Christ!!! I have never questioned the sincerity of members of the Church of Christ or of any other church. I have many friends and acquaintances among them. I may not agree with their beliefs, but I most certainly do respect their right to believe whatever they wish. Neither do I doubt your sincerity in believing Church of Christ doctrine. I do, however, **disbelieve** your professed open-mindedness in seeking the truth. This was the context of my comment

which you have misquoted in paragraph number one of your March 14th letter. After we had discussed the topic of **your** sincerity in learning the truth about the Book of Mormon, you told me that you were open-minded. At which I said: "If you are, then you are the first Church of Christ that I have met who is." Why do I doubt your open-mindedness? First, because you will not read the Book of Mormon. Second, because you attempt to twist my words and take them out of context. Third, if you gained a testimony that the Mormon Church is true, and embraced the doctrine, you would be compelled to earn your living in some other way since we have no paid ministry. Finally, you would have to admit that you have been preaching false doctrine as a minister in your church, and leading your congregation astray. This is **very difficult to confess openly!** It is much easier to hide from the truth by refusing to read the Book of Mormon with an open mind and follow the admonition of James 1:5-8.

Why are you afraid to read the Book of Mormon, Bro. Dillon? If you already possess all the truth (as you think you do), reading the Book of Mormon won't change your mind. And at least you will be able to quote from it with more accuracy. If you are wrong (as we say you are) the sooner you face up to it the better for all concerned. If you are truly open-minded Bro. Dillon, read the Book of Mormon and ask God if it is true. If you ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it to you by the power of the Holy Ghost. If you are really sincere and open-minded Bro. Dillon, why don't you write to these former Church of Christ ministers, and ask them how they came to know that the Book of Mormon is true?

Thomas Junior Hulstine  
3807-B Lee Village  
Ft. Campbell, Kentucky 42223

Gene Story  
5911 18th Avenue East  
Bradenton, Florida 33508

Mr. Story was a well-known Church of Christ minister in western Tennessee. He read the Book of Mormon with an open mind, received a testimony, and had the courage to train for another type of work in Florida.

Let us now return to your letter. In paragraph one, immediately before the misquoted material we have just discussed, you state that you are "puzzled" as to why I stated in my letter that no physical evidence would "convince you of the authenticity of the book". This should not puzzle you at all, Bro. Dillon, if you believe the Bible to be the word of God as you say you do. The Bible clearly teaches that the "natural man" receives not the things of the spirit:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14. But the natural man receiveth not the things of the Spirit of God. **For they are foolishness unto him:** neither can he know them, because they are spiritually discerned."

(King James Version)

(1 Corinthians Ch. 2 vs. 11-14)

The word of the Lord to the Americas was the same:

"For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord and becometh as a child, submissive, meek, humble, patient, full of love"...

(Book of Mormon)

(Mosiah Ch.3 v. 19)

Thus we see that the Bible and the Book of Mormon both teach that the "natural" man will not understand the things of the spirit because "they are spiritually discerned". If you are to know the truth about the Book of Mormon it must come through the Holy Ghost's teachings not through physical evidences no matter how convincing they are. Did James say "If any of you lack wisdom, let him study the physical evidences, and it shall be given him"? No, he most certainly did not. He said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of

the sea driven with the wind and tossed. 7. For let not that man think that he shall receive anything of the Lord." (James Ch. 1 vs. 5-7)

You mentioned in your letter that "physical evidence in support of the Holy Bible has convinced me beyond a shadow of doubt of its truthfulness." Are you telling me, Bro. Dillon, that before you had ever read the Bible you studied the physical evidences in support of it and concluded that it was true—therefore, you should read it? You know very well it didn't happen that way at all. First you read the Bible. Then the physical evidences merely confirmed it. So it must be with the Book of Mormon also. The physical evidences will simply strengthen and confirm what the Holy Ghost has already taught. When I said that no physical evidence would convince you, I simply meant that without the spiritual preparation of reading the Bible and the Book of Mormon the physical evidences **alone** would not be convincing. I testify to you Bro. Dillon that there is a knowledge concerning truth that transcends all earthly sources. As Peter taught:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"  
(1 Peter Ch. 1 v.19)

Paul reminded the saints in Thessalonica of this:

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost"...  
(1 Thessalonians Ch. 1 v.5)

By the power of the Holy Ghost we testify that Jesus is the Christ, we come to a sure knowledge of the Bible and the Book of Mormon, and by the testimony of the Holy Ghost we may know the truth of all things. I assumed Bro. Dillon that as a minister of Christ you had some knowledge of and experience with a witness from the Holy Spirit, but apparently you do not, so I will now proceed to give you all the anthropological evidences that you desire. Please do not think that my statement that physical evidences would not convince you that I did not plan to send them to you or that I can not provide you with all that you care to read. Dr. Haws has several hundred books on the subject at his disposal, and he will be happy to refer you to each of them by title, author, and page numbers. Let me include here a few of them that we will be referring to in subsequent pages of this letter:

1. Willey, Gordon R.: **An Introduction to American Archaeology** (New York: Prentice Hall, 1966). Dr. Willey is a member of the faculty at Harvard University, and is **not** a Mormon!
2. Coe, Michael D.: **Mexico** (New York: Frederick A Praeger, 1971). Dr. Coe is Associate Professor of Anthropology at Yale University, and is not a Mormon.
3. Hammond, Norman: **Mesoamerican Archaeology** (Austin: The University of Texas Press, 1972) A collection of papers presented by various men.
4. Spinden, Herbert J.: **Ancient Civilizations of Mexico and Central America** (New York: American Museum of Natural History Press, 1922). Dr. Spinden was assistant curator of the museum and was **not** a Mormon.
5. Vaillant, George C.: **Aztecs of Mexico** (Garden City, N.Y.: Doubleday and Company, 1962). Dr. Vaillant is **the** authority on the Aztecs, and he was never a Mormon or had any affiliation with Mormons.
6. Morley, Sylvanus G.: **The Ancient Maya** (Stanford: The Stanford University Press, 1968). Dr. Morley is **the** authority on the Maya.
7. Jakeman, M. Wells: **The Complex "Tree-of-Life" Carving on Izana Stela 5** (Provo, Utah: Brigham University Press, 1958). Dr. Jakeman was chairman of the Department of Archaeology and he is a Mormon.
8. von Hagen, Victor W.: **The Ancient Sun Kingdoms of the Americas** (New York: The World Publishing Company, 1961)

Many of the best archaeological books have been written in foreign languages. It is difficult to find good translations to English that you could read. Let us list now four of the best—two in Spanish, one each in French and German.

1. Bernal, Ignacio: **Mexico Before Cortez: Art, History, Legend** (New York: Anchor Press, 1975). The title of the original in Spanish was: **Tenochtitlan en una isla**
2. Leon-Portilla, Miguel: **Aztec Thought and Culture** (Norman: The University of Oklahoma Press, 1963). Original title in Spanish was: **La filofoffi náhuatl**
3. Soustelle, Jacques: **Daily Life of the Aztecs** (New York: The Macmillan Co., 1968). Original title in French: **La Veille de la Conquete Espagnole**

4. Katz, Friedrich: **The Ancient American Civilizations** (New York: Praeger Publishers, Inc., 1972)

Original title in German was: **Vorkolumbische Kulturen** None of these 4 authors is a Mormon.

Let us now proceed to your questions concerning the Book of Mormon itself. You ask why we believe in baptism for the dead when the Book of Mormon contradicts it in Alma 34:32-33; 42:10-13. First, let me say, we believe in baptism for the dead because the Bible teaches it. When Paul wished to prove the reality of the resurrection to the Corinthians he referred to it in these words:

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (I Corinthians Ch. 15 v. 29)

Now, what about the scriptures you quoted in the Book of Mormon saying that they contradict Paul? (Alma 34:32-3 and 42:10-13. If you had read the Book of Mormon, Bro. Dillon, you would know that there is no contradiction here whatsoever. The passages referred to have nothing to do with baptism for the dead (which I would greatly enjoy explaining to you at great length whenever you wish), and the rest of the chapters you took these verses from make this very clear. Baptism for the dead is an ordinance performed on behalf of people who have never had the chance to hear the gospel or to be baptized while living on the earth. Every person must have a chance to hear the gospel and accept or reject baptism either in this life or after death. Peter explains that for this reason Jesus preached the gospel to the dead who had never had the chance to be baptized during their lifetime. (I Peter ch. 3:18-22; 4:6). But the people to whom Alma was speaking have heard the gospel, and are still sinning! That is why he told them that this is the time to prepare to meet Christ. Everyone must have a chance to accept Jesus as his personal saviour and be baptized, but when one has heard and then rejects it and turns away it is a very different situation! As Peter observes:

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” (II Peter ch. 2:20-21)

These people would not be worthy to have baptism for the dead performed on their behalf, and for that reason Alma speaks to them in this manner. You will never get the Book of Mormon to contradict the Bible Bro. Dillon, because they were both given to man by God as a witness of Jesus Christ. As the Lord told Ezekiel the “stick of Judah” (Bible) and the “stick of Joseph” (Book of Mormon) shall be joined together and become one. Ezekiel ch. 37:16-17.

You next ask how our church could have believed in polygamy at one time when the Book of Mormon condemns it. You also asked why it says in the Doctrine and Covenants 132:38: “David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time, and in nothing did they sin...”

And yet in the Book of Mormon in Jacob 2:24-27 it states:

“Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord”

Now why does the D & C say that in nothing did they sin and the B of M says that it was abominable before me? Come again, Bro. Dillon, you need to have read the books you are quoting. If you had as much knowledge of Mormon doctrine as you claim to have you would have avoided such a “flimsy” case based solely on ignorance and taking verses out of context. You can not make a coherent criticism out of something you do not understand.

Now let us see first what the Bible says about this situation. We read in II Samuel ch. 3 that David had children with seven different wives, and he undoubtedly had many more. In first Kings we read:

“Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.” (I Kings ch. 15 v. 5)

A further clarification is found in chapter eleven:

“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2. Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. 3. And he had 700 wives, princesses, and 300 concubines: and his wives turned away his heart. 4. For it came to pass, when

Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.”

(I Kings ch. 11 vs. 1-4)

It is clear, then, from the teachings of the Bible that it is not polygamy *per se* which the Lord is condemning in Jacob 2:24-27, but the abuse of it. David was justified in taking all his wives because he received them from the Lord. But when he had Uriah the Hittite killed so that he could have his wife, Bathsheba, the Lord was displeased, because he had **not** received her from the Lord and he sent Nathan the prophet to tell him so. (II Samuel chapters 11 and 12).

Solomon was condemned by the Lord because he married women whom the Lord had said the children of Israel should not marry, and they turned his heart away from Jehovah and to their idols.

If you had started your quote with verse 23 instead of 24, and if you had included verse 30 from Jacob 2, you might have understood what Jacob was saying. The only purpose of God in permitting some men to live polygamy is to raise up a righteous seed unto the Lord—that is to have more children than they would otherwise have. But this is **only when the Lord commands it!** Some of the people of Jacob’s time were trying to justify themselves in adultery and polygamy by what they had found written concerning David and Solomon. But the Lord never commanded the people of Jacob to live polygamy so it was a grievous sin for them. Note what he tells them in verse 30:

“For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.” (Book of Mormon Jacob ch. 2 v. 30)

But what of the quote from the D & C? If you had read the entire verse 38 you would have seen that it clarifies the situation too:

“...and in nothing did they sin **SAVE IN THOSE THINGS WHICH THEY RECEIVED NOT OF ME.**” (D & C 132:38)

You should have done more research, Bro. Dillon, before taking these scriptures out of context and trying to twist their meaning. The Bible, The Book of Mormon, and the D & C **all** teach that plural marriage is an abomination to the Lord when man takes it upon himself to live it without a specific commandment from the Lord or when he takes some women whom the Lord has not given unto him by the hand of the prophet or one whom he has been told is not to be joined to Israel. Mormons were given this commandment for a time, but it was given only to a few worthy men. It never was given as a commandment to all members of the church. As a result of this commandment being given again in these latter days there have been several great and honorable men called to be prophets and apostles of the Lord. If they had been born to less righteous parents or had not been able to come to the earth at all right then the great gospel work would have been held back for a time. When the purpose for instituting the commandment again was fulfilled, the law was revoked. Any Mormon who practices polygamy today is promptly excommunicated from the church.

Your next question was why does the Mormon church discriminate against Negroes when Mosiah 3:13 contradicts it? In the first place brother Dillon the gospel has never been kept from any people regardless of color or race. As Mosiah states: “the Lord God hath sent his holy prophets among all the children of men”...(3:13). There have been blacks in the church from the very beginning. It is true that for a long time most of the male black members were not ordained to the priesthood—but they were always told that at some future time they would be ordained. And a few of them were ordained under special circumstances. For example, a black man named Elijah Abel was ordained an Elder March 3, 1836—only six years after the church had been restored to the earth! And Walker Lewis, a black barber in New York was ordained an Elder in 1847. There were others too over the years. We do not know why more of them were not given the priesthood—except that God did not tell the prophet to do it. Perhaps it had something to do with the life before this one. Jesus’ disciples asked him one time why a man had been born blind—showing that they knew that the preexistence can sometimes have a bearing on what we do or what we are given in this life. But Jesus told them the man had not sinned in the preexistence nor had his parents but that “the works of God should be made manifest in him.” (John ch. 9 v. 3) In Acts we are told that God has chosen where and when we are to come upon the earth:

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath **DETERMINED THE TIMES BEFORE APPOINTED, AND THE BOUNDS OF THEIR HABITATION**” (Acts 17:26)

At any rate, after much fasting and prayer, the modern prophet of the Lord, Spencer W. Kimball,

received the revelation on June 9, 1978 that all **worthy** male members should receive the priesthood. That is the situation today, and the Mormon church now has thousands of black members.

Your next question concerns supposed secret temple rites which you say are contradicted by Ether 3. You really must read the Book of Mormon, brother Dillon if you are going to ask questions about it. Obviously you have not read Ether 3 or you would know that there is nothing in there that has to do with temple rites at all secret or not secret. Perhaps what you had in mind was Ether 8:18:

“And it came to pass that they formed a secret combination even as they of old; which combination is most abominable and wicked above all, in the sight of God.” (Ether 8:18)

I perceive that you are curious about the ordinances that worthy members of the Mormon church perform in special buildings called temples. I have participated in them, and I can assure you there is nothing “secret” about them. Any worthy member of the church can receive a recommend to go to the temple of his choice and perform ordinances for himself, his family, or his ancestors who are dead. These ordinances are very sacred, but they certainly are not secret! Is that what you wished to know? If not, please ask again. But please read the Book of Mormon to see what it is you think contradicts the building or usage of temples by Mormons. I see nothing in Ether 3 that relates to it, and the secret combinations mentioned in Ether 8:18 have to do with blood oaths to murder people not temples.

You next state that the Mormon concept of eternal progression is contradicted by Moroni 8:18 and Mormon 9:9-10, 19. All of these scriptures (and many others which you do not quote) state that God is “unchangeable from all eternity to all eternity”. Or as Nephi says: “For he is the same yesterday, today, and forever” (1 Nephi 10:18). In the Bible we find the same statement: “Jesus Christ the same yesterday, and to day, and for ever.” (Hebrews 13:8). In view of these and many other scriptures, why would that same God tell a modern prophet that “As man is, God once was; As God is, man may become”? Perhaps at first glance it may seem to be a contradiction, but if you ponder it in the light of several other scriptures the apparent contradiction disappears.

In the first place, we must distinguish very carefully between Jesus Christ **before** he finished the atonement and **after** he finished it. Once having attained perfection, a God is the same yesterday, today, and forever from everlasting to everlasting. But before one attains unto perfection, his state is not eternal and unchangeable. For example, Jesus told his disciples:

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”  
(Matthew 5:48)

Who does he say is perfect at this point? Our Father in heaven, not himself, brother Dillon. Jesus has not been perfected yet at this point. He later predicted his death and told his disciples that on the third day he would be perfected:

“And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.” (Luke 13:32)

In Hebrews we are told that Jesus learned obedience by suffering, and then he was made perfect: “Though he were a Son, yet learned he obedience by the things which he suffered: 9. And being made perfect, he became the author of eternal salvation unto all them that obey him;” Hebrews 5:8-9.

But through the atonement of Christ God not only made Jesus perfect, but he also made it possible for men to reach perfection also:

“For it became him, for whom are all things, and by whom are all things, in BRINGING MANY SONS UNTO GLORY to make the captain of their salvation perfect through sufferings. 11. For both he that sanctifieth and they who are sanctified are all of ONE: for which cause he is not ashamed to call them brethren,” (Hebrews 2:10-11).

Thus we read: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;”... (Hebrews 6:1).

And even more clearly in Psalms:

“God standeth in the congregation of the mighty; he judgeth among the gods.. 6. I have said, Ye are gods; and all of you are children of the most High.” (Psalms 82:1, 6).

Jesus quoted this scripture when the Jews accused him of blasphemy. Because Jesus claimed to be the Son of God, the Jew said he blasphemed, but he defended himself by reminding them that they all had the opportunity to become gods:

“The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34. Jesus

answered them, Is it not written in your law, I said, Ye are gods? 35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36. Say ye of him whom the Father hath sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:33-36)

Once again, brother Dillon, there is no contradiction here. Both the Bible and the Book of Mormon teach eternal progression. Once perfection is reached God is the same yesterday, today, and tomorrow, but not before.

The next "problem" you mention is that the Book of Mormon mentions that Jesus visited the people in the Americas after his resurrection, and you allege that such an appearance would be contradicted by the Bible:

"I get the impression that your Bible has a lot of dust on it, otherwise, you would perceive the contradiction between that statement and Acts 1:11; 2:33; Hebrews 9:28; 10:12, 13 which teach the Lord went **directly** to the right hand of God exalted (sic) after the resurrection. Would you care to comment? Actually, there's not much you can say without digging the hole deeper."

Yes, I certainly do wish to comment! I placed (sic) after "exalted" because I assume you mean "exalted", and I took the liberty to underline the word "directly" because it is central to my response. Now Bro. Dillon, with all due respect to your knowledge of the Bible, you have painted yourself into a corner on this one. Not one of the scriptures you cite states that the Lord went **directly** (your word) to the right hand of God with no visits to anyone in between. Please read them again, Bro. Dillon, and you will not find the word **directly** in a single one of them. They simply state that after the atonement was finished, the resurrection occurred, and finally Jesus was perfected and exalted to the right hand of God. Nowhere does it say he went **directly**! You added that yourself to make it fit your ideas, Bro. Dillon, but the Bible teaches that Jesus did **not** go **directly** to the right hand of God. When Jesus appeared to Mary, what did he tell her?

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17. Jesus saith unto her, Touch me not; FOR I AM NOT YET ASCENDED to my Father: but go to my brethren, and say unto them, I ASCEND UNTO MY FATHER; and to my God, and your God." (John 20:16-17)

Later that day he appeared to his disciples except Thomas (John 20:19-25) Eight days later he appeared to them again—this time Thomas was present and was permitted to feel the wounds in his hands and feet. (v. 26-29.) Still later he appeared to the disciples again while they were fishing at the sea of Tiberias (John 21:1-4, v. 14) Paul in his letter to the Corinthians mentions that he appeared to others at various times—including Paul himself. (1 Corinthians 15:3-8)

Not only did he visit the living, but he also visited the dead who were being held in the spirit prison since the days of Noah:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19. By which also he went and preached unto the spirits in prison; 20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is 8 souls were saved by water." (1 Peter 3:18-20)

Why did Jesus visit the spirit world? Why to begin the preaching of the gospel to the dead of course:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6)

The gospel must be preached to those who are dead as well as to the living. How else can they be prepared so that baptism for the dead can be done on their behalf? Thus we see that the Bible clearly states that Jesus did not go **directly** to the right hand of the Father—there was still much to do.

Now what about the visit of Jesus to the Americas? Christ himself told his disciples that he was going to visit other people in other lands:

"I am the good shepherd, and know my sheep, and am known of mine. 15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16. AND OTHER SHEEP I HAVE, which are not of this fold: them also I must bring, and they shall HEAR MY VOICE; and there shall be one fold, and one shepherd." (John 10: v. 14-16)

Who were those other sheep? I testify to you Bro. Dillon, that the other sheep were the people living in the Americas. Why else would a people who have no beards venerate a bearded God who taught them all the great advancements of their civilizations and then disappeared telling them that at some future time he would return again to claim his throne? What did Jesus say to them when he visited the American continents:

“And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.” (III Nephi 15:21)

So once again, Bro. Dillon, the contradiction is in your mind, not between the Bible and the Book of Mormon. They always agree completely.

We shall leave the Book of Mormon for a short time now while I answer your questions concerning the witnesses to the book and the testimonies which they gave to the world concerning it. There were 3 men who saw the angel who brought the gold plates to Joseph Smith. There were eight more who did not see the angel, but who did see the plates. All eleven of them gave their testimonies to the world and they are included in each copy of the Book of Mormon. In addition, although they never published their testimonies to the world, there are 3 women who could be considered witnesses also. They are: Lucy Mack Smith (Joseph’s mother) Emma Hale Smith (Joseph’s wife), and Sophronia Smith, his sister. Emma served as scribe for a small part of the translation of the Book of Mormon, and his mother and sister also helped a good deal. However, only the group of 3 and the group of 8 are considered “official” witnesses.

Concerning the testimony of the three who saw the angel you state: “If your statement that ‘never did any of them deny their testimony’ is given in earnestness then I feel sorry for you having swallowed this old line without really investigating to see whether or not it is factual.” Once more, Bro. Dillon, it is **you** who have not investigated thoroughly enough. In this part of your letter you are really grasping at straws. In a feeble attempt to discredit the testimony of Oliver Cowdery you misquote Brigham Young, some lines from a poem, and a spurious affidavit by G.J. Keen, a notoriously bitter anti-Mormon writer. You ask did I know of the affidavit? Yes, and I also know that it was published 35 years after Oliver Cowdery’s death when he was not around to correct it. But David Whitmer did it for him as you shall see presently. Also, if you will read the affidavit dated April 14, 1885, you will see that even Keen does not make Cowdery deny his testimony. All he says is that he is ashamed and sorry of his connection with Mormonism. (Keen, *op. cit.*, 1) Now let me ask you, Bro. Dillon, are you aware of the affidavit of Judge C.M. Nielson given December 3, 1909? Some time after leaving the church, Oliver Cowdery, who had studied law, became prosecuting attorney in one of the counties of the state of Michigan. During the course of a murder trial the attorney for the defendant challenged Mr. Cowdery thus:

“May it please the court, and gentlemen of the jury, I challenge Mr. Cowdery, since he seems to know so much about the poor defendant, to tell us something about his connection with Joe Smith, and the digging out of the hill the Mormon Bible”...(Nielsen, *op. cit.*, p1)

When it came Oliver’s turn to reply he said:

“If your honor please, and gentlemen of the jury, ...I must admit to you that I am the very Oliver Cowdery whose name is attached to the testimony, with others, as to the appearance of the Angel Moroni; and let me tell you that it is not because of my good deeds that I am here, away from the body of the Mormon Church, but because I have broken the covenants I once made, and I was cut off from the Church, but, gentlemen of the jury, I HAVE NEVER DENIED MY TESTIMONY WHICH IS ATTACHED TO THE Book of Mormon” ... (Nielsen, *op. cit.*, p.2)

But both of these affidavits were published after Cowdery’s death, and in addition they are the words of other men saying what they had heard Oliver say. Why don’t we listen to Oliver’s **own words** one year before his death when he addressed a gathering in Kanesville, Ohio on October 21, 1848:

“Friends and Brethren: My name is Oliver Cowdery. In the early history of this church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, he called me to a high and holy calling.

I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it

fell from the lips of the Prophet Joseph, as he translated it by the gift and power of God...That book is true." (Oliver Cowdery in *Millennial Star*, Vol. XI, p. 43)

Now what about Martin Harris, the second witness, who mortgaged his farm and even was forced to sell part of it to raise enough money to pay for the first printing of the Book of Mormon? Would he have done all that if he didn't know the book was true? You quote small portions of D & C 3:12 and 10:6 & 7 as proof that Harris was a wicked man, and as such would soon deny his testimony. Why didn't you continue the quotes—especially from section 10 wherein it explains that Harris was called a wicked man because he bowed to pressure from his wife and others who didn't believe there was such a book, and only wanted to keep the money Martin had raised to publish it. He convinced Joseph to let him take the first 116 pages of the manuscript to show to his wife to prove to her that the book did exist. She pretended to lose them, and they had to be translated anew—that is why he is called a wicked man, Bro. Dillon—because he wearied the Lord and listened to his wife instead of to the Prophet Joseph. It does **not** affect his testimony in any way, however. Martin Harris **always** said that the Book of Mormon was the word of God, and that it was true.

Finally, in a desperate attempt to distort the facts of the matter, and to make David Whitmer say something he never intended to say, you quote a tiny part of his booklet, **An Address To All Believers in Christ By a Witness to the Divine Authenticity of the Book of Mormon** published entirely at his own expense in his home town of Richmond, Missouri one year before his death. I am shocked and saddened, Bro. Dillon, that you would stoop to outright deceit to try to prove your ideas. You list the title of the booklet only as "**An Address To All Believers in Christ**" rather than the complete title which reveals his true intent. You then proceed to quote one tiny paragraph of the booklet which, when taken out of context, appears to contradict his testimony of the Book of Mormon. Permit me to quote the full introduction to the address so that the public can see clearly what David really intended the world to know when he published it:

"It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that Book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Mo., on March 3d, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding that the Book is true." (Oliver Cowdery, *op. cit.*, p. 8)

I have refrained from making any comment during this long passage, preferring to let it speak for itself as David Whitmer wanted it to do. I will say this, however, at this time. I certainly hope that your treatment of Whitmer's address was due to ignorance of the original on your part, and not a deliberate plan to falsify information. Such conduct can **not** be tolerated in a minister.

Let us now proceed to take up the archaeological questions concerning the Book of Mormon. In paragraph four you state that we showed you two filmstrips "claiming to be archaeological proof of the Book of Mormon". Once again you are misquoting us. We did **not** state that the two filmstrips were "archaeological proof". On the contrary, Dr. Haws mentioned that they had been produced by the Mormon church and that they were more concerned with illustrating Mormon doctrine than with archaeology. Dr. Haws had other filmstrips which he had brought from the university which were **not** produced by the Mormon church **BUT YOU NEVER SAW THEM!** You had to leave before we showed you any of them.

In regard to the filmstrips produced by the Mormons which you did see, Dr. Haws told you that they illustrated Mormon doctrine, and it was he, not you, Bro. Dillon who stated that the slide depicting the Lehi group crossing in a boat with sails had been painted by a non-Mormon, Arnold Friberg, and was not historically accurate. Mr. Friberg greatly admires the Vikings, and he paints most Book of

Mormon scenes based upon his knowledge of them. They are good paintings, but good paintings, (sic) but not so good anthropology. The Book of Mormon does contain some evidence that the Lehi colony might have had some type of sails on their boat. For example, in 1 Nephi 18:8 it states that they were "driven forth before the wind". Also in verse 22 and 23 the verb "sailed" is used to describe their travel. We also know that the Indians of South America and Polynesia were more advanced in their knowledge of sailing than the Europeans. "Captain Cook relates with wonder how the Tongan chiefs literally sailed rings around his ship even when she was doing her best in a fair breeze." Edward Dodd: **Polynesian Seafaring** (New York: Dodd, Mead & Co., 1972), p. 21 But even so, in 1 Nephi 18:2, it states that the ship was not built as other ships of that day. Therefore, Friberg's viking model is incorrect in any event.

On the other hand, the boat was certainly not a submarine as you implied. In the last sentence of that same paragraph you state: "At the end of my questions he (Dr. Haws) agreed that the Book of Mormon describes something more on the order of a submarine than a sailboat." This sentence is doubly misleading in that it states at the outset: "At the end of my questions", implying that Dr. Haws was unable to answer them. The Book of Mormon describes nothing like a submarine at all unless you mean the Jaredites vessel which was described as being "tight like unto a dish" (Ether 2:17) But this was a completely different colony which came over 1000 years earlier than Lehi. Once again, Bro. Dillon, you must read the Book of Mormon if you are to ask logical questions about it. And you must be more accurate in your quotes from us. We will not let you twist our words or meanings in such a manner.

Of course, there is little reason to quibble over whether the Lehi colony had boats with sails or not as far as their ability to cross the Atlantic is concerned. Either type could have reached the Americas from Palestine, the Gulf of Ormuz, or Ireland. All three areas have legends of groups of navigators who sailed away and were never heard from again. Also, in the last 20 years, Thor Heyerdahl with his Kon-Tiki Rha I and Rha II voyages has conclusively demonstrated that it is possible to cross both the Atlantic and the Pacific oceans by "drifting" ie. using only prevailing winds and ocean currents.

If you have any additional doubts of their ability to cross the Atlantic using only "drifting" techniques, read the interesting article, "The Voyage of Brendan" in the December 1977 issue of the **National Geographic** magazine. Starting on page 769, you can read how five men crossed the Atlantic in a tiny thirty-six foot leather craft made from 49 oxhides!! They left southwest Ireland on May 17, 1976, and arrived in Hamilton Sound, Newfoundland on June 26, 1977. If they can cross the Atlantic in such a tiny vessel, the Lehi colony and others could certainly have done so too.

In the next paragraph of your letter you state that the book of archaeological data mentioned in my first letter had pages removed which usually give the facts of publication etc. Now Bro. Dillon, we let you borrow two books. One of them was a personal collection of photographs and comments printed privately by Dewey Farnsworth. That is why the facts of publication are missing. It is not intended to be classified as an archaeological book. We only let you borrow it because it contains some photographs which he took personally and which do not appear in any other book. But the work is his alone, and it is not an evidence in the scientific sense. The other book, which you did not mention is the one which we offered to you as archaeological data. It is listed a number seven on the list of books I'm sending you on page three of this letter. You will note that it has all the facts of publication and all the trappings of scholarly research. Why didn't you mention it? It is the most complete and detailed analysis ever prepared for Stela 5, and it is fully documented archaeologically. As such it constitutes a powerful physical evidence of the authenticity of the Book of Mormon proven by scientific means.

For the benefit of those who may not be familiar with either the Book of Mormon or the carvings on Stela number 5, let me give a very brief summary of the outstanding elements of both. One of the most interesting of the archaeological sites in southern Mexico is the one called Izapa, located in the state of Chiapas. The special distinction of this site is a remarkable array of stone carvings depicting symbolic religious scenes in a complex art style. Each carving is called a stela, and they are given numbers which indicate their location and/or date of discovery. The first published notice of the carving now called stela 5 is found in a book in Spanish of the archaeology of Chiapas, dated 1939. It is called stela 2 in that work because not all of the carvings were known then. In the following years a number of U.S. institutions became interested in Izapa, and several of them sent expeditions there for further research. Of all these universities, Brigham Young University has probably done more research

there than any other, and Dr. Jakeman is the recognized authority on Mayan sculptures of this period.

The early chapters of the Book of Mormon describe the crossing of the Atlantic Ocean by a colony of Jews from Jerusalem led by a man named Lehi. In chapter eight Lehi has a dream which symbolically describes the future life of his family. It is recorded in detail in the Book of Mormon, and it contains the following elements:

1. a wilderness
2. a tree of life with desirable, edible fruit
3. a river of water by the tree
4. a rod of iron along river leads to tree
5. a straight & narrow path along the river leading to the tree
6. a large field
7. a great and spacious building

The dream had six main characters: Lehi, his wife, and four sons. It also had a supernatural character—the man in the white robe, who represented God and showed Lehi the various elements of the dream and interpreted them.

The carving called Stela 5 is the largest and most elaborate of those found at Itzapa. It is carved on a solid slab of basalt, about 8 ft. high, 5 ft. wide, and some 2 ft. thick, with one end roughly pointed—probably to make it easier to set upright in the ground. There are numerous artistic correspondences between the Book of Mormon story and the Itzapa carving which are described in detail by Dr. Jakeman in his study. For the sake of brevity, however, let us list just the most outstanding items:

1. The central element is a live, growing, tree of life.
2. The tree has edible, desirable fruit growing on it.
3. A river of water runs by the tree.
4. A straight thick line runs near the water leading to the tree—this is probably the artistic rendition of the rod of iron.
5. Another straight line running near the water and leading to the tree—this depicts the straight and narrow path.
6. A plain rectangular area set off by relief. (large & spacious field)
7. An almost obliterated carving on the other side of the river from the tree—the great and spacious building.
8. The ground from which the Tree of Life is growing is laced with triangle pointing upward indicating rough terrain—desert.
9. Six mortal figures apparently engaged in discussion concerning the tree of life—hand positions and glyphs indicate conversation.
10. An old bearded man facing the tree and speaking about it to a female figure and four young male figures.
11. A female figure wearing female dress, a bead necklace, and a headdress indicating she is the wife of the old man.
12. A young man with a stylus in his hand writing down what the old man is saying.
13. A rectangular object resting on the ground in front of the figure who holds the stylus—the plates on which Nephi recorded the dream.
14. A hooded figure in a long robe gesturing toward the tree—the man in the robe who showed Lehi the elements of the dream and gave him and Nephi the interpretation of them.

In addition to these elements, it should be mentioned that this carving has been dated by radio carbon dating techniques to the time sequence occupied by the Lehi colony, and Stela 5 was discovered in the ruins of a city known to have been occupied during this time span. Itzapa is the center of the area which is usually indicated as being the heart of the Lehi colony's geographical area.

Some early critics of the Book of Mormon tried to explain away the archaeological evidence for it by saying that it was all due to chance and independent invention. Let us now consider what Dr. Kroeber has to say in this matter:

"A combination of two or even three elements might conceivably have been repeated independently. A combination of five or ten parts serving an identical purpose in an identical manner must necessarily appear as impossible of having been hit upon more than once. One thinks almost under compulsion, in such a case, of historical connection"...

"If the resemblance includes any inessential or arbitrary parts, such as an ornament, a proportion that so far as utility is concerned might be considerably varied but is not, a randomly chosen number, or a name, the possibility of independent development is wholly ruled out. Such extrinsic features could not recur together once in a million

times. Their association forces a presumption of common origin, even though it be difficult to account for the historical connection involved."

A.L. Kroeber: **Anthropology** (New York: Scribners, 1923), p. 216.

Dr. Kroeber was not a Mormon nor was he ever associated with the Mormon church in any way that I know of.

Since there are a minimum of 13 and a maximum of 25 parts which serve an identical purpose in the Izapa sculpture as in the narration from the Book of Mormon, and since there are at least four of a highly arbitrary nature, we must agree that according to the rules set forth by Dr. Kroeber the resemblance of this sculpture to the Book of Mormon account can **not** be accidental or due to an independent development. It therefore must be a result of common origin and/or an historical connection between them. It thus provides a striking confirmation for the Book of Mormon itself, as an authentic anthropological record of ancient American origins and history. If anyone wishes to purchase a copy of this study for additional information about Izapa and its stelae they may write to the following address and order one for a nominal price:

University Archaeological Society  
c/o Department of Archaeology  
Brigham Young University  
Provo, Utah 84602

Let us now consider the case of the belief in a great bearded god who visited the Indian tribes of the Americas and left saying that he would return at some future time. You ask why we did not say that the bearded god had "blood" (sic!) hair and blue eyes. I presume that "blood" hair is a typographical error for "blond" right? We did not mention blond hair or blue eyes because he was not described that way. He was light-skinned and bearded, but of all the books which I listed for you on page three of this letter—all of which deal with the influence of the bearded god—not **one** mentions blue eyes! Where did you get the idea that he had blue eyes? What is the source for such a conclusion? It must not be a serious anthropological study or some of these other books would have it also. I could have cited many more, but I thought that these would be sufficient for our discussion. I don't know where you got the information that the bearded god had blue eyes and blond hair, but wherever it came from it is wrong! Let me cite just one description of him which bears on the question:

"Therefore, the friars, to justify the Conquest, made much of a blond god who, after taking leave of his people, promised to return from the east by sea. Yet the Quetzalcoatl of the Valley of Mexico manuscripts was never blond but usually black in beard and face paint," Vaillant, **op. cit.**, p. 144.

You also ask why the first historical mention of the bearded god occurs in 1000 AD. You then add: "Strange, isn't it that the ancients didn't think enough of their Saviour to even mention him before then?" Once again, Bro. Dillon, your lack of anthropological preparation is showing. There is nothing strange about the paucity of references to the bearded god prior to the tenth century. There are two reasons for this. In the 900's the Valley of Mexico was conquered by a nomadic group of people from the north. They proceeded to erase all memories of the former civilizations and to substitute their own beliefs instead. The second reason is that the holy name, Quetzalcoatl, designated not only the original bearded god himself, but also any priest who was dedicated to Quetzalcoatl's service in the temples. The most famous of these priests was an historical figure, Ce Acatl Topiltzin Quetzalcoatl, who was born in Tepoztlan, Mexico about 947 A.D. Over the years, this priest became so rich and powerful that after a time he was considered a god himself. Thus many of the attributes of the bearded god began to be ascribed to him. It is **not** true that there are no references to the original bearded god prior to 1000 A.D. The problem is that the invaders destroyed the original records, and the later Indian historians either could not or did not dare distinguish between the historical acts of the rich and famous priest and his followers (Ce Acatl Topiltzin Quetzalcoatl) and the original god himself. The result was great confusion:

"At his mother's death, the child—the future Quetzalcoatl—was taken in and educated by his maternal grandparents, who lived near the marvelous site of Tepoztlán, where there still remain traces of him in local folklore. Tepoztlán was akin to Xochicalco where, as we have seen, the old religion was preserved and Quetzalcoatl was worshipped. That is why the young prince was educated in this belief, which was not his father's. With time, due to his brilliant qualities and the prestige of his birth, he

became the high priest of the god Quetzalcoatl and took the name of the god in accordance with the native custom. This has led to constant confusion, since the god and the historical person have been frequently confused, the same as the numerous priests who in the course of centuries had the same title." (Bernal, *op. cit.*, p.64.)

You also complain that the descriptions of the bearded god do not sound like Christ. Most of that is due to the confusion described above: As Soustelle clearly points out, the nature of the original god was quite different:

"He was the Toltec God, the God of the settled, civilised people of the high plateau, the inventor of the arts, of writing and of the calendar; he was the expression of everything that makes life kinder and more lovely..."

Doesn't this sound more like Jesus Christ bro. Dillon?

In the following paragraphs you mentioned several of the evil and degenerate practices of the Indians who worshipped Quetzalcoatl. You then ask "Do you allege that this is a part of the Christianity that Jesus taught?"

Now Brother Dillon you should know better than that. Jesus certainly never taught men to do evil. Satan is the father of all evil, but he deceives many into thinking that they are worshipping Jesus instead of Satan. You certainly could not argue that all people living now who claim to be Christians are truly following Christ's teachings could you?

What about the Charles Manson murders—he deceived his followers into believing that he was Jesus Christ. Also the mass suicides of the followers of Rev. Jones? What about torturing people to death in the inquisition to "destroy the body, but save the soul?" Are the acts part of Christianity? You know very well that they are not. These things happen because men do not understand the scriptures. Christ foresaw such evils. Matthew 24. Paul also warned against the same kind of delusion. II Timothy 4:3, 4.

It is the lack of understanding that causes men to follow Satan and think they are following Christ. That is why it is so important to have the scriptures and to study them. Most of all we must have a close relationship with Jesus and live so that the Holy Ghost may lead us into all truth. Without such guidance men soon fall into apostasy. Paul saw this in the Galatians. Gal. 1:6-12.

The key to all of this Bro. Dillon, is personal revelation from Jesus Christ. Without continuous revelation the church falls into apostasy, and soon little remains of the Christianity which Jesus taught. It happened in the Americas just as it did in Jerusalem. That is why Jesus told Joseph Smith that he should join None of the Churches of his day, and that "their creeds were an abomination unto him having a form of godliness, but denying the power thereof."

I testify unto you Bro. Dillon, that there can be only one true church upon the earth at this time. As Paul said to the Corinthians, "Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement." I Cor. 1:10. Nephi expresses it even more forcefully, "And he said unto me: Behold there are two churches only, the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, who so belongeth not to the church of the Lamb of God belongeth to that great church which is the mother of abominations; and she is the whore of the whole earth. I Nep, 14:10

Ponder it very carefully Bro. Dillon, If there are only two churches in the world to which do you wish to belong? Which church do you belong to?

I realize that I may have overlooked a few of your questions, but my time is very limited, and I will be glad to cover them at a later time. We look forward to further corresponding. Thank you.

Dr. & Mrs. Gary Haws

June 23, 1980

Dear Dr. and Mrs. Haws,

I am in receipt of your letter dated March 24, 1980 and can hardly believe my eyes. For one thing, to finally be in possession of this letter, which I was beginning to fear, would like many of your proofs for the Book of Mormon just fail to materialize. To actually have your letter is a delight and what's even better (for me anyway) is the reply that follows. And secondly the date of your letter—MARCH 24, 1980!! Dr. and Mrs. Haws, surely you're joking!! You are blatantly misrepresenting your response, knowing full well I have repeatedly urged you and Dr. Haws for the past several weeks to send a reply and finally I receive it June 5, 1980. If you were thinking of letting this misrepresentation pass unchecked—then think again. Of course, the one thing you couldn't change is the post mark which reads "Jun 3" and since you have accused me of misrepresentation I intend to include the postmark in the final printed form of this correspondence so that all interested and concerned parties can determine accurately who is guilty of deception. Nothing but eagerness to defend the traditions of a false prophet would have inspired you to such boldness. Shame on you. Since your letter reveals you are much more adept in impugning motives than in defending the Book of Mormon, I will deal with the first 1½ pages of your "response" which is nothing more than an exercise in character assassination.

First please be assured that I wouldn't think of taking anything you say or write out of context to make you look bad; it's certainly not necessary for me to do that (even if I would) as you are making an excellent effort in that regard all by yourself. As I remember our first conversation you questioned the sincerity of members of the Lord's church but I will be quite contented to allow you to put yourself on record as saying that if I am sincere I'm the first member of the church of Christ that you have met who is. Nothing I could say about you would paint you in any more dismal light than your own prejudice and effrontery. I'm surprised your conscience doesn't smite you as you write. In regard to your insistence to direct all "comments **exclusively** to what is written" I say, of what are you afraid? Is it the fact that your private conversations reveal you are speaking with more than one voice e.g. at the end of another phone conversation you stated that "You're more open minded than any I have met". (By the way **that** conversation was taped because I figured after a while you would begin your distortions, back-tracking and smoke screens—would you care to deny that statement Dr. and Mrs. Haws? I don't think you will!) And Dr. and Mrs. Haws your referral to "supposed oral conversations" amazes me. Are you denying the conversations took place? It's almost as if someone who wasn't there to witness the talk was putting words in your mouth??? The conversation wasn't supposed—it was real (although you may subconsciously be trying to wish it away) The second conversation is on tape and furthermore I am at liberty to quote you if it has a bearing on this correspondence, especially since you made some rash statements which reflect on my integrity. Words spoken in time will echo in eternity, Dr. and Mrs. Haws, better heed well.

You infer that I'm closed-minded because I won't read the Book of Mormon yet I have read it in continuing preparation for our exchange. Your assumption that because I'm not a Mormon I haven't read the Book of Mormon is as juvenile as it is wrong. Your accusation that I take your words out of context is equally an error as readers of this book can see for themselves—I'll rest it with them.

Your reference to my employment status is typical Mormon propaganda. For more years than I've been preaching I earned a living working in business and industry and I felt then about the Book of Mormon the same way I feel now. You leave the false impression that a full time preacher is incapable of being receptive to the truth. The apostle Paul was a tentmaker (Acts 18:3) yet on other occasions received support of churches. "I robbed other churches taking wages of them... (2 Cor. 11:8). Was Paul receptive to the gospel? Your own **Doctrines and Covenants 70:12** is a witness against you, "He who is appointed to administer spiritual things, the same is worthy of his hire..." and while your reading turn also to **Doctrines and Covenants 42:71-73**.

"And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; Or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

And the bishop, also, shall receive his support, or a just remuneration for all his services in the church."

Since you boast of having no paid ministry, will the Mormon Church make a complete and through financial disclosure so tithing Mormons and others can see just where all the money goes? If I were you I'd exercise caution about how much money the LDS church doesn't spend and on whom it doesn't spend it—it could lead to some embarrassing questions. If the Mormon church has no paid, ministry and nothing to hide why not make the disclosure?

Quite frankly Dr. and Mrs. Haws, we agreed this discussion was to be about the authenticity of the Book of Mormon and Mormon doctrines and how you can defend the Book of Mormon by mis-judging my motives, questioning my integrity and expressing your dissatisfaction with my employment status is beyond the rational mind. Is this the best way you know to defend the **BM**? But when you get through reading this reply, you may wish to continue to pass your rude accusations off as argument. But please let's pass by any special knowledge you claim to have regarding the condition of my heart and focus our efforts on the subjects at hand.

Your challenge—for me to receive a testimony for the **BM** by asking God if it is true is typical of those who trust in "feelings" and "sensations" as religious authority. The word of God is religious authority. The sacred books of every major world religion can be proven "true" by the same manner in which you prove the **BM** true; which places you on a par with Hindus, Moslems, etc. The reason I don't need to talk to Mr. Hulstine and Mr. Story is because truth is not established by what men say but by what God says! This Dr. and Mrs. Haws, is precisely what you don't seem to recognize and all the testifying and oath taking in the world is so much vanity next to one passage of God's word. Rom. 3:4 says, "Let God be true but every man a liar" and it may take you back Dr. and Mrs. Haws, but truth is established not by what the conscience says (Acts 23:1) not by what a majority of men have said or will say (Ex. 23:2) but in the words of Him who was truth—"thy word is truth" (Jn. 17:17). Your dependence on human testimony places you in the same category with everything ranging from Christian Scientists and Pentecostals to automobile and deodorant commercials on television.

I will now deal with your misapplication of I Cor. 2:11-14. If you would have taken the effort to read back to I Cor. 1:18 you would have seen that the entire passage is dealing with man's wisdom verses God's wisdom and Paul's "natural man" is the man who rejects God's revelation in the gospel. The man who denies inspiration cannot "Know the things that God hath prepared for them that love Him" (I Cor. 2:9). The natural man who does not have faith in the power of God but trusts in human devise for salvation is groping in darkness (I Cor. 2:5). Paul says the man who thinks nature can reveal all that can be known cannot be converted as long as he holds that disposition. Dr. and Mrs. Haws I am not surprised that you're attempting to weaken the basis for external confirmation for the **BM** for as Dr. Ross T. Christensen a Mormon anthropologist has said, "If the Book's history is fallacious, its doctrine cannot be genuine".

Your statement that, "First you read the Bible. Then the physical evidences merely confirmed it. So it must be with the Book of Mormon also" affords you the uncomfortable position of "digging your own pit." You said, 'So it **must** be with the Book of Mormon'. By the end of this letter it will be clearly seen that it is **not** so with **BM** and all you are left with is a book that is submitted to a objective test and fails! I say if the **BM** or Bible is true—the evidence will show it even as the evidence verified the true prophet and disclosed the false in Deut. 18:21, 22.

If you truly testify "by the power of the Holy Ghost" and teach the gospel not "in word only but also in power, and in the Holy Ghost" (I Thess. 1:5) then demonstrate your power as Paul and the apostles did in the first century (Heb. 2:4). You cannot do it! Your testimony and your preaching is no more than the hasty assumptions of uninspired persons.

Furthermore your most glaringly assumption is that God continues to make known His will by direct means to men today. James 1:5 does not teach that knowledge comes from God as a result of prayer—but that wisdom does. Knowledge is the acquisition of new facts and wisdom is the proper use of facts already obtained. James said "if any man lack WISDOM" not knowledge. Your butchering of the Bible is pathetic.

When you wrote, "Please do not think that my statement that physical evidences would not convince you that I did not plan to send them to you or that I can not provide you with all that you care to read," reminds me of what Michael Coe the number two author on your list of books, said in a discussion of the Kinderhook plates, "The bare facts of the matter are that nothing, absolutely

nothing, has ever shown up in any New World excavation which would suggest to a dispassionate observer that the **Book of Mormon**, as claimed by Joseph Smith, is a historical document relating to the history of early migrants to our hemisphere", as quoted in **The Mormon Papers**, H.L. Ropp—Inter-Varsity Press—Downers Grove, Ill. 1978, page 50. You would be wise to exercise care in your recommendations!

As plainly as I can I'll try and get you to see that the **BM** contradicts doctrines of the LDS church today. Your statement that the Bible teaches the LDS doctrine of baptism for the dead is false in addition to being beside the point. You lift the singular verse of I Cor. 15:29 out of its setting without so much as considering its context. For persons who unjustly harp about their own words allegedly being quoted out of context you do the Word of God a tremendous injustice, as I will show. The baptism for the dead of I Cor. 15:29 is not your baptism for the dead! Since you have stressed "context" so much please notice Paul's use of personal pronouns in I Cor. 15:29. You assume Paul endorsed the "baptism for the dead" in I Cor. 15:29 but notice he said "they" are baptized for the dead not "we" are baptized... If he endorsed it, why not indicate so? In verse 30 "Why stand we in jeopardy every hour?" Paul and the faithful Christians stand in noticeable contrast to those who practiced the baptizing for the dead. They still do! Dr. and Mrs. Haws will you extend to the Word of God the same treatment you expect of the **BM** and consider the context?

The point of my original question was to get you to see that the present LDS practice is not even mentioned in **BM**. In fact the word "baptize" and its forms occurs some 144 times in **BM** and NOT ONCE IS THE DOCTRINE OF BAPTISM FOR THE DEAD TAUGHT! This is so in spite of the fact that **PGP** p. 51 v. 34 says concerning the **BM** "the fulness of the everlasting gospel was contained in it".

In saying that Alma 34:32, 33 and 42:10-13 refer to those who had heard and rejected the gospel you have made a serious blunder and if you truly are sincere and open-minded (which qualities you rightly commend) then surely your mind shall grasp what I'm about to show now—notice carefully, Mrs. Haws, your statement that baptism for the dead is for those "who have never had the chance to hear the gospel or to be baptized while living on the earth," clashes head on with Moroni 8:22—

"For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing--"

**Those without the law are alive in Christ!** Mrs. Haws you cannot get the modern day practice of baptism for the dead out of the **BM**. It is you who need to read the **BM** more carefully (you told me once you had read it through only twice yourself).

Now notice Alma 42:10-13. You say Alma's words are limited to only those who had opportunity to hear and obey. But read vs. 2-9 and see that the passage has reference to "all mankind". I would expect a blunder like this out of a novice but hardly from one who is a public defender of Joseph Smith. Fairness demands you handle the **BM** more honestly.

The true source of the Mormon idea of baptizing for the dead "is from **D/C** 124:29, 30 not the **BM**. Your difficulty in finding a **BM** passage is enhanced because 3 Nephi 11:40 says--

"And whoso shall declare more or less that this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them."

The **BM** condemns your practice of baptizing for the dead and thus contradicts other Mormon scriptures. You are not addressing my argument by quoting Paul or Peter—please show me where the **BM** teaches baptism for the dead. What I asked for does not require a lengthy reply just the citation of a passage.

Only ignorance forbids your blushing at the way you manhandled I Pet. 3:18-22; 4:6. Notice, how did Christ preach? Christ preached by the spirit i.e. the spirit of Christ was in the prophets (II Pet. 1:10, 11) thus because Noah was a preacher of righteousness (2 Pet. 2:5) Christ was preaching not directly but through Noah. Now when did he preach? The preaching was done in Noah's day while the ark was a preparing. Now, to whom did he preach? To the "spirits in prison" i.e. the spirits were once in flesh (and were disobedient) but now they were in prison (as Peter wrote). Dr. and Mrs. Haws, read the context. The passage does not teach "Jesus preached the gospel to the dead who had never had the

chance to be baptized in their lifetime" its speaking of those of Noah's day. Your false interpretation contradicts "the great gulf fixed" of Luke 16 and Paul's other teaching in 2 Cor. 5:10 that we shall be judged based on the deeds done in this body.

Shame no less great should be felt when you merely presume Ezekiel 37:16, 17 to refer to the BM and the Bible. Did you get that in the context? Actually you got that the same place you got the proxy baptisms out of 1 Cor. 15:29—thin air! Ezekiel 33-48 are chapters dealing with the restoration of the Israelites to their homeland with absolutely nothing even remotely connected with Mormon doctrine. The two sticks represented Judah, the Southern kingdom and Joseph or Ephraim, the Northern kingdom—thus the uniting of the kingdoms again was prophesied. If you will read on through verse 22 you shall see this is correct. Dr. and Mrs. Haws, the closest thing the Bible says about the origin of the BM is in Gal. 1:6-9 and the only reason you appeal to misconstrued Bible passages is because you cannot find much of modern day LDS doctrine in the BM. In D/C 18:3, 4 Joe Smith was told to rely on the things which are written and "in them are all things written concerning the foundation of my church, my gospel, and my rock." Where is your authorization in BM for the modern practice of baptizing for the dead? This is the question originally put to you and this is what you have yet to answer.

Next, polygamy. You try to harmonize Jacob 2:42-47 and D/C 132 by saying God commanded the Patriarchs of the O.T. to take many wives, thus God permitted polygamy in Jacob 2:24-47 (By the way Dr. and Mrs. Haws please pay more attention to my letter—you say I asked you to harmonize D/C 132:38 with Jacob 2 yet D/C 132:38 is not even mentioned in my correspondence!) Your lack of accuracy here is as noticeable as when you write of my "ignorance" and "outright deceit". I applaud your consistency.

Your statement that polygamy per se is not condemned in the BM flies in face of Jacob 2:27—  
"...For there shall not any man among you have save it be one wife; and concubines he shall have none;"

If you were acquainted with the documents you alledge come by continuous revelation you would already have found out that in the original 1835 edition of the D/C there existed a section (101:4) which denounces the practice of polygamy even as does the BM. Listen to this passage—

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again."

Mrs. Haws, you will search in vain to find this section any longer included in the D/C published today. In 1876 passage 101:4 was deleted and guess what replaced it—that's right D/C 132 and Joe Smith's new revelation on polygamy; thus the exceedingly difficult position of one source giving out flagrantly opposing instructions was avoided. Wonder what might possibly be surreptitiously removed next Mrs. Haws? Your own people at the first did not believe nor accept what you now try to defend.

On July 12, 1843 Joe Smith alledgedly received the new revelation and apparently it was given to convince Emma (Joe's wife) polygamy was all right. Listen again, D/C 132:52-54—

"And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; ...

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law."

Notice, the revelation is dated July 12, 1843, yet v. 52 says Emma is to receive those women that "have been given unto my servant Joseph". Joe Smith had already taken plural wives when this revelation was recorded and wasn't it fortunate for Joe that the Lord backed him up and told Emma to accept the new amorous relationships of her husband!! The Lord couldn't have phrased it better than if Joe had told him what to say.

Concerning the plural wives of the Patriarchs a little straightening out is in order here as well. Your assumption that the Lord automatically approves any practice mentioned in the O.T. is totally incorrect and betrays a mind that is unacquainted with Jehovah's dealings with men. Clearly Deut.

17:17 condemns taking strange wives and if "David was justified in taking all his wives because he received them from the Lord" you shouldn't have any trouble proving it. Can you? Assertion is not argument, Dr. and Mrs. Haws, so where did God command polygamy under the O.T. You have overlooked the fact that I Kings 15:5 is qualified by a number of other scriptures which shows David committed many transgression e.g. the transporting of the ark on a cart (2 Sam. 6:3; Ex. 25:14); the numbering of Israel (I Chron 21:1) etc!

Mrs. Haws when you wrote "David was justified in taking all his wives because he received them from the Lord. But when he has Uriah the Hittite killed so that he could have his wife, Bathsheba, the Lord was displeased,..." is purely at variance with Jacob 1:15. Was it his desiring Bathsheba or desiring many wives? Even the **BM** tells you,

"And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son."

But since you did introduce D/C 132 into the discussion allow me to point out another blunder. Read D/C 132:65—

"...and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife."

Did God command Abraham to take Hagar to wife? The Bible says—

"And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.... And Sarai said unto Abram, My wrong be upon thee:" (Gen. 16:2, 5)

Mrs. Haws, God did not command polygamy, Joseph Smith's lustful wishes notwithstanding to the contrary! In the name of honesty, if you and fellow-believers in the **BM** could only see that Joe Smith gradually changed the doctrines you mistakenly defend as truth!

And how mistaken you are in saying "the only purpose of God in permitting some men to live polygamy is to raise up a righteous seed to the Lord...." Read you own book, Mrs. Haws. Read I Nephi 7:1—

"And now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise."

Read again I Nephi 16:7—

"And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the elders daughter of Ishmael to wife."

These passages show that raising up of seed was done by monogamy not polygamy.

Your concluding statements on polygamy betray an unfamiliarity almost unbelievable, with your own source! If the polygamy commandment was "given only to a few worthy men" and "never was given as a commandment to all members of the church" then the curse of God rested with any "one woman" men among the Mormons, D/C 132:4 says

"For behold, I reveal unto you a new new and an everlasting covenant; and if ye abide not in that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter into my glory."

Additionally, your comment that "When the purpose for instituting the commandment again was fulfilled, the law was revoked. Any Mormon who practices polygamy today is promptly excommunicated from the church," is a little sketchy. Why didn't you mention that the new revelation came in 1890 amidst tremendous encircling pressure and threats from the U.S. government. The resistance of the Mormons to setting aside polygamy was great, "It would be as easy for the United States to build a tower to remove the sun, as to remove polygamy, or the church and the kingdom of God." (**Mill Star**. vol. 28 p. 190). Again listen to the **Journal of Discourses** vol. 20, p. 276 "If plural marriage be divine, as the Latter-Day Saints say it is, no power on earth can suppress it, unless you crush and destroy the entire people." But in the end convenience gave way to conviction and presto—came the

Woodruff Manifesto. However during the Reed Smoot case evidence was uncovered that plural marriages were still a reality in Utah and lewd cohabitations had by no means stopped. If you dispute this I'll be happy to document what I say. Dr. and Mrs. Haws, let me ask a simple question; Do you renounce the doctrinal principle of polygamy, now? or is it possible that the principle of polygamy still lives in Mormon doctrine. Your own apostles have said that the plurality of wives must exist after the resurrection ( **Journal Discourses**—Vol. 14 p. 224, 225) won't it? I can imagine the perplexity many sincere Mormons face, being told on the one hand Joseph Smith was the great prophet who had scores of wives (the first one was Sarah Ann Whitney when she was seventeen years old) and yet today you say one is "promptly excommunicated from the church" for such behaviour.

Dr. and Mrs. Haws you have dodged again; I repeat my original question. Where in the **BM** do you find the fundamental doctrine of polygamy taught? **D/C 18:1-5** says the **BM** contains "all things written concerning the foundation of my church, my gospel and my rock". Where does the **BM** teach the fundamental doctrine of polygamy? **THIS IS THE QUESTION YOU MUST ANSWER.** Your letter is a complete miss of the issues I'm raising.

Next to the matter of negro discrimination. Your response to my challenge to identify a **BM** passage which teaches Negro discrimination was to say that the "gospel has never been kept from any people regardless of color or race."

Let us allow our readers therefore to see the hypocrisy and inconsistency of Mormon practice with a few appropriate quotations.

1. Bruce R. McConkie in **Mormon Doctrine** p. 477 said Negroes in this life are denied the priesthood; under no circumstances can they hold this delegation of authority from the Almighty. The gospel message of salvation is not carried affirmatively to them...Negroes are not equal with other races where the receipt of certain spiritual blessings are concerned..."
2. Brigham Young in **Journal of Discourses** Vol. 7 p. 290, 291 said "Cain slew his brother. Cain might have been killed and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin. Trace mankind down to after the flood, and then another curse is pronounced upon the same servants; and they will be, until that curse is removed and the Abolitionists cannot help it, nor in the least alter that decree. How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them, and they never can hold the Priesthood or share in it until all the other descendents of Adam have received the Promises and enjoyed the blessings of the Priesthood and the Keys thereof."
3. Mark E. Petersen in **Race Problems—As They Affect the Church** (an address at Convention of Teachers of Religion at BYU August 27, 1954) said, Now what is our policy in regard to inter-marriage? As to the Negro, of course, there is only one possible answer. We must not inter-marry with the Negro. Why? If I were to marry a Negro woman and have children by her, my children would all be cursed as to the priesthood. If there is one drop of Negro blood in my children, as I have read to you, they receive the curse."

Mrs. Haws, your admission that Negroes have been admitted to the priesthood (You can add Elijah Able's descendants and Edward Leggroan to your list) shows the inconsistency of Mormon practice. Brigham Young said.

"That curse will remain upon them and they can never hold the priesthood or share in it until all the other descendents of Adam have received the promises and enjoyed the blessings of the priesthood and the Keys thereof"—

thus one of two things must be true, either Young was a false teacher or Kimball's 1978 revelation must have a source other than God! Which?

Furthermore, if Mormons have always preached to Negroes as you claim then they violated their own mandate of **D/C 134:12** which says;

"WE believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them

in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

Dr. and Mrs. Haws can't you see the endless chain of contradictions and difficulties that prevail when you hold uninspired writings forth to the world as God breathed scriptures?

It is interesting you "soft-shoe" the real reason behind the 1978 "revelations" regarding the Negro and the priesthood. You and I both know that the 1978 revelation came amidst public pressure over equal rights. The Mormon revelations came at the most convenient times—just like in 1890 when the federal government was closing in on Utah polygamy all of a sudden God has a change of mind and gives the Woodruff Manifesto. I'll tell you, Dr. and Mrs. Haws, if your church is true and the God of heaven ever loses his sensitivity to the American political mood, you people could be in big trouble.

Next for some enlightenment about secret temple rites. You say Ether 8:18 has nothing to do with secret temple rites but with blood oaths to murder people. Allow me to show that bloody oaths were at one time at least a part of the temple ceremony. On page 474 of **Mormonism—Shadow or Reality?** by Jerald and Sandra Tanner you will find a comparison of the 1931 edition of **Temple Mormonism** and the more recent ceremony. Notice please:

"We, and each of us, covenant and promise that we will **not reveal any of the secrets** of this, the first token of the penalty. Should we do so; **we agree that our THROATS BE CUT FROM EAR TO EAR AND OUR TONGUES TORN OUT BY THEIR ROOTS.**" (**Temple Mormonism**, page 18–1931)

Now read how it has been changed

"I \_\_\_\_\_ (think of the new name) do covenant and promise that I will **never reveal** the First Token of the Aaronic Priesthood together with its accompanying name, sign and penalty. **Rather than do so I would suffer my life to be taken.**"

Again from **Temple Mormonism**

"We and each of us do covenant and promise that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name sign, grip or penalty. Should we do so, **we agree to HAVE OUR BREASTS CUT OPEN AND OUR HEARTS AND VITALS TORN FROM OUR BODIES AND GIVEN TO THE BIRDS OF THE AIR AND THE BEASTS OF THE FIRLE.**" (**Temple Mormonism**, page 20)

Now the change.

"I \_\_\_\_\_ (think of the first given name), do covenant and promise that I will never reveal the second token of the Aaronic Priesthood, together with its accompanying name, sign and penalty. **Rather than do so I would suffer my life to be taken.**"

If you will now read Ether 8:19 you'll see the tie in with the temple ceremony,

"For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man."

Dr. and Mrs. Haws don't you wonder why Mormon doctrine is saturated with such changes? Please be assured that I'm not the least bit curious about the temple ceremonies because any who wish to know what is said and done can read chapter 30 of **Shadow or Reality?** and know for themselves. Even photographs depict the penalties involved in the oaths and your denial of secrecy saying "any worthy member of the church" can take part in temple ordinances is so ludicrous that it almost bears no mention but, Mrs. Haws, what you say is just the point; the Temples **are secret from all but Mormons in good standing!** This playing with words is laughable. If you insist that there are no secrets involved then I would like to tour the Temple in Salt Lake City and go wherever I like. The closest thing the Lord's church has to your temple is our church building and I will personally escort you and Dr. Haws through any part of it you like with the exception of the ladies room and you can go in there by yourself. Is it a deal?

Let me conclude with a quote from "The First Token of the Aaronic Priesthood"

"We are required to give unto you the First Tokens of the Aaronic Priesthood. Before doing this, however, we desire to impress upon your minds the sacred character of

the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty, together with that of all the other Tokens of the Holy Priesthood, with their accompanying names, signs and penalties, which you will receive in the temple this day. They are most sacred and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life, will you ever divulge them, except at a certain place that will be shown you hereafter. The representation of the penalties indicates different ways in which life may be taken." (emphasis mine B.D.)

This oath is in contrast to the sentiment of Him of who said, "In secret have I said nothing" (Jn. 18:20). Dr. and Mrs. Haws I humbly point you and all Mormons to the God of heaven who "dwelleth not in temples made with hands" (Acts 17:24).

On the matter of eternal progression again my first letter asked you to identify a passage from the BM which taught eternal progression and low and behold you "observe the passover" and quote out of context (as your custom is) some Bible passages. Dr. and Mrs. Haws you honestly have not paid the least bit of attention to my letter. Where is the BM passage? You don't have to spend 1 or 2 pages on irrelevant material—just cite the passage! This is what was called for and until you properly respond I'll show how you once again mishandled the word of God.

John 10:33-36—Psalms 82:1, 6. I'm beginning to believe that you have not the slightest idea of what "context" means. Your deficiency of Biblical scholarship is evident here as elsewhere. Psalms 82 uses "gods" in reference to those who acted as Judges in important matters of law. To help you, please read **International Standard Bible Encyclopedia** Vol. II p. 1270. Because these Jewish officials were given high ranking titles Jesus showed there was a sense in which men used the term "gods" without committing blasphemy thus his claim to be "the son of God" should not be construed blasphemous. Eternal progression is not in the context.

Your assumption that "glory" and "perfection" are synonymous with achieving godhood is erroneous. "Complete" or "mature" is the word which means the same as "perfect" in Matt. 5:48 not "godhood". Can you prove your assumption? Can you prove Heb. 2:10-11 refers to achieving godhood and not the blessedness of being in Christ? Can you prove Jesus was referring to eternal progression in Luke 13:32 and not the completion of his earthly work? Your letter is too long on assumption and short on proof to be considered an effective reply. Even though I'm disappointed that you have not met the issue on these points yet perhaps in the next reply this can be remedied.

One pronounced characteristic of your letter has been the overt assumptions made to establish your points. The next section of your letter gives a further example in curious hermenutics i.e. your assumption that the "other sheep" of John 10:14-16 are the Indians of the Americas. In assuming Jesus had reference to the Indians you falter just like his Jewish audience for "they understood not what things they were which he spake unto them". (v. 6) The sheep about which he was talking were the lost sheep of the house of Israel (Matt. 10:6) and the other sheep were the Gentiles, Dr. and Mrs. Haws. Read what Paul said in Romans 1:16 "to the Jew first and also to the Greek." The fact that there were no Jews on the Americas is substantiated by the writer of Acts 2:5 saying that "there were at Jerusalem Jews, devout men, out of every nation under heaven". Dr. and Mrs. Haws the list of countries is specified in vs. 8-11 where are the Indians you presumed the Lord to speak of in John 10:16?

Your misuse of I Peter 3:18-20 has been dealt with previously so I'll not embarrass you further on that.

I used the word "directly" in reference to the cited passages to underscore the fact that the Bible leaves no room for the Lord's supposed post resurrection appearances on far away continents. I don't deny the Biblical record of the post resurrection appearances. but I do deny the Bible teaches that after his resurrection and ascension that he made ths stops overseas and consequently the word "directly" stands in opposition to the Mormon claim of the Lord's extra appearances to the Americas. What Biblical proof do you have of the Lord's detours? If the word "directly" bothers you so by its absence then why aren't you also bothered by the total absence of any slightest mention of "new world" visits by the Lord?

Let me also take note of your references to the spelling of some words. If you desire this discussion to focus on typographical errors then my purpose in agreeing to this exchange has been misunderstood. If Dr. and Mrs. will kindly review the first letter in this series which, inaugurated the

discussion, you will see a number of misspelled words and grammatical errors. Upon noticing these I recognized they could be capitalized upon in my reply but I thought that would detract from the more important aspect of our efforts. You're first letter was truly a "sic" letter but I refrained from comment. The second letter also carries a number of errors including misspelling Cowdery as "Cowdewy" and disobedient as "disobediend", etc. These matters only detract from the points that are being raised and your quibbles only demonstrate how weak you feel your case is. But since you bring it up my answer is to let the reader take visual note of your spelling and grammatical deficiencies and I shall procede to draw attention to your unfamilarity with your own doctrine.

Now, finally to the **BM** witnesses; here is the blunder of all blunders. Dr. and Mrs. Haws, you stated emphatically in your first letter that a total of **14 "men"** saw the plates and were witnesses. Being familiar with only 11, I asked for the names of the three additional witnesses and you give Joseph Smith's wife, mother, and sister as extra witnesses! Dr. and Mrs. Haws, Joseph Smith's wife, mother and sister are not "Men"!! I ask you honestly to consider your position here—surely you can't be serious in what you are saying. If the reader will refer back to your original letter the predicament you are in, is quite clear, speaking of 14 men as witnesses on one hand and splicing in 3 women as **men witnesses** on the other. Would it not be fairer to say you miscounted the witnesses; harder perhaps but fairer? Surely, you will give this some more attention in the next exchange. I call upon you to **prove** Emma, Lucy Mack and Sophronia ever saw the plates. Can you do this? What is your source? Are you serious in saying these women are reliable witnesses?

I stand equally amazed that you say I misquoted Brigham Young. I quoted from the **Journal of Discourses** vol. 7—p. 164,

"Some of the witnesses of the **BM** who handled the plates and conversed with the angels of God, were afterwards left to doubt and to disbelief that they had ever seen an angel"

Dr. and Mrs. Haws that's no misquote—that's more Mormon discrepancy. I'm including a copy of the page from **JD** in question to show that Young was properly quoted. Who knows more about the witnesses Dr. and Mrs. Haws or Brigham Young? I expect an apology after you read the quote and only a lack of integrity will keep you from giving one. All I'm asking is for you to take Brigham Young's word for it. **(\*Printer's Note: The page in question above is reproduced on the following page due to space left on this page. It is photo-reproduced as sent to us.)**

The poem you refer to occurred in the Mormon newspaper **Times and Seasons** 1841, vol. 2—p. 482 and reflects what was commonly believed by Mormons then i.e. Cowdery had denied the **BM**! You then pass over G.J. Keen's affidavit by saying he was a "notoriously bitter anti-Mormon writer" and of course anyone who speaks the truth about Mormonism is either stooping to "outright deceit" (as in my case) or is "bitter" (as in Keen's case).

**In Forty Years In The Mormon Church: Why I Left It** by R.C. Evans on page 199 Judge Gibson says: "I have just conversed with a very old and esteemed citizen, G.J. Keen, who besides a personal and political friend of Oliver Cowdery belonged to the same church". Doesn't sound like "a notoriously bitter and anti-Mormon writer" to me!

You know as well as I that it is entirely proper to abbreviate titles in reference to a work—such condensations is a writer's privilege and in no manner constitutes "outright deceit" and frankly, while I try to press the points of my case if you will read over my first letter carefully you'll find it lacking in any discourteous charges of "outright deceit" on your part—to press a point is one thing false accusation is another. If this is an example of Mormon morality then I believe our readers may see clearly an evil tree bringing forth evil fruit.

But as you say, let us listen to David Whitmer in his **Address To All Believers**, it would be in order to point out that contrary to what you might want to understood Whitmer's **Address** is detrimental to the current beliefs of the LDS Church. Whitmer says Cowdery rejected the **Doctrines and Covenants** which in essence says Cowdery in his final days believed Joseph Smith to be a fallen prophet. Listen to a part you did not quote:

"I did not say that Oliver Cowdery and John Whitmer had not endorsed the **Doctrine and Covenants** in 1836. They did endorse it in 1836; I stated that they came out of their errors (discarded the **Doctrine and Covenants**), repented of them, and died believing as I do to-day. And I have proof to verify my statement. If any one chooses to doubt my word, let them come to my home in Richmond and be satisfied. In the winter of 1848, after

between the two, liable continually to be operated upon by the power of the enemy; and it is through that power that the children of men are made to doubt the evidences of their own senses, when, at the same time, if they would reflect for a moment and listen to the intelligence which God has placed within them, they would know, when they saw what is termed a miracle, the power by which it is wrought: they would know when they have seen with their eyes and felt with their hands, or when they have had a heavenly vision.

Some of the witnesses of the Book of Mormon, who handled the plates and conversed with the angels of God, were afterwards left to doubt and to disbelieve that they had ever seen an angel. One of the Quorum of the Twelve—a young man full of faith and good works, prayed, and the vision of his mind was opened, and the angel of God came and laid the plates before him, and he saw and handled them, and saw the angel, and conversed with him as he would with one of his friends; but after all this, he was left to doubt, and plunged into apostacy, and has continued to contend against this work. There are hundreds in a similar condition.

In comparison, there is but a hair's breadth between the depths of infidelity and the heights of the faith of the Saints; and the organization of man is perfectly independent in its sphere. Life and death, truth and falsehood, light and darkness, good and evil, the power of the Devil and the influence of God, the things of God and the things of the Devil, all these inducements and powers are interspersed among the children of men; and they of necessity must undergo this ordeal to prove themselves; and in the absence of the Spirit of revelation, let their sound judgments arise and declare, "Though he slay me, I will not forsake him."

Some of the brethren come to me and say, "Brother Brigham, is it my duty to pray when I have not one particle of the spirit of prayer in me?" True, at times men are perplexed and full of care and trouble, their ploughs and other implements are out of order, their animals have strayed, and a thousand things perplex them; yet our judgment teaches us that it is our duty to pray, whether we are particularly in the spirit of praying or not. My doctrine is, it is duty to pray; and when the time for prayer comes, John should say, "This is the place and this is the time to pray: knees bend down upon that floor, and do so at once." But John says, "I do not want to pray; I do not feel like it." Knees, get down, I say; and down bend the knees, and he begins to think and reflect. Can you say anything? Can you not say, God have mercy on me a sinner? Yes, he can do this, if he can rise up and curse his neighbour for some ill deeds. Now, John, open your mouth and say, Lord, have mercy upon me. "But I do not feel the spirit of prayer." That does not excuse you, for you know what your duty is. You have a passion, a will, a temper to overcome. You are subject to temptation as other men; and when you are tempted, let the judgment which God has placed within you and the intelligence he has given you by the light of the Spirit be the master in this case.

If I could not master my mouth; I would my knees, and make them bend until my mouth would speak. "But the cattle are in the corn." Let them eat; you can attend to them when you have finished praying. Let the will of the man be brought into subjection to the law of Christ—to all the ordinances of the house of God. What, in his darkness and depression? Yes; for that is the time to prove whether one is a

Oliver Cowdery had been baptized at Council Bluffs, he came back to Richmond to live, ... Now, in 1849 the Lord saw fit to manifest unto John Whitmer, Oliver Cowdery and myself nearly all the remaining errors IN DOCTRINE into which we had been led by the HEADS OF THE OLD CHURCH. We were shown that the Book of Doctrine and Covenants contained MANY DOCTRINES OF ERROR, and that it must be LAID ASIDE: ... They were led out of their errors, and are upon record to this effect, rejecting the Book of **Doctrine and Covenants.**" (An Address To Believers— 1887, p. 1-2)

Is it any wonder then that Cowdery's death was recorded with little comment on a back page of the Deseret News (Salt Lake City) on June 15, 1850? Some way to treat a "witness" to the BM.

Next we come to Martin Harris. Dr. and Mrs. Haws I am amazed that you know no more of Mormon doctrine than you do. The statement that "the first 116 pages of the manuscript.....had to be translated anew—" is almost inconceivable. It has long been acknowledged that those pages were **never** translated anew. A corresponding account covering the same material was supposedly translated in its place but the original account was lost and not translated "anew" contrary to what you affirm. In stressing this point I cannot hold you responsible for such an error because your present day copy of the Book of Mormon is not at all like the original 1830 edition. In the original, a preface was contained in which Joseph Smith wrote "...I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, ..." (emphasis mine BD)

Contrary to what you say that "Martin Harris always said that the **BM** was the word of God..." Brigham Young's brother, Phineas, wrote on Dec. 31, 1841 that "These are in this place all kinds of teaching; Martin Harris is a firm believer in Shakerism, says his testimony is greater than it was for the **BM**". While it is true that Harris later returned to the LDS church, yet where is the evidence that he ever renounced his greater testimony for Shakerism? (Above quote from **Martin Harris Witness & Benefactor to the Book of Mormon** 1955 p. 52 as quoted in **Mormon Claims Answered** by Marvin Cowan p. 47) Surely you're groping by saying Harris being called "a wicked man" "does not affect his testimony in any way." A witness is only as reliable as his integrity is good and you describe well how Harris was short on that quality. Listen please to further remarks about Harris by Joe Smith himself:

"Granny Parrish had a few others who acted as lackies, such as **Martin Harris** Joseph Coe, Cyrus P. Smalling, etc., but they were so far **beneath contempt** that a notice of them would be too great a sacrifice for a gentleman to make... **But no sooner were they excluded from the church and gave loose, to all kind of abominations, swearing, lying, cheating, swindling, drinking, with every species of debauchery.**" (Elders Journal Vol. 1 p. 59) (emphasis mine BD) You wish to stake your soul on the testimony of such men!?!? If you will listen to the words of your own prophet the foundation testimony for the **BM** will be seen in its true light.

And finally, we come to the archaeological evidence for the **BM**. I believe you were quoted properly when I said the two filmstrips you showed were given as archaeological proof. In your first letter you ask "Is there any evidence today that an ancient people lived in the new world? There is numerous evidence to this claim. We have already shown you two filmstrips and a book of archaeological data". You go on to say that "the parallels" between these peoples and the Nephites and others are "too many to ignore". Dr. and Mrs. Haws surely you aren't denying what you have already written! You know as well as I that I left because of the lateness of the hour and never returned because you didn't invite me to return. Furthermore, Dr. Haws stated the slides were not accurate only after I asked him about the sails on the vessels. Next I mentioned to you and he that the **BM** describes the vessels being "tight like a dish" and that it sounded more like a "submarine" **to which he nodded in agreement!!** Do you deny this? I was aware of the difference in the migrations but whichever alleged migration it may have been is beside the point since you did not correct the submarine statement. Your words are not being twisted and your meanings distorted and all of what you say about the feasibility of the ocean crossing is just so much beside the point smoke screening to avoid your embarrassing statements.

About the borrowed books; if Farnsworth's book was not intended as "archaeological proof" then

why did you loan it to me? My purpose in coming, talking and obtaining information was to learn on what foundation rests the authenticity of the BM. The slides and Farnsworth's book were your answers. No doubt since that time you have checked and found out that the Farnsworth book(s) is/are, in the words of Dee Green who received the MA in archaeology at BYU, the "Volumes which most flagrantly ignore time and space and most radically distort, misinterpret, or ignore portions of the archaeological evidences..." (**Archaeology and the BM** by Hal Hougey p. 7 Pacific Pub. Co. Concord, Calif. 1976)

Finally, we get to what I've been asking for all along i.e. archaeological confirmation of the BM which you say exists. What do you offer—the Stela 5 Izapa Chiapas Mexico

Dr. and Mrs. Haws you say this is the evidence we need and Dr. Jakeman is the expert. I'm really surprised that you even mention this since I thought it had already been laid aside years ago. Since what I say will be less effective than what Mormon experts say, please allow me to quote men who can bring you up to date on Stela 5:

1. Dr. John L. Sorenson—has served as assistant Professor of Anthropology at BYU stated in **Dialogue: A Journal of Mormon Thought** Spring 1966—p. 148

"Jakeman's paper carries trait-list comparison to its logical conclusion... Obviously comparison remains a key methodological device in the conduct of research in history and the sciences, but the uncontrolled use of trait comparison leads to absurd conclusions. Particularly, it leads to overambitious interpretations of shared meaning and historical relationship, as in Jakeman's previous PSEUDO-IDENTIFICATIONS of 'Lehi' (and other characters from the book of Mormon) on an Izapan monument."

2. Dr. Hugh Nibley—who most Mormons regard as the greatest scholar of the LDS is quoted by Dee Green in **Dialogue**—Summer 1969—p. 75

"Science does not arrive at its conclusions by syllogisms, and no people on earth deplore proof demonstration by syllogism more loudly than read archaeologists do. Yet Mr. Jakeman's study is nothing but an elaborate syllogistic stew. The only clear and positive thing about the whole study is the objective the author is determined to reach. With naive exuberance, he repeatedly announces that he has found 'exactly what we would expect to find.' Inevitably there emerges from this dim and jumbled relief exactly what Mr. Jakeman is looking for."

3. Dee F. Green who was deeply involved in the BYU Archaeological Society.

"A final warning should be issued against Jakeman's Lehi Tree of Life Stone, which has received wide publicity in the Church and an over-enthusiastic response from the layman due to the publication's PSEUDO-SCHOLARSHIP. The question which should really be asked about Izapa Stela 5 is 'Did the artist or artists have Lehi's vision in their minds when the stone was sculptured?', a question which, I submit, cannot be answered short of talking with the artist. The next question, then, is what are the probabilities that the artist had Lehi's vision in mind when he carved the stone. I don't know the answer to that one either, but then, neither does Jakeman, and his publication is more a testimony as to what is not known than to what is known about Stela 5. As NIBLEY pointed out in his own inimitable style, Jakeman ERRS AT EVERY TURN in the publication. The basis of Jakeman's evidence is his own handdrawn version from a photograph of the stone. He makes un-supported assumptions about the canons of ancient art; he fumbles over elements of the dream which are not included and items on the stone which have no place in the dream; he displays ignorance of his linguistic data and most unfortunately reverses the scholarly method by presenting his data with a rash of 'evidently,' 'probablys,' 'appears,' and 'apparentlys'—but offers his conclusions as unarguable facts." (quoted in **Shadow or Reality?** p. 117, 118)

Can Dr. and Mrs. Haws put forth this "archaeological proof" in view of what some of the most prominent Mormon scholars have said?

Now for the myth of the bearded god of the Americas. You ask what is my source for saying the legendary god had "blond hair and blue eyes". My answer is the two Mormon elders who when assigned to the Murray, Ky. area in the winter of 1980. They told me this and I asked them the same thing you asked me. And what do you think they gave me as proof Dr. Haws? I was given a pamphlet entitled **Christ In America** by elder Mark E. Petersen of the council of the Twelve. On page 2 of this treatise it says, "What did he look like, this Great White God? He was described as a tall, white man,

bearded and with blue eyes!! (emphasis mine BD) "Blue eyes," Dr. Haws from your own literature. You people are obtaining converts to Mormonism on the basis of documents that by your own words are based on "wrong" information and a source that "must not be a serious anthropological study. "Thank You, Dr. Haws I've been saying this for the longest and now, at last, finally I have your word on it! Mormonism obtains converts on basis of erroneous and misleading information!! I am amazed by your undermining your own position; you say the Quetzalcoatl legend is surrounded by confusion because of the blending of historical acts with the original god—if there's confusion how can the Mormon church recruit converts by claiming with positive certainty that "the Great White God... is Jesus the Christ, the Saviour of all mankind," and establish this claim by picking out of the maze of "great confusion" certain facts(?) which depict Christ and ignoring other information connected with the same legend? How can the Mormons do this without practicing deceit?

Dr. and Mrs Haws, the first book on your recommended list is Bernal's **Mexico Before Cortez** and this is the very volume I held in my hand as I emphasized the facts of the Quetzalcoatl story e.g. he was associated with sacrifices of snakes and butterflies (p. 65); became drunk and sexually defiled (p. 65) etc. My copy is by Dolphin Books Doubleday and Co. Inc. Garden City, N.Y. 1963. You have already repudiated Mark Petersen's **Christ In America** as "not a serious anthropological study" and as "wrong", now you point out the "great confusion" surrounding the White God story and the Mormon church is making converts on the basis of Misleading and erroneous information. When will the LDS tell people the truth?

Your last page must have been written in weariness because it has totally nothing to do with what's supposed to be our discussion. You need to establish on grounds other than assumption that the civilizations of the Americas were the **BM** peoples.

To say "without continuous revelation the church falls into apostasy..." denies your own history as your people are fragmented into scores of warring camps. Your use of Gal. 1: 6-12 is the very passage which is a sledge hammer blow to all of Mormonism. Mormonism is a different gospel and if an angel appeared to Joe Smith in 1820 it was accursed.

Dr. and Mrs Haws the church to which I belong is the one that, among other things, is instructed to (1) believe not every spirit but try the spirits (I Jn. 4:1) and (2) try them which say they are apostles and are not but liars (Rev. 2:2).

The only thing in your letter I agree with is that you have overlooked some of my questions, in fact, the ones you tried to answer you overlooked! Your letter is not impressive for its defense of Mormonism, but for its assumed premises and lack of facts.

In these concluding remarks let me bring to your attention the voice of scholarship as it testifies to the historical and archaeological integrity of the Bible:

1. Nelson Glueck: renown Jewish archaeologist—"It may be stated categorically that no archaeological discovery has ever controverted a biblical reference."

2. William F. Albright: known for his reputation as one of the great archaeologists of the world—"There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition."

3. Merrill Unger: "Old Testament archaeology has rediscovered whole nations, resurrected important peoples, and in a most astonishing manner filled historical gaps, adding immeasurably to the knowledge of biblical backgrounds."

4. Henry Morris: "It must be extremely significant that, in view of the great mass of corroborative evidence regarding the biblical history of these periods, there exists today not one unquestionable find of archaeology that proves the Bible to be in error at any point."

Dr. and Mrs. Haws I have shown you contradictions between the so-called inspired Mormon documents and you have yet to produce any unquestioned archaeological evidence supportive of the **BM**. Additionally, you cannot give one proven contradiction in the Bible and while the **BM** is void of archaeological verification the Bible abounds with it. I ask you to show the Bible is at all like the **BM** in these regards. The two are as different as night and day. Because your testifying is so much wishful thinking on paper, you are challenged to make the above quotations fit the **BM**.

Cordially,  
Bill Dillon

June 28, 1980

Dear Mr. Dillon,

We have received your 6/23/80 letter. We had no intention of deceiving anyone with the date of our last letter. We started our answer on March 24th, and worked on it whenever we could spare the time until you demanded that it be sent to you immediately even though we had not finished it yet. Rather than retype the early pages, we simply mailed it all knowing that since it was a certified letter you would have the date on it. If the dates are that important to you, please insert the following dates at the top of the pages indicated: pages 2-4 March 25th, pages 5-6 April 5th, pages 7-9 May 17th, pages 10-11 May 25th, pages 12-13 May 31st, pages 14 to end June 1st. We can not work on the letters during the week, and not every weekend either. Our other responsibilities must come first. This time we shall indicate each change of date at the top of the page.

Most of this letter shall be written by Dr. Haws. I have decided that my wife's feelings are too tender to expose her to any more of your contemptible, cowardly insults or your despicably poltroonish innuendoes. Rebecca sincerely believed that you wanted to hear the Mormon point of view from a true believer in the Book of Mormon, so that you could publish a tract that would be free of the numerous errors found in the three you sent us: Roy H. Lanier, **Mormon Doctrine**, James M. Tolle, **Is the Book of Mormon From God?**, and W.N. Jackson, **Is the Book of Mormon From God?** All three of these contain errors of fact, incorrect times, and wrong geographical information as well as quoting supposed errors in passages from the Book of Mormon which do not exist! She believed in you, and felt that we could disagree on points of doctrine without being disagreeable in our correspondence.

She thought that by being humble and sincere in her approach to this exchange of letters you would want to present her views in a complete and fair manner, correcting the errors indicated, disagreeing when your doctrine demanded it, and leaving the reader free to draw his own conclusions from the material presented. She also hoped that her humble approach would help you to have a more open-minded attitude toward the Book of Mormon than other Church of Christ ministers she had known. There are so many things she could have told you if only you had let her! The Church of Jesus Christ of Latter Day Saints contains so many things that are not found in any other church on earth. But unfortunately, however, you interpreted her humility as weakness rather than as consideration for your feelings. And as cravens do, in your March 14th letter you began a series of contumelious, disparaging, personal remarks about her such as "...your Bible has a lot of dust on it...", "...there's not much you can say without digging the hole deeper...", "...I feel sorry for you having swallowed this old line"...etc. Not one comment on the topics she had sent you, a complete change in tone and manner from the respectful, friendly, agreeable person who visited us in our home. If you had acted like this that night I would have thrown you out bodily! What sort of recreant chameleon are you? How could you write such things? Does this sound like the words of a humble minister of the Church of Christ, a true servant of the Lord who only wishes to "publish the truth so that all may know"? Or does it sound more like the hubris of the man of whom Paul wrote: "He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." (I Timothy 6:5-6.)

What did Jesus say of such a man?

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matthew 23:12)

(-2- July 13, 1980)

As I read your last letter I was struck by your increasingly evident lack of preparation—both in Biblical knowledge and in general education, and by your correspondingly desperate resort to more and more pusillanimous carping mixed with outright slander. One wonders why you ever wanted to be an evangelist in the first place. Where is the lion who so confidently roared that these letters would "put an end to Mormonism in Calloway County"? I do not profess to be a prophet, but I would venture to say that you will live to see the day when there will be more members of the Mormon church in Kentucky than there are members of the Church of Christ. In the decade I have lived here our membership has increased from a mere handful to over 5,000, and the numbers will increase even more rapidly in the future. Why? Because the Mormon church has so many things no other church has—personal visits by Jesus Christ to our temples, a prophet and 12 apostles who talk with him

frequently and receive instruction as to what should be done, the largest missionary force in the world, a welfare system which will take care of any member of the Mormon church who falls on hard times—feed him and all his family, pay his medical bills, provide him and all his family with a home, retrain him for a new job, educate him and all his children, help him find a mate for marriage, treat him for any social problem or psychological problem he may have—in short take care of all his needs and make him happier than he has ever been in his life. What other church can offer all this? Plus allow him to do work for his departed family members, teach him who he is, and show him how some day he may become a God himself! No wonder it is the fastest growing church in the U.S. Truly, Jesus said: "Wherefore by their fruits ye shall know them."

Why should Mormons, who number less than one percent of the population of the U.S., have the highest percentage of outstanding men and women of any group on earth? Mormons have a higher level of education, a greater number listed in Who's Who, Business Leaders, Industrial Leaders, American Men of Science, more women who have won Miss America and similar beauty titles, sports (The two top gymnasts of 1980 are Mormon girls), the national head of the Boy Scouts of America is a Mormon, Mormon women dominate the competition of American Mother of the Year each time, the owner of the largest hotel chain in the world, J. Willard Marriott, is a Mormon, the inventor of stereophonic sound is a Mormon, so is the first man to successfully make a diamond, Grant Johannessen, considered by many to be the world's greatest pianist, is a Mormon, so are three of the greatest golfers of all time, four of the greatest baseball players etc. etc. I could go on and on. More Mormons than any other group have been members of the cabinet of the President of the United States, and once again, I would venture to say that within a short time the President of the U.S. will also be a Mormon! George Romney almost won the nomination in 1968. Name any field you care to, and you will find that the per cent of Mormons who have achieved distinction in that field will be higher than any other faith. And why is this true? Mormons are not more intelligent nor better fitted for success. But our faith teaches us who we are, where we came from, why we are here, and where we are going. That gives us confidence to develop our talents to the fullest—thus the high level of achievement. And we have the God-given plan of family development. Family Home Evening is one of the greatest revelations ever given to man—and no other faith has it. The family is the key to the Mormon success. Look at the Osmonds and the King family. What would they be without the family program that God revealed to his prophet? Why are Mormons able to give more money to the church than any other faith? Mormons not only pay 10% of their income as tithing, they pay 15%, 20%, and some of them even 50% of everything they earn. Yet they are better off financially than other faiths and almost never declare bankruptcy, because the Lord takes care of them and rewards them for their generosity. Besides, they know the other members will take care of their needs if they should fall on hard times. Last year we fed and clothed nearly 140,000 members until they could get on their feet again.

While we are speaking of money let me challenge your cowardly insinuation that the LDS church somehow has something to hide in regard to (—3—July 20, 1980; pagination of original manuscript, Pub.) how its money is spent. Just because you don't like to disclose how much you receive from the church and exactly how you spent each penny, don't assume the LDS church does as you do. During things that would embarrass you if they were known does not mean that LDS people do such things. I challenge you openly to state exactly what you allude to when you state: "I'd exercise caution about how much money the LDS church doesn't spend and on whom it doesn't spend it—it could lead to some embarrassing questions." Any tithe payer may ask his bishop for a full accounting of his money and received it forthwith. I can tell you where most of the money goes. We build a new chapel somewhere in the world each day—that's over \$100,000.00 per day spent on chapels. We average a new temple completed each year—lately more than one per year, that's \$5,000,000.00 to \$15,000,000.00 per year just for temples. We educate 682,256 children in church schools each year. I have no figures for what that costs, but it is tremendous. We operate the largest church-related university in the world, at a cost of millions of dollars; until recently we operated 15 hospitals in the U.S. and many more abroad—that takes lots of money. We have the largest welfare system in the world. For example, we purchased the Deseret Ranches of Florida, Inc.—300,000 acres, 65 homes, 275 horses, thousands of cattle, 2,000 acres of citrus groves—and that's just one ranch in Florida. We recently set up a cannery in Nashville, and soon we will have them in other cities close to us. We have 30,000 missionaries serving all over the world. The missionaries pay all their own expenses themselves, but

the church has to buy and build facilities for them to use, and the costs are staggering. We have the largest program in the world for helping the US Indian tribes. We spend millions of dollars each year on our programs to help the Maoris in New Zealand. We spend other millions to help the poor in Samoa and Tonga, Mexico, Central America, Chile, and other nations of Latin America. Why should the LDS church wish to hide its financial affairs just because you do? Don't judge other people by your own sins. I have worked in the church all my life. Twice I have been called as the local leader who corresponds to what you would call a minister. I spent almost three years in Mexico as a missionary among the Huastec and Aztec Indians. I can positively state that I have **never ever** received a salary from the LDS—even when I was spending all my time in church work. My family paid the expenses which I could not pay from the money I had saved previously. So if you say that the LDS church has a paid ministry I say you are a bald-faced liar, and I have the income tax returns to prove it. Any time you want to examine them you are more than welcome. The LDS church has nothing to hide, Mr. Dillon, and anyone who says it does is a liar! The quote which you included from D&C 42:71-73 which says that the local leader is to receive a just remuneration for all their services refers to a time in the church when every member gave all he possessed to the church—not 10%, not 50%, not 95%, but 100%! Obviously, if you gave all of your property to the church you had to receive a just remuneration for your services or you could not live! But no one is required to do that today; therefore, no one receives a salary either. Once again, Mr. Dillon, put up or shut up. You show me any local leader in the LDS church who received a salary last year, or stop your lying and false accusations. All of these attacks are simply an attempt to cover up the fact that you don't know the Bible, don't understand what little you do know, and aren't man enough to admit it. I ask again, what happened to the lion who roared so loudly? Where is the evangelist who runs down all the other Christian churches in this area—not just the LDS mind you, but the Baptists, Catholics, etc. (Of course that was on the radio where he alone was speaking and no one was there to answer his lies). Now, when his own words, half-truths, false interpretations, misrepresentations, and prevarications have caught him in his own snare, the lion is reduced to a miserable, snivelling mouse who cries "character assassination" and fabricates tapes in a foolhardy attempt to save face and cover up his own inadequacies.

In passing, let me refute your dastardly insinuation that we might somehow fear your tapes or their "disclosure". Tell me why we should fear someone as obviously inept and mendacious as you? I'm sure that your editing of the tapes will prove to be sophomoric enough to be readily detected by sophisticated equipment, and will thus only increase your distress and embarrassment. Anyone knows that a tape can be edited and changed to make it say the very opposite of what originally was recorded. That is why I insisted upon written rather than oral exchanges. The written word is more difficult to twist, but I must say that you certainly do your best to try to twist it. Therefore, we have no fear of any tape you may have concocted from our telephone conversations. No one will believe you after they see your tergiversation in our letters.

In addition, you surely must remember what happened to President Richard M. Nixon when he "edited" the Watergate tapes. Please be advised, Mr. Dillon, that it is **illegal** to record a telephone conversation without a court order or written permission of some kind. To do so is to leave oneself open to criminal prosecution, and need I remind you: **YOU DO NOT HAVE EXECUTIVE CLEMENCY!!!** Little did we suppose when we began this exchange of letters that it would lead to your committing an act that could send you to jail! You should have attended the lecture of John Dean at Murray State University in which he described how little by little the Nixon advisors were led to arrange the "facts" of various matters to suit themselves, or the President, until suddenly one day they realized that what they had done was a crime! John Dean had to go to prison in order to learn not to distort the facts and twist the truth to suit himself and the president. I hope you won't need the same lesson, but it appears that you may. You will be hearing from our attorney shortly.

The rest of your letter is repetitious to an extreme—you go over the same old questions we have already answered in previous letters. However, let us review a few of them to illustrate how Bill Dillon has changed a discussion of Book of Mormon doctrine compared with Bible teachings into a vain repetition of the babblings of slander and villany. My wife's March 2, 1980 letter contains **only doctrines** from the Book of Mormon with no disparaging references to him at all. It is a model of decorum and modesty. But Mr. Dillon was not satisfied with that. He preferred to concentrate upon personalities rather than upon doctrines. He chose to insult and calumniate noble men who are

long dead and not here to defend themselves. He has continually and consistently introduced statements by the most bitter anti-Mormon writers and those who had been expelled from the LDS church because they could not live its high ideals. Thus it will be only fair to include as part of this tract statements of former Church of Christ ministers and members who wish to tell what they know concerning the church in general and the ministers of Hazel and Murray in particular. These will be provided in an addendum to this letter.

In your June 23rd letter you refer umbrageously to our taking you to task in the last letter for misquoting the title of David Whitmer's work, **An Address To All Believers in Christ by a Witness to the Divine Authenticity of the Book of Mormon**. To leave off the words "by a Witness to the Divine Authenticity of the Book of Mormon" changes the whole impact of his work to say nothing of being incorrect form. You try to wriggle out of your deceit by saying: "...it is entirely proper to abbreviate titles in reference to a work...". Yes, Mr. Dillon, I certainly do know that titles may be abbreviated—but NOT THE WAY YOU DID IT! Since you seem to have forgotten your High School English, let me refresh your memory:

The first time a work is mentioned, the footnote should be given in complete form; that is, it not only should include the author's name, the title, and the volume and/or page number, but it should give the facts of publication as well.

---

Kate L. Turabian, **A Manual For Writers of Term Papers, Theses, and Dissertations** (Chicago: The University of Chicago Press, 1962), p. 19.

After giving the complete information the first time, a title may be shortened, but NOT THE WAY YOU DID IT! You should use "Ibid.", "op. cit.", or "loc. cit.", if you are quoting from only one book by that author (as you were doing). If you quote from more than one book by the same author you can not use "op. cit.", and must use a shortened title. However, you are to use the surname and a ONE or TWO word shortened title that is faithful in meaning to the original full title. You may never, never, never use the form you did. Now let the reader judge for himself. Is Bill Dillon well-educated and deliberately deceitful? Or is he simply an arrogant, pompous ignoramus? Let me ask you directly, Mr. Dillon. Were you trying to get David Whitmer to say something he never intended to say—are you deceitful, or are you simply hopelessly ignorant of correct footnote style? If you are the latter rather than the former, I'm not very anxious to have my letters prepared for publication by you. It would seem that you are not capable of editing a manuscript correctly for publication. I have no wish to have anything I have written appear in incorrect form because of slovenly editing. Therefore, I will insist on editing the final copy myself before we give our final approval for its publication.

Let us consider yet another example of Bill Dillon's mendacity and/or ignorance. On page 15 of your letter you accuse us of not knowing Mormon doctrine because we said the first 116 pages of the B of M had to be translated "anew". You try to get the reader to think that we were saying that the translation was done from the same plates as before. Your conceit is insufferable—especially when your own ignorance of Mormon doctrine is exceeded only by your ignorance of the English language! Any Mormon child knows the story of the "lost" 116 pages of the B of M manuscript, how they had to be translated anew from the small plates of Nephi rather than the large plates. And any **educated** man, Mr. Dillon, should know that the second connotation of "anew" is "in a new form". Please check any dictionary. I used **Webster's 7th New Collegiate** p. 34. This gross error is similar to that of Roy H. Lanier in his pamphlet **Mormon Doctrine** in which he criticizes the Book of Mormon for stating that Jesus was born of Mary "at" Jerusalem rather than "in Bethlehem". It appears that Mr. Lanier does not know that Bethlehem is only five miles from Jerusalem and was considered to be part of Jerusalem in ancient times. He also seems not to know that "at" means "near" and "nearby" as well as "in". Shall we ask again: Are Mr. Lanier and Bill Dillon ignorant men, or do they consciously conspire to inveigle the reader?

On page 16 of your letter you pretend to quote "Mormon experts" who supposedly will prove that Dr. Jakeman's interpretation of Stela 5 at Itzapa, Mexico is not correct. Surely you can't be serious about this list of "experts"! Dee Green received his MA at BYU when I was there. He is less of an "expert" than I am, and I certainly would never apply that word to myself. By what stretch of the imagination can you possibly call him an expert? John Sorenson received his MA from BYU in 1952 also. He has more stature than Green, but I certainly would not call him an "expert" either. Besides, he is objecting principally to Dr. Jakeman's claim that a certain glyph is the name "Lehi", not to the

rest of the interpretation. I did not include that in my discussion because it is not necessary for the interpretation to stand and the archaeological evidence for it is not as persuasive as the rest. Finally, look at the books you quoted from:

**Shadow or Reality**, a book by two people who were excommunicated from the LDS church for immorality, apostasy, and lying. And quotes from **Dialogue** a Mormon opinion magazine of dissidents which resembles **The Readers Digest** or **True Confessions** much more than it does a serious professional magazine such as **American Anthropologist**. Now let the reader judge again. Is Bill Dillon lying when he cites Dee Green as an "expert" or is he merely so anxious to prove a point that he would not recognize an anthropological "expert" if he tripped over one?

—6—August 10, 1980—original ms. pagination and date

Your list of Biblical "experts" is equally false. Whatever gave you the idea that Glueck, Albright, Unger, and Morris are "experts"? Just because they agree with your point of view, right? Anyone who agrees with Bill Dillon is automatically an expert in his field. It might be possible to include Albright in a list of biblical archaeologist—he is the only one of your "experts" mentioned by Dr. G Ernest Wright of Harvard University in his essay "The Archaeology of Palestine", but as Shalom M. Paul and William G. Dever mention in their introduction to **Biblical Archaeology** (New York: Keter Publishing House, 1974), p. vii, this same Dr. Wright calls Biblical archaeology "largely an amateur affair in which non-archaeologists utilize the results of the professional field archaeologist for purposes of biblical illustration".

Later on in this same introduction the authors make this interesting statement:

The relationship between archaeology and the Bible has often been misunderstood. The most dangerous error—albeit one often committed in innocence by religious persons—is to suppose that the task of archaeology is to "prove the Bible" That claim is simply not open to archaeological investigation! We may be able to show the likelihood of certain events described in the Bible happening in such a way as to make the claim possible. But acceptance of the claim itself is a matter of faith, since it cannot be proved—nor disproved for that matter—by archaeology."

(Ibid., p. x.)

So much for your statement that archaeology "proves" the Bible while it does not "prove" the Book of Mormon. Why didn't you cite the work of a true "expert" on biblical archaeology, Kathleen Kenyon? She has spent her life excavating in Palestine and has published numerous articles and three or four books on the subject. You would think that certainly Solomon's capital city of Jerusalem could be "proved" by archaeology wouldn't you? But listen to what she says in a recent book:

"As has already been stressed, the archaeological evidence for Solomon's Jerusalem is regrettably slight. Archaeological evidence for the culture of Phoenicia and the neighbouring countries does, however, provide a visual interpretation for the literary evidence of Solomon's buildings at Jerusalem."

Kathleen Kenyon, **Royal Cities of the Old Testament** (New York: Schocken Books, 1971), p. 52.

Thus we see that the Bible can not be proved by archaeology nor should one expect to do so. The physical evidences merely confirm what the spirit has already testified. May I repeat my words to you in a former letter once again: "as with the Bible, so it must be with the Book of Mormon". There is certainly ample archaeological evidence for the Book of Mormon—I have not sent you 1/10 of it yet. But a testimony of the truth of the Book of Mormon or of the Bible does not come from archaeology. Indeed as we have seen it can not. It is childish innocence to expect archaeology to prove religion. That is not its domain nor its mission.

On page 13 of your letter you demand an apology from us because we said your quote from the **Journal of Discourses** of Brigham Young was not accurate. In a futile attempt to justify your tergiversation you sent us a photostatic copy of page 164 of volume seven. Once again, Mr. Dillon, you seek to twist the facts. We never stated that the material you quoted did not come from page 164. What we object to is your poltroonery in the pathetic attempt to make the words imply something that Brigham Young never intended to say, namely that Oliver Cowdery denied his testimony of the B of M.

—7—August 31, 1980— original ms. pagination and date

You plaintively whine "all I'm asking is for you to take Brigham Young's word for it." We are more than willing to take his word for it, Mr. Dillon, but his word is not what you have said it is—that he

denied his testimony. Let us quote from previous pages of that same volume seven to see what he really says about Oliver Cowdery:

"What did Oliver Cowdery (one of the three witnesses to the Book of Mormon) say, after he had been away from the Church years and years? He saw and conversed with the angels, who showed him the plates, and he handled them. He left the Church because he lost his love of thuth; and after he had traveled alone for years, a gentleman walked into his law office and said to him, "Mr. Cowdery, what do you think of the Book of Mormon now? Do you believe that it is true?" He replied, "No, sir, I do not!" "Well," said the gentleman, "I thought as much; for I concluded that you had seen the folly of your ways and had resolved to renounce what you once declared to be true." "Sir, you mistake me; I do not believe that the Book of Mormon is true; I am past belief on that point, for I know that it is true as well as I know that you sit before me." "Do you still testify that you saw an angel?" "Yes, as much as I see you now; and I know the Book of Mormon to be true." Yet he forsook it. Every honest person who has fairly heard it knows that "Mormonism" is true, if they have had the testimony of it; but to practice it in our lives is another thing."

(Journal of Discourses, vol. 7, p. 55.)

Let the reader judge once again. Is Bill Dillon a base quibbler who does not understand plain English, or is he a crafty prevaricator who purposely misrepresented what my wife wrote and what Brigham Young wrote to make it appear that Brigham Young said that Oliver Cowdery denied his testimony of the Book of Mormon and my wife was not aware of it? It is clear from these quotes that while some of the witnesses to the B of M later left the church and doubted people and events not one of them **ever denied his testimony under the most trying circumstances!** To doubt is one thing, to deny is quite another. To quote one page from Brigham Young's journal and try to make it say the opposite of what it indeed does say is the worst kind of intellectual and moral dishonesty—and this from a minister!!!! How can you look yourself in the mirror, Bill Dillon? So much for the apology you demanded. It is you who needs to apologize, especially to my wife.

The only apology I owe you is for attributing the D&C 132:38 quote to your March 14th letter when it came instead from the Lanier tract, **Mormon Doctrine**. There was a reason for my error, however. Your preceding discussions had followed the discussion in the tract almost word for word. I simply began following the arguments in the tract rather than your letter. Since so much of the rest had been included in the letter I simply assumed this was also without checking it. I should have been more careful, however, so if you want an apology from me for this I hereby tender you one. Never let it be said that I refused you an apology when in effect it was truly due.

We have already answered the next point, but let us go through it once again to see how Bill Dillon tries to change words to get them to say what he wants them to say. On page 13 you say that in my wife's first letter she states: "a total of 14 'men' saw the plates and were witnesses". We kept a carbon copy of that letter. Here is what she really said: There were three special witnesses called to view the golden plates. They were; Oliver Cowdery, David Whitmer, and Martin Harris. Later eleven more witnesses were permitted to see the plates. These men travelled....etc." You see that there is nowhere a statement that "14 men saw the plates and were witnesses" You inferred from the sentence which begins: "These men", but such a prevarication is useless since we have a copy of the original. "These men" refers to the three special witnesses whose name appear above—Cowdery, Whitmer, and Harris. You really must learn to be more careful. Now let the reader judge again. Does Bill Dillon quote my wife correctly, or does he lie—even when he knows there is a chance he will be found out hoping that no one will take the trouble to point out his prevarication?

A similar point concerns your quoting "experts" without giving the source of the quote. You were very careful to include the source for the Mormon "experts" because you knew I would check them. But you thought I might let the Bible "experts" go, so you attribute your words to Glueck, Albright, Unger, and Morris on page 18 of your letter without giving any bibliographical information at all. You also quote Michael Coe—but not from any of his books—from a dubious publication by Ropp. Why don't you quote him directly? Could it be that you are afraid of what he really says? In your March 14, 1980 letter you state: "The Smithsonian Institution's Department of Anthropology now issues a statement containing such remarks as 'We know of no authentic cases of ancient Egyptian or Hebrew writing having been found in the New World'" What statement Mr. Dillon? Published in what?

where? when? On July 25, 1980, my wife and I visited the Smithsonian. Why didn't they give us such a statement?

Dr. Cyrus Gordon of Brandeis University has proved that the inscriptions on the Tennessee stone are of Semitic origin. Are you inferring that Brandeis is not an authentic university? And you surely can not say that the May 1971 issue of **Science** magazine is a Mormon publication can you? Yet on pages 14-16 of that issue you will find that the inscriptions on the stone were made between A.D. 70 and A.D. 135 and that the language on the stone could be linked with the Roman Empire. Other stones containing inscriptions have been found in Ohio, Michigan, Oklahoma, Massachusetts, and the Canadian province of Nova Scotia.

Paul R. Cheesman: **The World of the Book of Mormon** (Salt Lake: Deseret, 1978 p.70.

I would like to have time to include all of the physical evidences which recent anthropological excavations have unearthed which support the Book of Mormon, but it would take several hundred pages. Ancient coins have been found which support Alma 11, horses are now known to have been present in Book of Mormon times (see the above book by Cheesman pp. 93-96), he also presents Book of Mormon maps which recent excavations have revealed which correspond to Book of Mormon cities (see pp. 21-28), internal evidences which prove Hebrew thought and phraseology in the language of the Book of Mormon etc.; in short, there is no aspect of the Book of Mormon account which can not now be supported by anthropological evidence. Brigham Young University has made a concerted effort in the past 10 years to excavate several sites in Mexico and South America which have thrown great light on every day life during Book of Mormon times. More and more people are finally beginning to take the Book of Mormon seriously just as in the early decades of this century archaeologists finally began to take the Bible seriously as a helpful guide to archaeological excavations. While archaeology can not prove either the Bible or the Book of Mormon, there is nothing in either book that can not be supported with solid archaeological evidence.

It is a pity we could not have concentrated upon these things instead of getting sidetracked into discussion of the lives of men, slander of the dead and tergiversation of the words of the living. But you have to deal with men as they are, and the reader can see very clearly from these pages what kind of a man Bill Dillon is.

May I remind you, Mr. Dillon, we will not permit you to publish any of this unless it is all published—and unless I personally go over the manuscript before it is sent to the printer. We are prepared to take the matter to court if necessary; in fact, in light of your criminal actions concerning the alleged taping of telephone conversations we are considering legal actions which should be taken against you. As I mentioned previously, you will probably be hearing from our lawyer shortly. Meanwhile, I would advise you not to leave the state.

Very truly yours,

G.L. Haws

P.S.

You asked for biographical information about myself and my wife. I have no desire to appear in any of your publications, but if you so desire and we can work things out I'll prepare whatever is necessary. I've included some personal information in this letter. I was born in Vernal, Utah. I am presently scoutmaster of troupe 112 in Murray. My wife was born in Kentucky. She is a convert to the church. She presently is a Sunday School teacher of the 12-15 year old children. Neither of us is an "official" spokesman for the LDS church. The views presented in these letters are our own, and can in no way be set forth as the official LDS doctrine, although we hope to have made no errors in this regard.

September 23, 1980

Dear Dr. Haws.

Thank you for your exuberant letter. Your treatise puts me in mind of Ps. 2:1 which says, "Why do the heathen rage?" What was thought by you to be a happy prospect (to authenticate the Book of Mormon) has been revealed as an illfated enterprise. To soothe your distress over failure to uphold Mormonism you launch an attack better described as a childish tantrum than a reasonable defense of Mormon beliefs by a PhD.

I regret deeply the ill will you have manifested and had hoped that such a personal attack would not characterize your final letter although I feared that possibility when your case for the **BM** did not materialize. With an inflexible constancy for falsehood you are exposed as a venter of railing. Because, in time, vile words shall fall upon the heads of the fabricators I'll not say anything by way of personal defense but let God be judge of my mind and heart. He being infinitely better qualified to judge than you.

Please allow a response, however, to some of the other matters you have mentioned:

1. How does the boasting you do about the numerical and financial success of the LDS church prove the **BM** to be authentic? If numbers and wealth are the criteria of acceptance with God, then Roman Catholicism wins the day, as even Mormonism pales beside it. Size, of course, can be good, all depending on what it stands for. The church of the first-century, of which the New Testament speaks, was so unlike what you describe. They had no luxurious temples (Acts 17:24), no universities and schools, nor millions tied up in lavish property acquisitions, etc. Certainly there were no hopes of men becoming God themselves as Paul wrote, "...there is one God..." (I Tim. 2:5). Your bragging of achievements and prominent personalities will induce only the simple but certainly shall shock many who are unwary of your designs. If you are asking me to jump on the bandwagon, I'll pass it up—considering which direction its going (Ps. 127:1; II Thess. 1:7-9).

2. Your remarks regarding salaries and remunerations and the financial wealth of the Mormons are off the subject completely. You are not a careful reader, Dr. Haws, as I've written nothing saying that you or any of your family or others do receive salaries but merely pointed out that if the LDS church doesn't pay salaries, then a complete financial disclosure would be wise. Your confusion could be remedied by **reading** what I've said and not **reading into** what I've said. A more cautious reading coupled with greater investigation and less imagination would save Dr. Haws from such enthusiastic devotion to falsehood.

You draw attention to the Mormon welfare system and frankly its true the church of Christ has nothing like it. Since former years when I confessed my Lord (Matt. 10:32) and was baptized for the remission of sins (Acts 2:38; 22:16), until now, my welfare system (and that of my brethren) has been found in Matt. 6:33. This "system" has proven to work for us and I have yet to know of one instance of failure. Congregations of Christians in the New Testament helped each other without any elaborate welfare society.

3. In reference to your remarks about the radio program let us enlighten others as to how Mormonism feels about other religious groups. In the **Pearl of Great Price**, Joseph Smith 2:18-19 we find that Jesus Christ supposedly told Joe Smith in 1820 that he must join none "of the churches, "for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt..." In addition, John Taylor, third president of the Mormon Church, said in the **Journal of Discourses** Vol. 6- p. 163 "...we are the only people that know how to save our progenitors, how to save ourselves, and how to save our posterity in the celestial Kingdom of God,...we in fact are the Saviours of the World..." That, Dr. Haws, is the position of Mormonism in relation to what you call "Christian churches" and if that's not true, why don't you join one of them? Since you speak so proudly of Mormon wealth why don't you buy some radio time and perhaps an "open air" discussion can be arranged!

4. With your remarks on illegalities of taping phone conversations, you reveal yourself as unfamiliar with the law as with your own doctrine. Before the taping was done, we took expert legal counsel and there is nothing illegal about taping your **own** phone conversations. The illegality is in taping **someone else's** phone. I also point out that while you said everything bad you could about the taping, yet **you didn't deny the quote!** This should tell the reader something.

As far as litigation is concerned, either over the tapes or publication of this book, I'm ready when

you are; I figure the book could use the publicity. Your attempted intimidation and wholly unwarranted threatening language shall not stop others from being able to see for themselves this side of Mormonism.

5. You say some unkind things about my education and integrity because I cited from David Whitmer's **An Address To All Believers In Christ by a Witness to the Divine Authenticity of the Book of Mormon as An Address to All Believers In Christ**. You say, "You may never, never, never use the form you did." Dr. Haws, while awaiting your reply, I read **Essentials In Church History** by Joseph Fielding Smith (Desert News Press, Salt Lake City, 1950) and on page 80, Mr. Joseph Fielding Smith, former President of the Mormon Church, quotes Whitmer's work and refers to it as "**An Address to all Believers In Christ**"!! Was Joseph Fielding Smith an "arrogant, pompous ignoramus"?

6. We are made to suffer through another fit of confusion when you say, "I will insist on editing the final copy myself before we give our final approval for its publication." What is confusing is why Dr. Haws, has switched positions on the matter of editing this material. In your March 24, 1980 letter you state, "If you do not print them **exactly** as we send them to you, **in their entirety**, we are prepared to take the matter to court if necessary." Dr. Haws, why do you now insist on editing our debate? What do you wish to delete or add? I'm going to hold you to your first statement.

7. Because of the unwarranted language used regarding my honesty, I wish to draw attention to the letterhead on your stationery. It reads "Murray State University, Murray, Kentucky 42071"—Dr. Haws, I'm just curious, you understand, but isn't it unlawful to use public funds for private use? We wonder whose permission you obtained to do this.

8. I am delighted to know you finally got set aright on the missing 116 pages of the **BM**. Your desperation for a reply carried you to bringing forth an argument (by Roy Lanier) I never made. And this from the man who wanted this debate to stick strictly to what each of us had written!

9. You question my sources of information comparing **Dialogue** (a dissident Mormon paper) to the **Reader's Digest** and **True Confession**. I do not share your familiarity with the content of **True Confession**, having only seen its cover on the newstands in passing, but from what some have told me its not material a Christian would want to read. I am familiar with **Reader's Digest** and fail to see how you can lump the two together. The **RD** is an excellent magazine dealing factually with world problems and issues. If you are comparing **Dialogue** to it—it would seem you have accomplished the opposite of what you intended. By the way, if **RD** is such an unfavorable publication (like **Dialogue**) why do I keep seeing eight full page ads in the magazine about Mormonism? How did that advertising get in a magazine that's in the same category as **True Confession** Dr. Haws? I will send a complimentary copy of this book to the **RD** and let them see what you folks really think of their publication. Dr. Haws says I "wouldn't recognize an anthropological expert" if I "tripped over one" yet be assured I can recognize a man tripping over himself.

10. In regard to Stela 5, you say John L. Sorenson and Dee Green are not experts, yet they agree on the matter in question with Hugh Nibley. What of Nibley? You won't dare speak against him, yet he agrees with them! May I remind you again of what Dr. Nibley stated as quoted by Dee Green in **Dialogue** Summer 1969—p. 75:

"...Mr. Jakeman's study is nothing but an elaborate syllogistic stew. The only clear and positive thing about the whole study is the objective the author is determined to reach. With naive exuberance, he repeatedly announces that he has found 'exactly what we would expect to find.' Inevitably there emerges from this dim and jumbled relief exactly what Mr. Jakeman is looking for."

Dr. Haws, it doesn't appear that Hugh Nibley thinks much of your Book of Mormon evidence!

The positions of Sorenson and Green were given in the previous letter and the words of these men do not cease to carry weight because Dr. Gary Haws is emotionally enraged due to an inability to defend the **BM** as an inspired document (like the Bible is inspired). You remarked, "In the following years a number of U.S. institutions became interested in Izapa and several of them sent expeditions there for further research." You didn't mention that the Smithsonian and National Geographic Society sent an expedition and George Crossette, Chief of Geographic Research of the NGS said, "No one associated with our expedition connected this stela in any way with the B. of M." (p. 49 **Mormon Claims Answered** Marvin W. Cowan—1975) Does Dr. Gary Haws allow the Smithsonian and National Geographic Society as impartial testimony? Will Dr. Haws listen to Fletcher B. Hammond:

"...there does not yet appear any artifact that we Latter-day Saints can present to the

world—and prove by any scientific rule—that such artifact is conclusive proof of any part of the Book of Mormon.” (**Geography of the Book of Mormon** BYU Archaeological Society March 25, 1964, p. 5)?

Again. Dr. Hugh Nibley speaking on archaeology confirming the **BM** said:

“...until some physical remnant of it, no matter how trivial, has been found, what can any student of physical remains possibly have to say about it? Everything written so far by anthropologists and...even real archaeologists-- must be discounted...because, it has not yet been found. (**Since Cumorah**; Hugh Nibley, 1974, pp. 243-244).

Let the reader note that Dr. Haws' ranting and raving do not alter these facts.

11. Your chiding of Glueck, Albright, Unger and Morris is enough to embarrass both of us. Surely you wrote without checking! Nelson Glueck is former president of the Jewish Theological Seminary in the Hebrew Union College in Cincinnati and is one of the three greatest archaeologists in the world. W.F. Albright taught at Johns Hopkins from 1929-1958, was president of the International Organization of Old Testament Scholars, director of the American School of Oriental Research in Jerusalem, led a number of archaeological expeditions in Middle East, and authored more than 800 publications. All such qualifications making him a “possible expert” in Biblical Archaeology!!?? Merrill F. Unger holds the PhD from Johns Hopkins and since 1948 has been professor of Old Testament and emeritus professor at Dallas Theological Seminary and has authored several major works such as **Unger's Bible Dictionary** and **Unger's Bible Handbook**. Henry M. Morris holds PhD from University of Minnesota. He was professor of Hydraulic Engineering and Head of the Dept. of Civil Engineering and presently is Director of the Christian Research Science Center, San Diego, Calif. If Dr. Haws, had been wiser he should have merely skipped over this point.

12. Regarding my challenge you to produce archaeological evidence which would authenticate the **BM** you side step saying it can't be done for either the **BM** or Bible. Agreed, archaeology can't reveal a book as “God-breathed” but that isn't the sense in which we are dealing. By “prove” we are writing about showing some event or passage to be historical. That, Dr. Haws is the purpose of our exchange and has been since the first letter was captioned “Subject: The Authenticity of the Book of Mormon”. You say much evidence exists and 1/10 has not been sent—but why hasn't it, Dr. Haws? Several pages have been sent dealing with unrelated subjects but no evidence! Let your own “expert”,

M. Wells Jakeman give some enlightenment about the **BM** and archaeological research:

“It must be confessed that some members of the ‘Mormon’ or Latter-day Saint Church are prone, in their enthusiasm for the Book of Mormon, to make claims for it that cannot be supported. So far as is known to the writer, no non-Mormon archaeologist at the present time is using the Book of Mormon as a guide in archaeological research. Nor does he know of any non-Mormon archaeologist who holds that the American Indians are descendants of the Jews, or that Christianity was known in America in the first century of our era. This in itself, of course, does not disprove the Book of Mormon; for not enough is yet known of the actual period of that record in ancient America, or of the origin of the American Indians, for a final judgment at this time, scientifically speaking.” (Hal Hougey, **Archaeology and the Book of Mormon**, California: Pacific Publishing Company, 1976, p. 8, 9.)

Ross Christensen adds these words:

“With the exception of Latter-day Saint archaeologists, members of the archaeological profession do not, and never have expoused the Book of Mormon in any sense of which I am aware. Non-Mormon archaeologists do not allow the Book of Mormon any place whatever in their reconstruction of the early history of the New World. (Ibid., p.9)

Could it be Dr. Haws' evidence is a matter of fantasy not fact?

However, a case of immense strength can be made for the confirmation of the Word of God.

Sir William Ramsey, regarded as one of the greatest archaeologists who ever lived, subscribed to the German historical school of the mid-19th century. He thus believed the book of Acts to be a product of the mid-second century A.D. He was forced to do an “about face” in his beliefs as he did a topographical study of Asia Minor and considered the writings of Luke. Hear his own words:

“I may fairly claim to have entered on this investigation without prejudice in favor of the conclusion which I shall now seek to justify to the reader. On the contrary, I began with a mind unfavorable to it, for the ingenuity and apparent completeness of the

Tubingen theory had at one time quite convinced me. It did not then lie in my line of life to investigate the subject minutely; but more recently I found myself brought into contact with the Book of Acts as an authority for the topography, antiquities and society of Asia Minor. It was gradually borne upon me that in various details the narrative showed marvelous truth. In fact, beginning with a fixed idea that the work was essentially a second century composition, and never relying on its evidence as trustworthy for first century conditions, I gradually came to find it a useful ally in some obscure and difficult investigations." (Josh McDowell, **Evidence That Demands A Verdict**, California, Here's Life Publishers, Inc., 1972. p. 70.)

Ramsey went further to say that "Luke is a historian of the first rank..." and "Luke's history is unsurpassed in respect of its trustworthiness" Has anyone ever been changed from skeptic to believer as a result of studying the archaeological confirmation to the **BM**? The reader should note that, in fact, the opposite occurred in the life of Thomas Ferguson, who once was a believer (Mormon) but left into the empty darkness of skepticism.

Sir Frederick Kenyon (Kathleen's husband) said:

"It is therefore legitimate to say that, in respect of that part of the Old Testament against which the disintegrating criticism of the last half of the nineteenth century was chiefly directed, the evidence of archaeology has been to re-establish its authority, and likewise to augment its value by rendering it more intelligible through a fuller knowledge of its background and setting. Archaeology has not yet said its last word; but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge." (Ibid., p. 66)

Millar Burrows speaking in reference to archaeological confirmation said:

"The picture fits the frame; the melody and the accompaniment are harmonious. The force of such evidence is cumulative. The more we find that items in the picture of the past presented by the Bible, even though not directly attested, are compatible with what we know from archaeology, the stronger is our impression of general authenticity. Mere legend or fiction would inevitably betray itself by anachronisms and incongruities." (Ibid., p. 67, 68.)

Now let the reader compare the above to what Dr. Hugh Nibley (of BYU and Mormon apologist) has said in reference to the confirmation of the **BM**:

"Everything written so far by anthropologists or archaeologists—even real archaeologists—about the Book of Mormon must be discounted, for the same reason that we must discount studies of the lost Atlantis; not because it did not exist, but because it has not yet been found." (Hougey, op. cit., p. 10, 11.)

Even casual students shall have no trouble at all in reaching their own conclusions about why Dr. and Mrs. Haws did not produce the evidence they say exists in overwhelming abundance!

Dr. Haws quotes Kathleen Kenyon to prove the Bible cannot be confirmed (proven) archaeologically by sighting Solomon's Jerusalem as an example, yet, what Dr. Haws doesn't realize is **the fact that Jerusalem exists is a part of Biblical archaeology. We know where Jerusalem (so often mentioned in the Bible) is, but where is Zarahemla or Bountiful or any other BM city? As Has Hougey has said:**

"The frustration and embarrassment of Mormon scholars can be understood when it is realized that after all the years of work by both Mormon and other archaeologists:

1. No Book of Mormon cities have been located.
2. No Book of Mormon names have been found in New World inscriptions.
3. No genuine inscriptions have been found in Hebrew.
4. No genuine inscriptions have been found in Egyptian or anything similar to Egyptian, which could correspond to Joseph Smith's 'Reformed Egyptian.'
5. No ancient copies of Book of Mormon scriptures have been found.
6. No ancient inscriptions of any kind which indicate that the ancient inhabitants had Hebrew or Christian beliefs—all are pagan.
7. No mention of Book of Mormon persons, nations, or places have been found.
8. No artifact of any kind which demonstrates the Book of Mormon is true."

(Hougey, p. 12)

It is evident that there is a total lack of supportive evidence for the **BM** but on the other hand every Bible believer has reason to rejoice when he hears of continual finds corroborating the Biblical narrative.

Next, your mentioning "the Tennessee stone" (I presume is a reference to the Bat Creek Stone excavated in 1885 in Loudon County, Tennessee) deserves some attention. This is what our discussion was supposed to be about and it is sad that only now have you really undertaken your agreed upon task. Consider what qualified individuals have said about this evidence which allegedly proves a Mediterranean migration to the New World in Roman times:

a. Frank Moore Cross, Jr. of the Dept. of Near Eastern Languages and Literatures at Harvard University considers the Bat Creek Stone a forgery, "I have examined this. Add it to the list of **pseudo-Canaanite**" (Jerald and Sandra Tanner, **Mormonism—Shadow or Reality?** Salt Lake City, Modern Microfilm Co., p. 109)

b. Again, Joseph A Fitzmyer of the Dept. of Near Eastern Language and Civilizations at the University of Chicago said he was "very skeptical about the genuinity of the inscription". (Ibid., p.109)

c. The Smithsonian's statement on this is also of value, "Recent tests by our Conservation Laboratory inn the brass bracelets found in the same definitely established that they are 18-19th century trade goods and (do) not have the chemical composition of brass of the Roman or early Semitic periods" This statement was mailed November 24, 1971. (Ibid., p. 109)

d. Finally, if the inscriptions on the Stone are dated at A.D. 70—A.D. 135 what does this do for the Mormon claim of the Nephites arrival in about 600 B.C.?? This is the date indicated in your first letter and no mention is made of anyone coming from Jerusalem after 600 B.C.

13. As far as the matter of the Smithsonian statement on the **BM** is concerned, allow me to include it as a part of my reply for the reader to examine; it speaks for itself. Anyone can call or write the Smithsonian and receive a copy and I don't know why Dr. and Mrs. Haws didn't get one—all we had to do was ask!

14. In your paragraph listing the sections of Cheesman's book as evidence for the **BM**, you say—"I would like to have time to include all of the physical evidence..." Dr. Haws you've had plenty of time and several pages and I suppose you've done the best possible considering with what you have to work. In reply, I again point to a **religiously impartial**, yet prestigious source, the Smithsonian Institution, as their statement goes on to refute what Cheesman says. Are there any non-Mormon archaeologists or anthropologists who will concur with Cheesman? It should be apparent to the reader that Dr. Haws feels keenly the gravity of his problem. I quote again from Michael Coe's words, "The bare facts of the matter are that nothing, absolutely nothing, has ever shown up in any New World excavation which would suggest to a dispassionate observer that the **Book of Mormon**, as claimed by Joseph Smith, is a historical document relating to the history of early migrants to our hemisphere." (H.L. Ropp, **The Mormon Papers—Inter-Varsity Press, Downers Grove, Ill., 1978, p. 50).**

Dr. Haws says, "It is a pity we could not have concentrated upon these things..."—it would seem that it is more of a **relief** than a **pity** to him!

15. As to whether or not your first letter claimed 14 "men" as witnesses, let the readers decide for themselves—I thought Dr. Haws drew enough attention to it to save me the trouble. Anyone who understands the English language could reach no other conclusion; the assertion is 14 "men".

Brigham Young's quotation was given in denial of the statement in the first letter which said, "Never did any of them deny their testimony." In reply Dr. and Mrs. Haws stated I "mis-quoted" Young and thus the page was reproduced so all could see whether or not he was misquoted. Your quibbling is insufficient to cover another damaging error.

Having covered what Dr. Haws has said, allow me to draw attention to his, "observing the **pass-over**" on two vital points:

1. He said **nothing** in response to the doctrinal matters I replied to (baptism for the dead, polygamy, Negro discrimination, secret temple rites, etc.). Why?

2. He said **nothing** to straighten out the "blue eyes" mistake. Dr. Haws stated that my source for saying the legendary white God has "blue eyes" could "not be a serious anthropological study"! The source of this bit of information was **Christ In America** by Mark Petersen of the Council of the Twelve in Salt Lake City, a high ranking Mormon official!! The pamphlet, **Christ In America**, is one which Mormons distribute to obtain converts from other churches. The Mormons are increasing their ranks on the basis of false and misleading information. A damaging admission for Dr. Haws (albeit a

truthful one) and why is Dr. Haws quite on Quetzalcoatl????

Dr. Haws, I sincerely regret two things about this exchange, (1) the issue of the authenticity of the **BM** has not been dealt with more directly and in depth and (2) the altogether un-called for language in your final letter. It matters not what you may think of me but I make an appeal to those Mormons who perchance may read this correspondence. I ask that it be understood that I bear no ill will nor malice to any of the Haws family nor certainly to any other Mormons. I prayerfully ask that any who examine these letters may set aside any remarks they consider to be out of place and to study carefully the arguments and scriptures, paying special attention to the widespread discrepancies even among Mormon authorities, regarding the evidence for its genuineness. We live in a time when the Bible is being replaced by hopeful feelings, burning sensations, etc. Religions who walk by these rules would be expected to be popular and Peter well described the proponents of such systems in 2 Peter 2:17-19. Those who oppose these groups will be labeled as "tradition bound", "ignoramous", "liar", "closed-minded", etc. Could it be that these efforts to minimize the Bible are so because the Bible alone clearly reveals and forcibly declares the true will of God for men?

This is written with an earnest desire to state the truth and be found with a willingness to heed the same. We hope all will submit to Christ as Saviour (Mk. 16:15-16; Acts 2:38; 8:37; 22:16; Rev. 2:10) in free and cheerful adoration.

I regret that this final letter in response to your concluding letter consisting of nine pages on June 28, 1980 will end this discussion (as we determined by prior agreement) without actually accomplishing what we had both hoped for—a basic agreement concerning the Book of Mormon.

Sincerely,

Bill Dillon



*Information From the*

# SMITHSONIAN INSTITUTION

WASHINGTON, D. C. 20560

Your recent inquiry concerning the Book of Mormon has been received in the Smithsonian's Department of Anthropology.

The Book of Mormon is a religious document and not a scientific guide. The Smithsonian Institution does not use it in archeological research. Because the Smithsonian Institution receives many inquiries regarding the Book of Mormon, we have prepared a "Statement Regarding the Book of Mormon," a copy of which is enclosed for your information. This statement includes answers to questions most commonly asked about the Book of Mormon.

**PREPARED BY**

**THE DEPARTMENT OF ANTHROPOLOGY**



*Information From the*

# SMITHSONIAN INSTITUTION

WASHINGTON, D. C. 20560

## STATEMENT REGARDING THE BOOK OF MORMON

1. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archeologists see no direct connection between the archeology of the New World and the subject matter of the book.
2. The physical type of the American Indian is basically Mongoloid, being most closely related to that of the peoples of eastern, central, and northeastern Asia. Archeological evidence indicates that the ancestors of the present Indians came into the New World -- probably over a land bridge known to have existed in the Bering Strait region during the last Ice Age -- in a continuing series of small migrations beginning from about 25,000 to 30,000 years ago.
3. Present evidence indicates that the first people to reach this continent from the East were the Norsemen who briefly visited the northeastern part of North America around A.D. 1000 and then settled in Greenland. There is nothing to show that they reached Mexico or Central America.
4. One of the main lines of evidence supporting the scientific finding that contacts with Old World civilizations, if indeed they occurred at all, were of very little significance for the development of American Indian civilizations, is the fact that none of the principal Old World domesticated food plants or animals (except the dog) occurred in the New World in pre-Columbian times. American Indians had no wheat, barley, oats, millet, rice, cattle, pigs, chickens, horses, donkeys, camels before 1492. (Camels and horses were in the Americas, along with the bison, mammoth, and mastodon, but all these animals became extinct around 10,000 B.C. at the time the early big game hunters spread across the Americas.)

5. Iron, steel, glass, and silk were not used in the New World before 1492 (except for occasional use of unsmelted meteoric iron). Native copper was worked used in various locations in pre-Columbian times, but true metallurgy was limited to southern Mexico and the Andean region, where its occurrence in late prehistoric times involved gold, silver, copper, and their alloys, but not iron.
6. There is a possibility that the spread of cultural traits across the Pacific to Mesoamerica and the northwestern coast of South America began several hundred years before the Christian era. However, any such inter-hemispheric contacts appear to have been the results of accidental voyages originating in eastern and southern Asia. It is by no means certain that even such contacts occurred; certainly there were no contacts with the ancient Egyptians, Hebrews, or other peoples of Western Asia and the Near East.
7. No reputable Egyptologist or other specialist on Old World archeology, and no expert on New World prehistory, has discovered or confirmed any relationship between archeological remains in Mexico and archeological remains in Egypt.
8. Reports of findings of ancient Egyptian, Hebrew, and other Old World writings in the New World in pre-Columbian contexts have frequently appeared in newspapers, magazines, and sensational books. None of these claims has stood up to examination by reputable scholars. No inscriptions using Old World forms of writing have been shown to have occurred in any part of the Americas before 1492 except for a few Norse rune stones which have been found in Greenland.
9. There are copies of the Book of Mormon in the library of the National Museum of Natural History, Smithsonian Institution.









