MORMONISM DISCUSSED.

THE DOCTRINE OF GOD.

Rev. Nutting States His Position Again on That Fundamental Doctrine—His Views Shown to Be Contrary to Numerous Scripture Texts.

No. 4.

Reply to Argument of the Negative.

[Several of my references to Joseph Smith, the Catechism, Key, etc., to which the student might further verify my positions as Mormonism, were strange out of my last article. It may be an advantage to my opponent or to any wishing to review my arguments, but the intelligent people will hardly think so, and I cannot permit it to pass without vehement protest in the interest of truth and fairness. I agreed that our "Text" authority should be the Bible, and most emphatically I did not agree that I would put refer students to others, or would let my opponent shape my arguments in the least. Any who wish the references can write me, if the "News" does not print them in the issue as I hope it will—J. N.] Editor.

THREE THINGS: BIBLE STUDY.

Three things are supposed in this controversy which Mormonism ignores—the Bible, the Catechism, the dictionary, and the established laws of interpretation of language. But these be at the very root of all communication, by words, because God has made us to be so constituted. Recognizing these, it is impossible to convey ideas with certainty, or to understand the language of another. Even God himself, if I speak with all reverence, must speak in the way, because we can understand it, and not in the way he would, if he knew we could, perhaps. The Bible is one book, and one who attempts to interpret the Bible differently will not get at truth. Mormonism is wrong, and consequently trouble with the Mormons use of the Word is abundantly illustrated in our controversy. It may seem to some, however, that he emphasizes the unity of the Bible in regard to the doctrine of God. If this is so, it is due to its being better than stimulating the sense, independent study of the Word, which should, of course, prevail.

All his Bible study has been strangely successful in one item of this case, if it is of Mrs. Baker, the noted general, and lawyer, that during an impassioned speech in a murder case he said, "never, we have not in the Bible any authority that 'At that a man bath with his wife he has not." The opposing lawyer objected, and said, "I think that was because of knowing whom my distinguished opponent considered as the highest authority, and just so he does. The sacred record from which he his quoted reads: 'And Satan answered, All that a man hath will he give for his life.' (Job 2:4.) My opponent's interpretation of Satan's also search in vain, 1 and 2, to which, as reading plurality of gods, then first was the author of this fundamental doctrine of Mormonism.

The Bible contains, and several other Mormon views in the same interview with Eve, as that God was a sense, compared to which, "very good," applied to (verse 4, and 5); that knowing it was right and really necessary for her to do what God had forbidden, as in taking the fruit; that not death, but science would be her future if she thus acted; and, lastly, the general doctrine of Universalism! My opponents and myself are agreed, Satan was the author of their chief doctrines against God and Eve. I do not, but he, the chief, without thinking of the Bible Biblical authority.

THAT BURNING ARGUMENT.

Before my opponent's Bible argument, let us settle one important point, that the early Mormon conceptions of God were Christian, and not as he now claims, Mormon, and, of course, not one God. The Doctrine and Covenants does likewise up to section 76, which is in 1832, and follows the second book of Mormonism, the Pearl of Great Price, up to page 42, which was written during 1835-6, after the Book of Mormon, "specially" in Nauvoo. Here the polytheistic, manyfold idea begins, and is found in the Book of Abraham, and Doctrine and Covenants (here added to those above, and to all sermons on the subject down to this day, being hence the authoritative doctrine on this point, as acknowledged by my opponent. And this is only one contradiction. Evidently the god of Mormonism did not know as much about himself before Joseph studied Hebrew as he did afterwards, or else he was practicing his doctrine of the necessity of sin, and deceiving a little! In either case he was not true to himself. I.

Now for the Hebrew argument, which I believe is scholarship, to say the least. And I take no one's word for it, but I read for myself. As the whole Mormon polytheistic doctrine rests upon this argument, it is worthy of careful consideration. The statement is, that "Elohim, the Hebrew word for God is plural, etc., is in the plural numerical form, and means literally, gods." Now, Webster says, "Elohim, the word God; and that because the word for 'spirit' or 'breath' is of feminine gender, the Holy Ghost, who is a female, and God both father and mother. I will let Webster, probably the most renowned Hebrew scholar of Webster and Davies, author of a standard dictionary of Hebrew, speak as to the Holy Ghost.

Sex Genuine (Grammar, p. 299) The nouns which properly express male and female, as man, woman, prince, king, etc., are masculine and feminine. The plural are feminine. Sex is particularly, we find, God, then a female. Gen. 1:2. (Hebr. 3) and the Hebrew word for human-kind, in the Bible, is "man." Gen. 1:26, Israel shall only one image is meant (Ezek. 8:3). Perhaps "God, lord, the master." Reyd Darius, under the Hebrew word Elohim, which all translations and the Bible render "God." Joseph Smith Smith says should be "Gods." "The plural is often called plurale excellentiae or majestatis (plural of majesty or excellence). It is most frequently used when the singular (verb). But the verb is used also to designate a god (idol) Deut. 32:39, even a goddess. Sex (feminine) adverb, p. 350, 3c to personify "Hypostatic objects properly of a higher gender, and abstracts (Deut. 32:39).

Sex regarded in Hebrew as either masculine or feminine, particularly the latter, as Sex, Sex, Sex, Sex, Sex, Sex, Sex. The sum of these statements is that the plural of Elohim does not mean "gods," but, the feminine of the one God, and Holy Ghost, the Spirituality of Heaven, the word for spirit, life or breath, the Holy Ghost, Whatever as to sex in Hebrew, and the word used alone has not the slightest reference to God.

II. Hebrew scholars are agreed on this point. I challenge Mormonism to name one single exception! All scholarly says that the Mormon position that is scholarly any foundation whatever; yet on this falsehood its greatest doctrine is built! Hence to cannot pile up big words, even if Joseph and Brigham and so pulled to with his knowledge of Hebrew at the point that he called, and, I believe more than all the world put together!

GOD NOT LIKE MAN, BUT IS PURE SPIRIT.

The "image" "likeness" of man is God as creation we have shown that God has a body than a photograph proves that its original is made of material and substance. (II Peter 1:16.) The passage simply means that man resembles God in his essential essential, which is the fact that he is spiritual, for that may be said of God, "God is a spirit." (John 4:24.) "The strictness and the exactness of the Hebrew is very plain, and hence, the word "God" is used in the Bible