

possibility and with a desire to know the truth. These revelations are not arranged into a system but are scattered all over, like the objects in nature. It may be difficult to harmonize all the different parts, as it is difficult, perhaps impossible, to form a perfect system of natural science; but the difficulties are not in the revelations, but in our limited powers of conception. The error into which Mr. Nutting has fallen is this: he has accepted a certain theory of the Godhead based on one set of Scripture revelations, and also formed a very imperfect idea of what he calls Mormon doctrine of God. Thus mentally equipped he contrasts his Bible theory with his idea of Mormonism. This is a common error. It is deplorable as well. For it is a bar to that unity of faith and brotherly love which should be characteristics of children of the Eternal Father. If our desire is to know the truth, we must go deeper than to the man-made systems of theology. We must take the Word of God for what it says, whether we at once comprehend its full meaning or not. Only so can we know the truth. When we thus study the Word of God, we will in time perceive the perfect unity of all that which He has revealed, whether the human instruments through which the revelations came lived in Asia Minor or on this continent; whether they lived thousands of years ago, or in this age. There is unity in truth, because its fountain head is One.

NOTES.

Our opponent maintains that the redeemed, Saints in another world are "less" than angels, only Saints at the foot of the throne. "Know ye not that we shall judge angels?" (1 Cor. 6: 3.) Shall the inferior judge the superior, and that from the foot of the throne? Did not Christ promise the Twelve that in the Regeneration, or Palingenesia, they should sit on thrones and judge the twelve tribes? (See Matt. 19: 28.) Do these passages contradict those quoted by our opponent?

Mr. Nutting accuses Mormonism of teaching a multitude of Gods and a duality of Gods. One accusation destroys the other.

The doctrine of the Fatherhood of God, is distinctively a New Testament one although it is not exclusively found in the New Testament.

Our suggestion that the term Holy Spirit in the Scriptures is perhaps used both for the divine Person so-called and for the divine influence at work in nature and in the Church cannot be ridiculed away. The fact that in the Greek the word is used sometimes with and sometimes without the definite article is significant, were there nothing else to say on this topic.

To quote: "My opponent argues that the fact that both himself and Christ have been accused of blasphemy is the greatest possible testimony to the truth of Mormonism." It seems to us that our reverend opponent in this statement makes himself liable to a charge of perpetrating a wilful falsehood. But we will take a charitable view. We merely asked: "What greater testimony to the truth of the Gospel can a Christian minister offer?" We do not believe yet that a Christian minister can offer any greater testimony to the truth of the Gospel than that. What does he know about the Gospel? But strong as this testimony may be, it is far from the strongest possible. God, Himself, through His Spirit, gives that in the soul of the believer.

One of the first rules to observe in a gentlemanly controversy is not to misquote the opponent, or to represent him

as saying something not said. Unless this rule is strictly followed out, we do not see how satisfactory results can be arrived at. Besides, an opponent who misrepresents, either intentionally or in ignorance, cannot consistently ask to be believed when he says, this is Christianity and that is Mormonism.

Rev. Nutting cannot understand the Scriptures that teach that the first Person of the Godhead has a body, because other Scripture passages teach that He is a Spirit; that He is no man, etc. He forgets that every passage that speaks of the attributes of God is applicable to the Son as well as to the Father. The Son is God, too, and therefore, in one sense of the word, Spirit. And yet, in His resurrected, glorified state He has "flesh and bones." (Luke 24: 39); not, indeed, a body subject to the laws of matter "like a stone," as is clear from the manner in which He appeared after His resurrection and ascended to heaven. If we believe the Scriptures that teach us that the second Divine Person has a body, shall we reject, or explain away, the texts that speak of the first Person in the same way. Paul tells us that there are celestial bodies and terrestrial bodies, spiritual bodies and natural bodies. That should solve the difficulty.

HOLLAND.

I never fully realized the true meaning of that oft repeated saying "God made the world but man made Holland" until my recent trip to this little kingdom. There is something so unique and praiseworthy in the character of those sturdy Hollanders who have shown what brain and brawn can do until the very ocean has been driven back in its fruitless attempt to lash with its billowy foam this part of the Netherlands.

When we remember that the safety of the people depend upon her dykes, and that if one were broken by the incessant wearing and tearing of the sea, as is often the case, and not at once repaired, that the whole country would soon be turned into a mighty lake of no small depth, we can begin to comprehend how serious the breaking of a dyke is, and, too, how much must be expended yearly for this one feature. Why in the city of Amsterdam alone it is estimated that with the bridges, canals and dykes the cost is several thousand florins per day.

There is something really fascinating in a trip through Holland, the beautiful grassy low-lands stretching for miles without a break or a rise, dotted here and there with those famous "Dutch" milch cows, the simple peasant homes, the country towns and rural villages, all, in their turn, attract attention. Nor can one lack for amusement, for from the little wooden-shoed urchin to the sturdy house father whose shoes comprise as much wood as in yonder gate, there seems to be a spirit of contentment, of down-right bliss without any regard for the morrow, and one cannot help but admire those traits which are so noticeable and so tolerant in those children of the region of reclaimed sea, and this feeling of satisfaction passes unconsciously from observed to observer, until all bask in the sunshine of Dutch contentment.

Amsterdam, the principal city of Holland, is often spoken of as the Venice of the Netherlands. It is as once so odd and strange and yet to he who lingers longer it is so familiar, the many canals, narrow streets, the rush and crowd and vitality, the mighty swarm of life down the various by-

ways and alleys, those busy waters with their crowded barges are living pictures worthy of the artist's brush.

And what surprise, wonder and amazement are depicted on the face of the looker-on as he wanders down through the ever memorable Jews quarter where squalor and poverty, rags and filth are seen in glowing contrast to the polish and refinement, broadcloth and wealth of those Israelites whose life is business and whose very existence seems to depend upon striking a bargain.

The streets here are exceedingly narrow and if you are not cautious you will run into this book stand (all Hebrew books by the way) or into that street merchant or perchance those pickles will be tipped over on you unless you are quick enough to miss that jam in the crowd; isn't it lucky that dogs cannot be used to pull these traveling salesmen's wares as at Rotterdam or other parts of the kingdom—notice those large dark colored pieces of meat; that is liver and a slice with a pickle is quite a choice morsel for the passing pedestrian. We cannot long remain, here is a tram going direct to the Dam, we pay the sum of 7½ cents (about 3 American cents) and are comfortably seated in a regular old time mule car of Salt Lake City; but what is the trouble there. The conductor will not allow him to enter. I see a young English student wishes to come inside after the seats all are taken; he is not very well acquainted with the rules of the company or he would not make the attempt. Now that we have the opportunity let us examine the plan of the city; we must not get lost. Pretty isn't it, in the form of a semi-circle, and so many canals. Amsterdam, you know, is built on ninety islands, separated by means of the scores of canals and connected in order to make travel possible, by a series of bridges, over three hundred in number. No wonder it is called the City of Gems.

It is located at the mouth of the Amstel river, and its origin dates back to the year 1204 when Gysbrecht II, lord of Amstel, built a palace here and constructed a dam in the river, thus giving rise to the name 'Amstel dam.' In due course of time the 'l' was changed to 'r' and since then the word Amsterdam has been made use of.

Today the city has a population of about 500,000 people, and is really one of the first commercial cities of Europe. Her refineries of sugar and camphor, her tobacco and cobalt-blue manufactories, are indeed wonderful, and the great diamond polishing mills are world renowned. There are fifty-eight of these diamond factories in Amsterdam and about 15,000 polishers and cutters are employed—a dozen good cutters you know can keep about 400 polishers busy. Some of the best cutters and most skillful polishers of the world are from here. The polisher who did the work on that famous gem, The Kohlior belonging to the queen of England, was from Amsterdam, he went across to England and did his work there receiving the snug little sum of 150,000 guilders.

I visited the leading diamond polishing plant in Amsterdam the other day in company with A. A. Hinckley, Archibald Petterson, Frank Thatcher and Mr. Abels, all Utah boys laboring in the Netherland mission. This mill is owned by a London syndicate and the stones are obtained from their large mines in Africa.

We were met at the entrance by a greasy looking fellow, whose work no doubt was in the engine room. He was very affable and polite and after explaining to us that we could use English, Dutch or German, we requested to be shown through, and asked for the