

I got everything ready even to order-ing a cart to come for my baggage at o'clock. The man did not come at the time apointed so I went to the mar-ket where I met him. He said the boat would not leave until 7 p. m. He said he would come at 4 p. m. At 4 p. m. he was not there. A gentleman told me it would leave tomorrow. I went to the office and was informed that it would start at 10 a. m. manana, but the time was hardly certain. Next morning as hardly certain. Next morning, ednesday, the cart did not come. I ad heard that the boat would not tart before tomorrow, manana, so I was not disappointed. I went to the office again and was told, "Manana lez hora" (10 tomorrow), Thursday at o'clock the cart came, I was soon on he dock. I could see very plainly that would not start very soon because e cargo was not all on. Finally, the histle blew. I imagined we were ready ut was mistaken. After about an hour e whistle blew again. The cargo was and all was ready to start at 2 p. m. of until after the third whistle did

DRUNKEN HELMSMAN.

start.

There was another boat ahead of us nd it seemed that our boat had for-otten how to run straight or the man t the helm was drunk. After getting to the canal it started for the other at and struck her a glancing blow, fter another effort we got into the enter of the canal but made a line for We narrowly escaped bee shore. T g stranded.

THE MAGDALENA.

FIRE BREAKS OUT.

was exhausted and none was on the bank so several men had to cut some. It took an hour to get enough to take us across the river. When steam was up we crossed. There was no wood there. Some fences were torn down and used for fuel, this lasted until we could get a good supply.

One place where we got wood a young woman came in board to get the pay. The boat was started just for a joke. The mother grabbed the rope and tried to hold the boat. She screamed and turned white, but had to let go, as she was near the safe. turned white, but had to let go, as she was near the water. When the young woman was let off, her mother was still pale and trembling. The soldiers and hoat erew seemed to enjoy the joke. During the night part of the boat was carried off by branches and trees which were forced against the side. At Tacamocho we stopped to get wood and a heef. They brought the steer

and a beef. They brought the steer with a whoop and a yell. If he would have fought they would have liked it better. He was dragged through the water and then by the horns over the side of the boat where they butchered

About 6 p. m. we stopped at Magenge to let off some passengers and take cargo. We remained here all night. At 9 a. m. we started again. After a little while we stopped at another pasture and had an hour's chase of wild steers but could not catch one.

In the afternoon fire was discovered bear the engine room, but with prompt action it was soon extinguished. It is fortunate that it did not get a good start, for our cargo is principally coal MAN DROWNED. About 9 p. m. there was great excitement. A man was overboard. After considerable time the boat was stopped. Twenty minutes more elapsed before a life boat was launched with three men They went back about a quarter in it. or half a mile, but could not find the poor fellow. There are many whirl-pools in the river so that if he could swim they might wear him out before reaching shore.



was introduced to him he said: "You can not only go but it will not cost you a cent. I thought of going to Banco only, but the general said he would arrange for me to go to Santa Marta, a place I

wanted very much to visit.

GOING TO BUY BATTLESHIP.

The passengers were mostly government officers. Gen. C. is going to the United States to purchase a battleship. He brings with him from Bogota \$4,-000,000 to defray the expenses of the war and pay the soldiers of four de-partments. He was born at Earran-guilla in 1853, received most of his education in his native town -but afterwards took a two years' course in mechanical engineering in Jersey City, After four years he became chief engineer of the Republic of Colombia. In the rebellion of 1885 he became the chief gunner of the department of Santandar and was made a general after the war. He has been in congress for ten years.

A HOT BATTLE.

In the late rebellion Gen. Castro heard of hostilities on October 20, 1899, and that the rebels were coming down the river to take Barrenguilla. Some boats had been taken already and one was sunk in the river so that they could not be pursued. Gen. Castro started with two boats and about 150 men and two guns, the Hostile and Maxim. The latter was a 1½ inch gun and fired 40 shots per minute. The sunken bot detained them a whole day. On the 24th they started in pur-As they came around a curve suit. in the river they saw a fleet of seven ships loaded with 700 troops. It was too late to flee, they must fight. He determined to give them as warm a reception as possible. At 11.30 p. m. the battle began in a drenching rain and the darkness was intense. In half an hour 300 of the enemy had been killed, one boat sunk and the whole fleet captured. Three men of the oth-er side were killed and the general had received a piece of lead in his eye which caused him to loose his sight. He afterwards commanded ten boats. When we passed the place of the batthe he pointed it out to me. Very recently when the old president of the rational party was made a prisoner, Castro made a very able pro-test but to no avail. It seems the conservatives are now in power and that the liberals are seeking power. There are three political parties, Nationalists, Conservatives and Liberals, REVOLUTION WILL NOT LAST. The general thinks that in about two months the revolution will be at an end. He says the only trouble now is on the coast near the Venezuela line and that a good warship will settle that. Well, this is the man I am traveling I eat at the same table as he with. does. Thursday he sent me a bottle of beer by a waiter. That night he inquired of a colonel where I was. The colonel said: "He is a very good friend to you. Everything he has is at your disposal; his bed, his clothes and everything, and I am just like him." I am now at the hotel Central acsome people suppose. While, however, ages, under different circumstances; and they proclaim him infallible in regard these books were not compiled by divine to doctrine, they do not believe that he commandment. The convocation or and our Father, His God and our God. bodies were formed out of the earth and the elements surrounding it. The He was in the beginning with God; and by Him and through Him all things were made that were made. All things, as the Apostle says, are of God, but they are by and through Jesus, who h the Christ. "In the beginning was the Word, and the Word was with God, and the Word was God," as the Apostle John has written. Jesus Christ declared to those who were with Him that they were His brethren, and He was their Elder Brother. He came from God to earth, to mingle among them, and to perform His work; and then He re-turned to the Father. He tried to make it clear to the people among whom He moved, that God is the Father of the human race. Said He: "When ye pray, use not vain repetitions, as the hea-then do; for they think that they shall be heard for their much speaking. * * After this manner therefore pray ye: Our Father which art in heaven." This great truth should be un-understood by all mankind. It seems to me that if people really un-derstood and believed this, they would be a little kinder than they are to each other. There would be a stronger feeling of brotherhood between men and women and between nations, if all people understood that the sons and daughters of men who swarm upon the face of this globe which our Father has made for us, are brothers and sis-ters in spirit, and that we all came from that Eternal Father, no matter may be our color or condition. We dwell here on the earth for a little time, and we shall have to go back and give an account to our Father of the manner in which we have spent that time here. UNCHANGEABLENESS OF DEITY. Now, if this be true-if God is our Father-He is just as much the Father of the people who dwell in the twentieth century as He is of those who lived on the earth in the first century, or of those who lived in the centuries preceding the in the centuries preceding the coming of Christ. How many centuries there were we do not know. We have formed many notions and ideas about it, but it does not matter; head of the Borrs' Catholic church is claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The claimed to be in the dides about it, but it does not infatter. The bible was compiled. The Bible is a collection of books, containing words that were given at different peri-is our Elder Brother in very deed, as spirits came from heaven, and whose then did not depend upon books for

plan of a city at the top of a high hill. We understand by plan a ruin. It is certain that the burial ground was used by the people of some city near by. Had it not rained we would have

We are only five hours drive from eternal snow. There is any amount of splendid land around here that can be had for the asking.

READY TO COME HOME.

I am now ready to go home. From the way President Cluff spoke the other day I understand that they intend to travel constantly. I have had enough of that. I will go home by way of New York, stopping off in Cuba, possibly. I intend staying in New York and Boston for two weeks to visit artists and rela-tives.

ANOTHER ADVENTURE.

Santa Marta, Colombia, Nov. 16, 1901. -Since I came here I have been very much interested and have made good use of my time. I had quite an adventure the other day in going up the mountain to a coffee plantation which I never reached. In the directions T received I was to keep the right hand road until I crossed the road three times I means the second three times. In many places I crossed the old paved roads of the Indians. These roads are paved with large flat stones. Well I kept going until I had crossed the stream six times. It was beginning to cloud up so I began retracing my steps, knowing that I would have to spend the night in the mountains if the river, should rise. I had to take my clother and the steps the steps of the

The Magdalena river is very large id for about 60 or 70 miles is a regular Ita. The land is very low and marshy, a banks are no higher than three feet. t this time of year the banks are ardly visible. There is a constant ream of floating weds and grass, ornetimes they look like floating islnds. You can not see very far from ou so that the river looks like a lake. e river is very crooked and the banks vered with trees, bushes and grasses water is always muddy and filled with crocodiles. There are beautiful ropical forests along the banks. The ouses are usually thatched hufs.

SLEEPING ACCOMMODATIONS.

Towards evening it clouded up. The ind blew and the rain began to fail. here was a great scramble for bed-ng, baggage, etc. When the rain had early discontinued some one dis-overed that we might have protected rselves by letting the canvas down. n these river boats cots are given to sengers who take state rooms. They t does not obstruct the passage. ny use hammocks.

About 9 o'clock the deck had the aparance of a large bedroom with bed every available place. At 11 o'clock sarly all were asleep. Suddenly a eat crash was heard and the boat une to a sudden stop. There was great citement. All rushed to the side of boat to see what had happened. We I run into the bank. The boat was isiderably damaged but after an ir or two we started again.

stop every few hours to take and when once stopped it takes y half an hour to get started We stopped once during the unload a plano. It was rainbut the instrument was set on the

We are now wondering what will be our next adventure. A general says: "Next we will be fired on by the rebels." September 18 we ran on a sand bar and had to wait until morning before getting off

At Port Barria the scenery was not good, so the captain said he would take me to Mr. Man's and Mr. Cook's. They are Americans and live on opposite sides of the river.

MEETS CLUFF EXPEDITION.

Barranquilla, Colombia, Oct. 27, 1901. -I do not expect to go any farther on the expedition. You know the country in a state of war. The Liberals will take a man's animals or arms, saying "We have more need of them than you." They may give you a receipt for them, but that is as much pay as you will get. If I go farther I would have to buy a new outfit and might have it taken from me next day.

I am making good use of my time. have just finished a sunset picture and a sea and sky in oils. I am delighted with both. They are out of the usual line of sunsets, but are excellent things. I have made some of the best pictures



tified with the business for many years and whose operations in that, line have had much to do with the mining industry of this and neighboring states. Besides being the head of the banking house of T. R. Jones & Co., he is the Utah representative of the American Smelting and Refining company, the smelters at Murray which he controlled having been some time ago included among the concerns going into the combine. Mr. Jones is also a director in the Oregon Short Line railway and is always prominent in all the important financial movements put on foot in the state. The picture shows him in his comfortable private office at the bank.

keep them dry. Just as I reaches the village Messinga it was raining very hard. With difficulty I got a place to sleep. Half a biscuit and two eggs fur-mished my supper. For breakfast and dinner next day I had about the same Union II stoured raining I amount. When it stopped raining I started out again. The brush was wet and I became drenched. After crossing the river the third time I came to Mr. Tout's place. He asked me in and gave me an excellent supper. I changed my clothes and went to bed. For several

all in ann

days I have been very stiff. The most interesting part of my trip was the old roads. This country has been very thickly populated. There are roads such as I have described all over the hills.

WALLED CITY.

I understand that on the other side of the mountain is an ancient walled city and that still farther on the Inlans are savage and will not allow the olombians to come into their country. They are as white as the Caucasians. This I learned only a few days ago. I feel like going to see for myself. I would go but the distance is too far. I was told that when the Spaniards attacked Santa Marta first in 1625 the Indians came in from all directions. The hills were literally covered. The Spanlards were repulsed. When re-inforce-ments arrived they found only a very

few remaining. Santa Marta is the oldest city in Colombia and is very much the same as when built by the Spaniards. There is nothing either picturesque or beautiful about it. But the hills and ocean would keep an artist in material for a life time. This morning the steamer came from New York. Mr. Tout introduced me to the captain, mate, purser, and steward. They treated me well.

A New Dispensation Of The Gospel. Discourse Delivered in the Tabernacle, Salt Lake City. Sunday, November 24th, 1901, by ELDER CHAS. W. PENROSE.

embling with you this afternoon, my en and sisters and friends, to hip the Lord and to spend a little ime in reflecting upon those things ertain to our present and eternal welfare. I have just been called upon to speak, and I arise to do so, believing | It that I shall have the assistance of your faith and your attention, and earnestly desiring that I may be led by the Spirit of truth to say something which will be interesting to the congregation and for our mutual profit.

RELIGIOUS LIBERTY.

We are blessed greatly in dwelling in and of liberty, where we can assemand worship God according to the ctates of our consciences, without of molestation. We have the vilege in this country of thinking hout being restrained, and of exsing our thoughts to others, if they listen, without fear of punishment sing heterodox. In some countries privilege is not enjoyed; but we I in this Republic, which the fathof our country were inspired of God set up, and which the Lord has sed their descendants and all who s come here in maintaining. I, for

I am thankful for the privilege of as- | one, appreciate the freedom that we enjoy and the opportunities that are afforded us of coming together and expressing our views and sentiments, and lso of declaring freely that which we believe the Lord has revealed and commanded us to deliver to others.

We are living in a very momentous age. Sometimes it is called a fast age. It is an age in which the thoughts of men can be transmitted en the wings of lightning, as it were, to all nations of the earth-to all civilized nations, at least; a day when we can quickly communicate with each other, and when nations are brought together by rapid means of locomotion and by the developments and discover-

les of science. There has been great advancement in buman knowledge in many departments; but it appears to me that there has not been the same degree of progress in regard to religious principles and actions.

also denies the doctrine of continued revelation, while believing that the church is the proper interpreter of the holy scriptures. That church places its dependence when the things that are written in the books contained in the Old and New Testaments and the church is but the interpreter of the UNBELIEF IN NEW REVELATION. One reason for this is because the people of the present age depend almost entirely upon that which was re-vealed in past ages. The doctrine of present revelation is not entertained by a very great many people. Those who have been trained in the doctrines of modern Christianity, and who are paid to teach the people religious doctrines. believe that God did reveal himself in former times, but that He does not

Freedom of Worship - Doctrine of Present Revelation Disbelieved -Bible an Incomplete Record-God the Father of All-An Unchangeable God of Revelation-Power of the Gospel as Preached Formerly -The Ordinance of Baptism-Gift and Operation of the Holy Ghost -Need of New Revelation - Restoration of the Gospel-Confirmed by Characteristic Gospel Gifts-Follow Believers Today-Religion of Latter-day Saints - Testimony of the Truth.

do so in these latter times. They be-

lieve that God spake to the ancients by the prophets, and that Jesus of Naz-areth, whom they believe is the Christ,

came to reveal the will of His Father to mankind, and that the Apostles

whom He chose went out with divine authority to proclaim His Gospel to the world; but for many centuries they

have entertained the notion that the last book which is placed in the vol-

ume called the Bible contains the final revelation of God to mankind. There-

fore, they do not accept any revelation

from God today. They do not ask for it. To use their own expression, "The

canon of scripture is closed; the awful voice of prophecy is silent forever; God

will no more speak to mankind Mim-self; what we have in the scriptures is all that is necessary for salvation." All

the Protestant sects and denominations

take this view; and even the great mother church-the Roman Catho'ic-also denies the doctrine of continued

things contained in those books. The head of the Roman Catholic church is claimed to be in the in the declara-

receives new communications from the Most High. They are with the Protestant world in this doctrine, that the books of the Bible contain all that has been written that is essential for salva-tion; that these books, when properly understood and interpreted by the min-isters of the church, contain all that is needful for people now. So that the whole Christian world today depends upon the things that were written hundreds of years ago. The Latter-day Saints, belonging to

the Church of which I have the honor to be a member, take different ground from this. Not but that we believe in the scriptures. We believe that the books of the Old and New Testaments are profitable for us; that they are in-valuable; that the things written by the prophets were inspired of God; that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that their words were the words of the Lord to the people to whom these revelations were given, and that they are profitable for us today. So we be-lieve in the Bible. At the same time we think there are some mistakes in it. through mistranslation, and because the original manuscripts have not been handed down in all their purity. But, taking the Bible as a whole, although it was not revealed as a book, it is a splendid work; it is a priceless book; it is a guide to our feet and a lamp to our path; for in it we learn what God today some of His word that was de-livered to the people in former days.

BIBLE AN INCOMPLETE RECORD. The Bible does not contain all that God revealed in former times, because we can read in it of a great many things that were written by prophets, which are not contained in that volume All the epistles of the Apostles are not contained in the New Testament. It speaks of a number of epistles written by the Apostles, which are not to be found in that book, but which, no doubt, were just as valuable as those which we have. Some of them were not in existence when the book called the Dible mean example. The Dible is

council which compiled them, did not pretend that God had commanded it, neither did they pretend that God gave them any word in the selection of the books which should compose the volume. They put in what they thought was right, and they threw under the table what they thought did not com-port with the others. But what we have in the Bible is a splendid collection of works written by men who were inspired of God in olden times; and from this book we can learn many great and precious things, which are, as I have said, invaluable. The Latter-day Saints believe, however, just as the Bi ble teaches, that God is the same yes-terday, today, and forever. We also believe, according to the teachings of that book, that He is our Father, and that we are His children; that all races of men, of every nation, tongue and people, are the offspring of God; that the spiritual part of man, the inward being, which receives intelligence, which retains its identity while the body changes, and which remains intact, no matter what may take place with the outside covering-that that being is a son or daughter of the Great Eternal God, who made the heavens and the earth, the seas and the fountains of waters. waters. Therefore, no matter what may be our complexion, or the difference between us in stature, in feature and in color, we are brethren and sisters, the offspring of Deity. The spirit of man is a son of God. GOD THE FATHER OF ALL.

This is what we believe; and, mark you, this is what the ancients believed, as we learn by reading the Bible. This is what Jesus Christ emphatically proclaimed when He tabernacled on earth among men. He was bern into the world as we have been. He was a son of God-THE Son of God. As the New Testament says. He was the beginning of the creation of God. "the firstborn of every creature." He certainly was not the firstborn among the sons of men on earth, as pertains to the hody. But we understand, by the reve-lations of God in our time, that

tabernacle prepared for it by the laws of generation, and the body is quickened by that spirit. As we read in the book of Job. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." The wise man Solomon, in describing the dissolution of the body, as we read in Ec-clesiastes, 12th chapter. 7th verse, finshes the description with these words: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The spirit goes back to God, the earthly part goes back to the elements out of which was organized, when that dissolu ! which we call death takes place. therefore, we who live in the twentle h century, are really and truly, so far as our spiritual nature goes, the offspring of God, and He is our Father, do you not think that He will be just as much oncerned in our happiness and welfare progress, enlightenment and eternal ilvation, as He was of those who lived upon the earth in formertimes? It apears to me that is a reasonable con-lusion to arrive at. God is the same ow as He was then, and we are His bildren as much as the ancients were. Therefore, we can approach God. we can ask and receive, we can seek and find, we can knock and have the door opened to us. If not, why not?

THE LIVING WORD OF GOD.

But religious teachers tell us there no need for this now. Why not? Gospel lecause we have so much ight"; we are living in an age of Gos-el blaze, they say. It seems to me, n reflecting upon this, that the people the had among them inspired apostles d prophets ordained of God to speak Him and authorized to administer His name, and who received communications from Him, certainly had greater light than we have in these last times. I take up the New Testament and read therein of the constitution and nature of the Church which our Savior established, of the blessings enjoyed by the people who embraced the Gospel which His servants preached; of the

Photo, by Johnson.

