

vember. There are about 4,000 miles of road in Ceylon, also about 300 miles of railway, 1,500 miles of telegraph wire and 250 post offices. Ceylon proper is about 250 miles long from north to south and about 150 miles broad in its widest part. Its shape is very much that of an egg; it is nearly surrounded by coral reefs. Colombo is distant 900 miles from Bombay, 600 from Madras, 1,400 from Calcutta, 1,200 from Rangoon (Burmah), 1,600 from Singapore, 2,500 from Mauritius and about the same distance from Madagascar, about 4,000 from Natal, 3,000 from Hong Kong, 3,000 from Freemantle or Western Australia, and about 2,200 from Aden, Arabia.

Ceylon is almost connected with the continent of Asia (India) by the island of Ramisseram and the coral reef called Adam's bridge. In extent it comprises nearly sixteen million acres or 24,702 square miles, apart from certain dependent islands. The total area is about five-sixths of that of Ireland. One-sixth of this area, or about 4,000 square miles is comprised of the hilly and mountainous country which is situated about the centre of the south of the island while the maritime districts are generally level, and the northern end of the island is broken up into a flat narrow peninsula and small inlets. Within the central zone there are 150 mountains or ranges varying in height from 3,000 to 7,000 feet, with ten peaks rising over the latter limit. The highest mountain is Pidurutalagala, which is 8,296 feet above the level of the sea. The summit of Adam's Peak, which for a long time was considered the highest point on the island, is 7,353 feet high. To voyagers approaching the coast the latter is the most conspicuous mountain of Ceylon. The longest river of the island is the Mahaveliganga, which has a course of nearly 150 miles, draining about one-sixth of the area of the island. There are five other good sized rivers besides numerous tributaries and smaller streams. The principal products of Ceylon are rice, tea, coffee cinnamon cocoanuts, cardamoms, nutmeg, clove, pepper, vanilla, ginger, bread fruit, sugar cane, gum, chocolate plants, cacao, cinchona, cotton, tobacco, rubber trees, blue gums, etc. It is estimated that there are 700,000 acres under rice or paddy at the present time, and about 150,000 under dry grain, Indian corn and other cereals. Ceylon cinnamon is considered the finest in the world. It was known through Arab caravans to the Romans who paid in Rome the equivalent of \$40 per pound for the fragrant spice. Ceylon is sometimes called the "mother of cinnamon," and "Cinnamon Isle." In 1891 the export of cinnamon was as high as 2,309,774 pounds in bales and 588,264 pounds in chips, which was raised on about 35,000 acres of land. The cultivation of palms is of the greatest importance to the island. There are thirteen different kinds. It has been commonly remarked that the uses of the cocoa-nut palm are as numerous as the days of the year. Percival, a noted navigator, relates that early in the present century a small ship from the Maldiv Islands, arrived at Galle, Ceylon, which was entirely built, rigged, provisioned, and laden with the produce of the cocoa nut palm. Food, drink, domestic interests, materials for building and thatching, roine, sugar and oil are among the many gifts to man of

these munificent trees. Some years ago the crew of a wrecked vessel cast away on a South Sea Island subsisted for several months on no other food than cocoa-nuts and boiled fish and added to their weight in that time. The average value of the annual products of the cocoa-nut palm from Ceylon is about \$3,600,000, while the value of the produce locally consumed is estimated at about eight million dollars. There are perhaps thirty millions of cocoa-nut palms cultivated in Ceylon covering about 500,000 acres, all but about 30,000 acres being owned by the natives. The annual yield of nuts is supposed to be 500 millions.

The bread-fruit tree, the jak, orange and mango, as well as gardens of plantains and pine-apples, melons, guavas, papaws, etc., are also among the products cultivated and of great use to the people of Ceylon. There is scarcely a native land owner who does not possess a garden of palms, or other fruit trees besides rice fields.

I could write a great deal on Ceylon, which I found one of the most interesting islands of the sea which I have visited so far on my mission; but I will stop right here for the present. I found the natives of Ceylon, as in many other places copying the vices of the white man and enlarging upon them, while they are closing their eyes and ears to his virtues. The native traders, guides and others with whom the visitor comes into contact, are generally dishonest in the extreme. Those who sell curios, fruit etc., will sometimes ask a thousand per cent more for their goods than they are worth; and unless a man makes a clear bargain with a guide or driver beforehand, he is sure to be "taken in" and have trouble besides. No matter how much they are paid for their services, they always beg for more. Most of the natives are Buddhists and Mohammedans; but there is also a sprinkling of Christians. The Wesleyans commenced missionary work in Ceylon in 1816, the Baptists two years earlier. The so-called American mission has also made some efforts at christianizing the island. There are no Latter-day Saints yet.

ANDREW JENSON.

SUEZ, Egypt, Africa, June, 6th, 1896.

SOUTHERN STATES MISSION.

CHATTANOOGA, Tennessee,

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What man among us can reflect upon the work of God that is being accomplished in the missionary field today and not shout hosanna! to Him who promised, "With you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble."

Perhaps a few ideas of what is being done in the South by way of spreading the Gospel will not be uninteresting to your readers. Recently the writer, in company with Elder Elias S. Kimball, President of the mission, visited the East Tennessee conference, which convened at the base of the Blue Ridge mountains, in Cherokee county, North Carolina. The twenty-six Elders of that conference, presided over by Elder James E. Hart, had met to enjoy a spiritual feast, and a more splendid repast from the cupboards of heaven could hardly be desired.

As the Elders met one another a

heartly hand shaking occurred and many a tear forced its way into daylight. Expressions of joy lighted their countenances. Truly the spirit of love and union reigned supreme in their hearts.

In a retired spot in the woods, sheltered by a beautiful chestnut tree and hidden from the view of pedestrians by nature's curtains, a retreat was selected for the holding of council meetings. It was on that dedicated spot that Elder Kimball taught the Elders what would be expected of them in the future.

Hereafter, explained he, Elders will confine their preaching to the first principles of the Gospel, teaching all people the efficacy in prayer and urging them to observe the word of wisdom. Every Elder should be qualified to preach three or four good sermons in one neighborhood on each of those principles.

Elders are restrained altogether from debating with men. The Gospel must not be used as an incubator of bad feelings and strife; instead, we should meet the people with charity, and never tire in explaining to them the Gospel truths.

Ordinary conditions prevailing, each pair of Elders should hold among the people from seven to twenty meetings each week, distributing fifty tracts and six copies of the Voice of Warning, and hold no less than forty Gospel conversations.

If Elders would be successful, they must be prayerful—praying oft in secret as well as in public, never ceasing to call upon the Lord in their hearts. Their every action should be characterized by the spirit of love, patience, charity, humility, devotion and firmness. They must never speak disrespectfully of the Priesthood of God, but with the zeal of an Apostle seek to build up and sustain those chosen men whom He has selected to preside over us.

The strong Elder is to take the weak that both may become strong. Like the Apostles of old, they are to take those holding the lesser Priesthood and send them out to make appointments and prepare the way for the preaching of the Gospel.

Elders always have been advised not to establish headquarters in their fields of labor—a rendezvous for "stormy days." Rather should they launch out into greener pastures where true integrity will not be stifled. Pretty generally this counsel has been heeded. Now each Elder in the mission is urged to send his large valise home, thereby saving much unnecessary expense and trouble occasioned by its being moved so often, besides removing from him the last temptation to return to what might be termed "heavenly quarters." Henceforth we will pitch our tents where night overtakes us and pull stakes on the morrow.

There have been appointed in each conference several pairs of "meteoric" Elders, whose duty it is to travel from settlement to settlement, from village to village, and from city to city in all closed counties, continuing the cry of repentance. They will make friends on the right hand and on the left. An Elder is no longer considered a successful Elder in this mission unless he can make friends of enemies; in this lies the key of success.

Hereafter no Elder will be justified in traveling with money in his pocket, for the Lord says: "Let no man among you from this hour take purse or scrip