

are in the hands of God and He will care for them. Our mission is in a flourishing condition, nearly every conference reports baptisms and new friends. The prospects are very bright indeed.

I write the foregoing explanation for the benefit of fathers, mothers, relatives and friends of our Elders. Should anything happen, which is possible, we trust our people will believe we are awake to our duties and are caring for our beloved brethren.

Y. M. M. I. A. CONFERENCE.

PROVO, June 5.—The general Y. M. M. I. A. conference convened at the Utah Stake Tabernacle in this city on Saturday at 10:30 a. m. The morning session was devoted principally to the answering, by representatives of several of the stakes, of the following questions:

1. What is the comparative condition of your association?
2. What does your association need?
3. How many of your ward associations are ready for part II of the Manual?
4. Why has there been no general response to the fifty cent fund?
5. To what extent has your association taking advantage of the normal training class privilege?
6. How many of your association are composed of young men?
7. What special advantage has the missionary work been to your stake?
8. Are your stake and ward organizations working in harmony with and recognized as helps in the Priesthood?

The associations generally were reported to be in better condition than ever before. Very few of them were ready to take up part II of the Manual, preferring to continue their labors for a time yet with part I. The reasons ascribed for the non-payment of the 50 cent fund were various, among them being dull times, boy members instead of young men and negligence of officers. The work of missionaries was recognized as a great help, and in every instance it was reported that the associations were working harmoniously with the local Priesthood.

The afternoon session was partially devoted to hearing the reports of M. I. A. missionaries, which were of a favorable nature. Elder G. H. Brimhall spoke in regard to man's free agency, more especially in relation to mutual improvement work. Choice antedates and predicates conditions. We have our free agency to choose what our acts shall be, but we cannot choose what the results of that act are. It behooves us then to attend well to making our choice. Elder M. H. Harby made a few remarks. He expounded the term, "Young Men's Mutual Improvement Association." Association—the word denotes equality and companionship. Improvement—it is self-explanatory. Mutual—we advance together as a band of brethren. Young Men's—that does not mean children but young men; not to draw the lines too closely, those from about fourteen to about forty-five. The meeting was closed by a few remarks by Elder Edward Partridge and President Joseph F. Smith.

The time on Sunday forenoon was occupied by President Joseph F. Smith. He explained that the M. I. A. did not

usurp any of the authority of the Priesthood, but as with the Relief Society and Primary association, was designed as an aid to the Priesthood. The especial mission of the M. I. A. was the training of young men and women in the principles of the Gospel and qualifying them to become honorable men and women and useful workers in the kingdom of God. The growing evils of Sabbath breaking and profanity were referred to. The taking of the name of Deity in vain, especially, received the attention of President Smith. If there was one sin in the world at present it was that the people did not honor God. Elders in the pulpit frequently used the name of Deity in vain. Whenever there was occasion to use the name of our Heavenly Father, it should not be thoughtlessly done, but with love and reverence. The young people were further reminded that all will be held accountable for every idle word that is spoken. They were urged to be careful not to violate the least of God's commands, for wickedness grows rapidly, and unless repented of, darkness will come upon us.

Elder F. M. Lyman was the first speaker in the afternoon. He heartily endorsed the remarks of President Smith, and made some additional suggestions in regard to profanity. He also spoke upon the subject of marriage. It was impossible for man to obtain salvation and exaltation without marriage. As man's life was but a short span, he should not delay marriage too long. He thought young people should be married at least by the time they were 24. A man cannot make a success of life until he is married. He may not then, but he cannot before. Marriages should be for eternity and not simply for the brief span of this life. God recognizes only those marriages which are for eternity, and the children which are not born of marriages for eternity are not legitimate heirs of God. The young people were urged to carefully guard their virtue. The illicit kissing among young people was denounced in emphatic terms, as being the forerunner of immorality. Kissing should not be indulged in until after marriage.

President George Q. Cannon related an instance of the serious consequences of taking the name of the Lord in vain, and urged the young people to be very careful in the use, not only of the name of Deity, but of the Savior. He referred also to sexual sin. He had observed that unless persons who were guilty of this sin repented, they invariably apostatized. The young men were informed that there was plenty of room for their ambition in the Kingdom of God, if their ambition was a proper one; that is, not to hold office and occupy high positions, but to be useful and work for the advancement of this work. The advancement of woman was referred to. It has been called woman's day. She has now the right to hold property and possesses many social and legal privileges which she did not possess a short time since. The young ladies were urged to use these privileges wisely and not seek to go too far. They are not entitled to hold the Priesthood, and it is not their prerogative to dedicate meeting houses and so on. In conclusion, President Cannon referred to the educational status of the day.

Institutions of learning should be established in Zion; it was not safe for young men to go East to study unless they were thoroughly grounded in the principles of the Gospel. The text books and theories contained truth and error so closely mingled that it was difficult to separate them, and erroneous ideas might be imbedded which it would require a life time to eradicate.

In the evening a session was held for the presentation of reports, sustaining of officers and the transaction of business connected with the association.

HISTORY, ORIGIN AND PRACTICE OF MEDICINE.

I follow my previous article on medical botany with the subject of this heading. Aesculapius collected all the known remedies in use, prior to the time of Hippocrates, who lived about 460 years B. C. He was called the "God of the healing art" and established a temple as a public resort that the people might learn the remedies for any disease which flesh is heir to. He was a generous and noble-hearted man and proved to be a public benefactor in his age and time.

About 460 years B. C. Hippocrates, often styled in history the father of medicine, became highly eminent for his researches into the healing art. He was a man of wonderful research and medical acumen and studied the botany of herbs, barks and flowers. He had a far-reaching and penetrating intellect which could not rest satisfied with the realm of thought pursued by his predecessors, but which dared to burst the bounding lines that had hemmed in the thoughts of all others prior to his time. He was the first to systematize medicine by reducing it to a science. To relieve the sufferings of humanity was the ideal of his entire life. Before medicine was thus reduced in modern practice, the moderns having lost all system pertaining to it, the good John Wesley informs us in his writings that the ancients would say to their neighbors who were sick, "Use the juice of this or that herb and it will cure you." Fathers, in early times, gave their sons instructions how to cure themselves, and they thus lived to a great age, looking solely to the vegetable kingdom for healing.

Such is the medicine of nature, which is in perfect harmony with the laws of life and health. Mineral medicines have slain their millions. I quote some of the opinions of Dr. Gunn and others on the subject: "And I now," says Dr. Gunn, "give you my opinion founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist or druggist on the face of the earth there would be less sickness, and less mortality than now takes place. We would depend more upon the simple remedies of nature than the dosing and drugging system which has occasioned, more than any one thing, so much degeneracy of the human body and of the present race. Thousands daily die victims to medicine who might have lived to a good old age, had they but trusted to nature and simple remedies." Dr. Boerhaave, (who lived near Leyden