

know all, because tobacco does more than kill. It half-kills. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead,—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain. This seems like exaggeration. It isn't! It is well within the truth.

"Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else,—pneumonia, heart disease, typhoid fever, or what not.

"In other words, tobacco kills indirectly and escapes the blame," confirming what the Prophet Joseph said before, "tobacco . . . is not good for man."

"Approximately 38,000,000 Americans are regular cigaret smokers, although a million and a half have quit smoking entirely in the last eighteen months, according to estimates based on a survey made by the US Bureau of the Census for the National Cancer Institute of the Public Health Service, Department of Health, Education, and Welfare. The 38,000,000 cigaret smokers include 25,000,000 men and 13,000,000 women." (See "America's Smoking Habits," THE IMPROVEMENT ERA, April 1957.)

In the Church no teacher who indulges in smoking should be permitted to teach our children in Primary and Sunday School. Through the Prophet

Joseph the Lord gave the Word of Wisdom to all. It is time, in the light of revelation and the discoveries of science, that this Church upholds its principles regarding these things.

The best way to prevent indulgence in these harmful habits is to refuse to tamper with them. Let each youth decline the first invitation to indulge, remembering that "The soul that is worth the honor of earth, is the soul that resists desire."

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D & C 107:99-100.)

The Church is thriving, as indicated in my opening remarks. Let us rejoice in her progress. To see the discoveries of science and to be the recipients of inventions and new appliances as they relieve daily life of former drudgery give hope and encouragement; but to overcome difficulties, to control temper, to subdue and conquer passion, in whatever form, to feel in one's heart a growing love for truth and for one's fellow men, to sense a nearness to God our Father, and to recognize the whisperings of his voice through the Holy Spirit, fill the soul with joy and make life worth living.

That obedience to the principles of the restored gospel gives to man these blessings, I testify in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Clifford E. Young, Assistant to the Twelve. He will be followed by Elder Richard L. Evans.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I REALIZE, my brethren and sisters, that every week we meet with people whom you represent. You are a cross section of the stakes and the missions where we from time to time visit. You

are always so kind and considerate of our every need. Yet I do not know why I should feel timid as I stand here this morning to attempt to say just a few words, and especially after this im-

pressive address by President McKay. It is a challenging position, and I do ask for an interest in your faith and prayers.

I can only suggest a few things in the short time allotted. You remember in reading the eighth chapter of John, that Jesus went into the temple and ". . . all the people came unto him; and he sat down, and taught them." Then the scribes and the Pharisees, the doubting scribes and Pharisees, brought to him a woman taken in sin. He rebuked them by telling them if they were without sin they could condemn, but they had no right to condemn unless they were without sin. (See John 8.) He was reaffirming the truth taught to his disciples as he sat with them on the mount, when he said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matt. 7:1-2.)

Jesus was teaching them a fundamental truth. He was not condoning sin, but he was emphasizing this truth to those scribes and Pharisees who would trap him, who would question whether or not he accepted the law. They were not concerned about the sin; they were more concerned about making good their own argument and establishing themselves in their position with him, because they did attempt to argue, if you will read the chapter, but he was equal to their seeming cleverness.

Then we are told he continued to teach them that he was "the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) Then many believed and to those who believed, he said:

. . . If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (*Ibid.*, 8:31-32.)

My brethren and sisters, this brings so forcibly to us the importance of the message we have listened to this morning. We have heard the truth. The truth will make us free if we will just permit it to.

You remember that when the Savior stood before Pilate, Pilate wanted to

set the Savior free. He had sent him to Herod, but Herod, not willing to take the responsibility other than to scourge him, to mock him, had sent him back to Pilate. Pilate, impressed that there was something about the Nazarene that transcended human power, his own power of understanding, would have set him free. He questioned him, and among the questions was, "What is truth?" (*Ibid.*, 18:38.) There is no record of the answer. I would that we had the complete record. Without any doubt the Savior did answer him. But in this day the Savior has said:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (D & C 93:26-28.)

We have heard the truth this morning. We hear it from this pulpit conference after conference. We read about it.

Do we apply it in our lives? If we do, then we sense that degree of freedom to which we apply it, and there are so many ways, my brethren and sisters, that we can apply it.

We have it exemplified in the field of science. Human suffering is being alleviated by the unselfish efforts of men and women who are devoting their time unselfishly, trying to discover the causes of disease and find a remedy.

I marvel as I travel about in meeting some of our own brethren, great men, devoting their time unselfishly in the fields of science whereby they may relieve human suffering, trying to find truth, that mankind may be free.

You know, in this Church we have stake presidents who devote their time generously to their labors in their stakes, and yet day after day work in the laboratories, seeking to find the source of some of the diseases that so far have baffled the medical world. I honor them. God bless them for the great work they are doing.

In all of these fields, "know the truth." I think of our young people—President

McKay has touched on this so forcibly—what it would mean to our young people if they could avoid some of these pitfalls, if they could know the truth and would live the truth.

I was reading recently a talk by the eminent English scientist and surgeon, Dr. William Osler. He has gone now—but a generation ago he was known all over the world for his great work. England claims him; she knighted him. He was born in Canada. He spent a good deal of time in this country. Some of our own local men of a generation ago knew him well. He spent fifteen years at Johns Hopkins. In a talk he gave before the students of Yale University in 1913, his thesis was to “live today your fullest, live the truth today.” Never mind yesterday, it is past. You cannot do much about it. But you can live today and that will prepare you for tomorrow.

Among other things he cautioned the men to whom he was talking, on the excessive use of liquor—he might have said to avoid it entirely—and the excessive use of tobacco, and he pointed out the evils of these things to which Brother McKay has alluded.

“If you will avoid these,” he said, “You will have a clear mind. Your vision will be clear and keen. It will add to your happiness. It will make today a better day.”

I would that we could emphasize that among our own people, our young people especially, to help them to live today and to get all that they can out of life. We have the truth, and in living it, we may be free.

Now there is one more thing—I have mentioned it here from this pulpit before, and I come in contact with it so often that I am going to repeat it. I think our young people, as they start out in life, should exercise caution. We have been taught from this pulpit time and time again to avoid obligations that we cannot meet, and yet many of our people find themselves in bondage. They have not lived the truth, hence they are not free. They are in bondage. All young boys and girls who start out in life owe it to themselves and to their children, just as fast as they can, to see that their homes are their

own. I know it is a struggle. I know from my own experience, and I know what debt means.

Brigham Young warned us against debt. And we heard President Grant from this pulpit say what it had done for him, the struggle he had had, but he also said this, against the counsel of some of his friends: “I never wavered in my obligations to the Lord during it all, and because of that I was able to pay my obligations.” And he promised the people that if they would be true to their tithes and their offerings, not excuse themselves on the ground of debt, they would be able to be free. I accept that as a truth, and I can bear testimony to it, my brethren and sisters.

So this “knowing the truth” is an everyday principle. It is a principle we can live every day in our lives. It has a practical application.

Then there is the spiritual side of it all. When Jesus was talking to his disciples, he was also reminding them that he and the Father were one. In this same chapter to which I referred, he pointed out that he and the Father bore witness of this eternal truth that he was the Son of God, the Redeemer of the world. They did not believe it, but it was an eternal truth just the same.

Think what that means—to know that truth. We are nearing Easter, which will be celebrated with all the pageantry and tradition typical of it. But underlying it all will be the fundamental truths that Jesus was the Christ, the Redeemer of the world, the Savior; that there is a continuity of life; that life does not end with death. What blessed concepts! And they are true and God will bear witness to our souls these truths, if we will seek to know. He has given us the way.

The Lord help us that we may know the truth, that we may be free, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Council of the Twelve, has just spoken to us. Elder Richard L. Evans of the Council of the Twelve will be our next speaker.