

*Resario 3*

# The Word of Wisdom in Practical Terms



*Addresses delivered in the Tabernacle  
at Salt Lake City, Utah  
May 24, 1931*

Services in the Tabernacle Sunday, May 24, culminated the campaign of one week conducted by the auxiliary organizations and the board of education of the L. D. S. Church against the use of tobacco. The move bore the endorsement of the First Presidency.

# The Word of Wisdom in Practical Terms



PRESIDENT CHARLES W. NIBLEY

IT has been rather extensively advertised that our service this day would be given over to those who would speak against the uses of tobacco and on what we generally term the Word of Wisdom, as revealed in the revelations through the Prophet Joseph Smith. Elder Joseph J. Cannon will speak a short time and introduce Elder Paul Kimball and Doctor Creed Haymond.

ELDER JOSEPH J. CANNON

MY brethren and sisters, and friends: During the last week the auxiliary organizations of the Church have been bringing to the attention of the people the evil of tobacco and making an effort to discourage its use. The Church is on record as against the use of tobacco. We do not wish to take away the liberty of any person who desires to use that article, but we believe it not to be wholesome and we do have a right to ask that those who are not of age, and who are forbidden by law to use tobacco, should be restrained from its use.

We have a belief that tobacco has been brought into general use, not because it is good or a benefit, but because of the commercial interests that find a profit in its sale. The Church sets itself up as one of the opposing forces, and we are not, by any means, the only one, to the progress of tobacco and particularly cigarets among the inhabitants of this country. The aim, I believe, is to get every man and woman, and it would seem every child, to using this weed. It is not only a matter of harmfulness but in our case a matter of faith that we should abstain from it.

## "In Our Daily Lives"

I was thinking of faith today, and I believe that it might be the link, the strongest link that binds us to our heavenly Father. By faith we know that he is. Without faith it is impossible to please him. In our daily life we should occupy ourselves as Christian people, as members of the Church of Jesus Christ, in developing faith.

This Word of Wisdom gives us such an opportunity. It is sometimes the will of the Lord that we should obey him without knowing why. I remember the case of Naaman, the Syrian general, who

came with large gifts of silver and raiment to the Prophet Elisha to be cured of his leprosy. Elisha told him to wash himself seven times in the River Jordan; and he started away in wrath. He thought a powerful general should be treated differently. There was nothing in dipping seven times in Jordan that appealed to his intelligence, but when one of his attendants persuaded him to obey this simple thing, and he rose out of the water the seventh time entirely healed, with flesh like that of a child, he realized that sometimes the Lord requires just such a test of faith.

## And Had Not Failed

When Jesus appealed to the young man who had come to him, the man of many riches, and told him to give away all his wealth, that young man probably didn't see any reason for giving away what had been to him a means of power and influence in the past, and he went away sorrowing. When the Lord appealed to Abraham to sacrifice his son of promise, the son through whom he had been promised seed as numerous as the sands of the sea, or the stars of the nightly heaven, he obeyed without knowing why the Lord required such a terrible sacrifice, such a manifestation of faith. But as he reached for the knife, ready to kill the boy in whose life he had put so much hope, an angel of the Lord restrained him. His faith had been tested and had not failed.

Most of the commands of the Lord, however, are based upon both faith and intelligence. Take the ten commandments, for example. "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness. Honor thy father and thy mother. Thou shalt not covet." These are commands which appeal to our reason.

Now this command, the Word of Wisdom, is one that also appeals very definitely, to our reason. It is a law of health, and yet doubtless the Lord gave the command to strengthen our faith, because faith grows as every other function of our being, physical, mental and spiritual, grows by exercise. When the young man makes up his mind not to begin, or to cease the use of tobacco, liquor, tea and coffee, he exercises the God-given attribute of faith, and strengthens the link that binds us to heaven. I suppose that if we convert our youth, we will do so by the appeal to the spiritual quality of this command as much as to the physical quality of it.

## These Young Men

These young men who are going to speak to you this afternoon have attained some eminence in the world. Elder Paul Kimball went on a mission to Canada, and is a graduate of the University of Utah. He was then given the Rhodes scholarship and spent a number of very interesting years at the great University of Oxford. He has always been a faithful Latter-day Saint, a keeper of the Word of Wisdom, and he has been besides that, an outstanding man in that which appeals to youth—athletics. He has been a football player and at Oxford the captain of his rowing crew. He was a man very much interested in the game of lacrosse, and he

clipped a very substantial number of seconds off the 440-yard swimming record in Great Britain. He is the son of a man of faith; he is the grandson of a man of faith, and he is a great-grandson of the Prophet Heber C. Kimball.

Doctor Creed Haymond is a professional man of our city who, from his youth has been interested in athletics. He has made records in high school and in the university here; and later, when he went to the University of Pennsylvania, he became the captain of the track team of that great institution. He ran the 100 and the 220 yards, and still holds the world's record for the 220 yards on a curved track. He was the champion of all the colleges of the United States during his competition in these two events. When these young men, who have put themselves to the test of the competition of the best in the world, say that a thing has ministered to their benefit, they are entitled, like other experts, to have their testimonies received with seriousness; and these testimonies, I am sure, will appeal to the youth of our community.

### This Word of Wisdom

I bear testimony, from a life that is not just beginning, that this Word of Wisdom is a true word from the Lord. I can say that in my lifetime, though I have spent many years abroad, nearly five years in Europe and about the same length of time in the tropics of South America, I have found that obedience to this law was well worth while. I bear testimony to its goodness, to its truthfulness and its effectiveness that the promises that are given there are fulfilled. I also bear testimony that it is the revealed word of the Lord to his people through Joseph Smith, the latter-day prophet, and to the truthfulness of the mission of Joseph Smith, I also bear testimony, in the name of Jesus Christ. Amen.

### ELDER PAUL C. KIMBALL

I AM very glad to be here today, not because of any personal satisfaction it gives me but because I know that what has been called the Word of Wisdom is indeed a word of counsel, a word of advice, not only in spiritual matters but in others as well, and I enjoy telling a few incidents that have taught this to me.

I went over to Oxford University in the fall of 1927 and there found a university that is entirely different from anything that I know of in this country. It is a university of six thousand students. Those students, before they go to the university, are kept in what is called a public school, that is, most of them. We would call it a private school. There they are subjected to the severest kind of discipline. They have to be in at certain hours at night, certain specified hours are set for study, certain hours for play, and they are all watched very carefully, that they do not smoke. If they are found smoking, they are expelled from their school. They finish public school at about the age of eighteen; then they go to the University of Oxford, if they are fortunate in gaining admittance, and there they have no supervision whatever. You can imagine the condition when approximately three thousand young

men are released from the supervision of a public school and are sent away to the university, where they have no supervisor over them.

### As a Result

They don't have to go to class unless they want to—one of the delightful things, perhaps, about Oxford University. There are no rolls called, and if a man wants to spend all his time reading novels, that is his prerogative. They don't have to take any examination at the end of each quarter. The only time they have to take an examination is at the end of three years, four years or ten years, or such time as they are ready to take the degree that they are after. As a result, a great many of these boys go in for smoking to a large extent, also drinking; and I think a condition exists there that has not its equal in any of our American colleges.

When I arrived at Oxford I found that everyone played some kind of game. I thought of playing English rugby, but couldn't, because it is entirely different from our football game. In the first attempt I made to play it I held the ball under my arm when I was tackled, as we do here, and the rest of the players crowded around me shouting, "Heel it; heel it." That's all I remember. I woke up later and found that they had kicked at the ball and kicked my head instead trying to get the ball away from me, and then had gone on with the game. I found later that it is not part of the game to hold the ball over there, when one is tackled one is expected to throw it to some other person. After this try I decided I was not cut out for English rugby. Hoping to play some game I spoke to a number of people about sports. They said: "You are large, you are heavy, you look strong; perhaps you can row." So I started practicing rowing in the fall of 1927. I practiced very hard; and in the spring of 1928 had the opportunity of rowing in one of the fastest boats that rowed at Oxford, a boat that entered in six races and won them all. It was a boat that was given honorable mention in the London Times and was credited with being one of the fastest college eights in England. As a result, when I returned to the Varsity the following year a number of groups wanted me to do the coaching for them. You see, at Oxford, they don't have professional coaches, and a man who has been successful in a previous year is usually asked to take on the coaching job the following year.

### Rather Weak

A group of young men came to me and said: "We would like you to coach our crew for rowing. We are inexperienced young men; we have just 'come up' from school. None of us has ever rowed before, but we think that you can teach us the rudiments." Truthfully, I felt rather weak at that sort of an offer. I had never done any coaching. I did not claim to be an oarsman of any note. However, I accepted this group, but said to them: "Now, if I am going to coach you, I am going to make you train according to my rules. I will not have a thing to do with you unless you will promise to obey them implicitly, and if any one breaks these rules I want to have the right to throw him off the crew." This group of young

men said: "Well, that is all right with us. What are your rules?" I said, "First of all, you must stop smoking." They murmured at that. They did not think that was at all right. They were just out of school, and now had their first opportunity to smoke. They were free, and thought it would be "big," that they would be men if they could smoke. I said: "Secondarily, you must refrain from the use of alcoholics of all kinds." Having come right up from school, thinking that they were men, they thought it was their right to have at least their pint of beer for lunch. I said: "You must cut it out. You must also stop using tea;" and to ask an Englishman to stop using tea is, of course, like asking an American to stop using candy and ice cream and everything else that we think is nice.

### More Like Mud

I said: "You must also stop using coffee;" but that did not hurt them so much, because they say the English coffee is more like mud than anything else.

After the boys had agreed to my training rules I took them in hand at about the middle of October. I worked with them till February, and in February they competed against crews from all the other colleges of Oxford. There were approximately fifty crews in the races. They started on the 22nd of February, that year, and continued for six days. My boys were competing against crews composed of men who had been rowing since they were tiny tots, who had gone into the public schools where they had been trained by some of the finest coaches of England. This group that I had was made up of inexperienced boys; they were just novices. My position was like that of a man going up to our own university and picking up a group of freshmen, and in three months making out of them football men to compete against our own championship University of Utah eleven. I was faced with just about that kind of a problem, but those boys trained. Not one of them, so far as I know, used a cigaret during this period of training; not one of them had a cup of tea or coffee, or drank any alcoholic drink. Then came the day of the first race. No one thought that we were going to do anything, that we had the remotest chance of a win.

The race was on the Thames at Oxford, over a mile and a quarter course and was rowed up the stream. Two cannons went off, starting the race. Every crew went as hard as it could. I had to run along the bank and shout words of encouragement to my group through a megaphone. And by the way it is rather hard running slightly up hill and plowing one's way through the big crowd of people that assemble on the bank to watch the race. By the time I had run about half the distance I was so tired I could not run very much farther. My particular crew had not gained anything, nor had they lost anything thus far during the race; they were just even with their competitors.

### By Three-Hundred Feet

I thought: "Well, that's a good thing; I will give them my last word of counsel and advice, and then sit down and rest." So I

shouted through my megaphone telling them to sprint. I did not know how well they would do it, although they had done quite well in practice. They sprinted beautifully and within a minute had stretched out a hundred feet between them and their nearest competitor. They won their race by three hundred feet, with ease. Everybody thought it was rather remarkable, but they said that the next day they would be beaten.

The next day we tried the same tactics. They started out with the rest. In the first half of the course they kept just even with their competitors; and again I shouted to them to sprint. Again they sprinted and won their race handily. And on all six days, a race being slated for each day, they won by large margins, but not because they were experts. They were not as finished a crew as some of the other boats. They were not polished in their technique. They were quite strong, but the best thing about them was that they had stamina. They had some reserve, even after a hard race. If some of you wonder what rowing is like, try doing the little squatting down exercise that is given in physical education classes, where you throw your arms out and sit down on your heels, and then raise up, without using hands or arms in getting from the floor. Try doing that at the rate of forty-two times a minute. Remember these crews do that same exercise pushing the boat along at the same time. You will find it is a rather difficult job.

These boys won their race hands down. People came up to me after and said: "Mr. Kimball, how did you manage to get such success with that crew? They were just novices, and yet they made better crews look weak." I said: "I will tell you what. I made those boys train. I made them cut out tobacco. When the sprint came their lungs were clean; their systems were clean; their blood was clean, and their nerves were strong. When they had to put something over they could do it."

### The London Times

The London Times gave a very creditable report on that particular crew, saying it was one of the fastest crews ever developed among the freshmen groups at Oxford. I felt very proud of them, because they had kept their training. Anyone could have had success with a group of boys such as these of mine. I have seen it done so many times. I took another group the next year. They came to me, because of my success with the first group. When races came we had the same results as in 1929. I also had an opportunity to help coach the Oxford swimming team for two years. I coached two distance men who were victorious both years. I saw success come so many times from living the Word of Wisdom that nothing can change my belief in its value. It is not a teaching particularly limited to our Church. I saw the Kent school from Boston go over to Henley, the largest rowing regatta in the world, racing over a course considerably over a mile, at Henley on the Thames. There they defeated the pride and joy of the world. Just a high-school crew from Boston, but they had trained as this group of boys trained that I taught to row.

California went over to the Olympics, at Amsterdam just a

university crew, and raced against crews of wide and long experience gathered from all parts of the world. They had a hard fight, but they won their races, because they had the stamina. They had the power that was necessary to put them across the finishing line.

They had lived the Word of Wisdom and really trained. You have all seen it happen. I need not go on and enumerate more instances to that effect; but I saw them happen so definitely that when people at Oxford came to me and asked: "How do you coach your crews?" I said: "I made them observe what we out in Utah call the Word of Wisdom." And generally the answer to me has been: "Well, it is a word of wisdom."

### Another Incident

Another incident that happened has strengthened my knowledge of the value of the Word of Wisdom to a great extent. You know that Oxford is a school of tradition. Oxford University, according to historians, was founded 900 A. D., and some of its traditions are nearly that old. Among its traditions is one of racing against Cambridge, every year, in a boat race, over a four and quarter mile course, from a place called Putney, in the suburbs of London, to a place called Mortlake farther up the river. They have raced 102 times now and of course that has established a tradition.

Last year the Oxford crew was reported, by all of the newspapers, to be the fastest crew that had ever been developed at either Oxford or Cambridge. They had more men from their crew of the year before, than they had ever had previously, and in their trial courses they frequently broke the record. The newspapers were full of predictions of their success.

The races stood fifty-one wins for Cambridge and fifty for Oxford, and everyone thought that this time Oxford would win the race and even things up with fifty-one wins for each university, over the hundred and twelve years they had been racing—four years being taken out for the European war, and other years for the Boer war.

A week before the race was to take place a traditional habit was carried out. The Oxford crew went to a little village called Eastbourne, on the east coast of England. Our crew had been training since October, and it was by then the latter part of March. At Eastbourne they broke training, giving as their excuse the same argument so often made by young men: "Well, if I don't break training I will be stale, and I will not be able to put forth my best efforts when the race comes."

### Fallacious Tradition

You have all heard it. From the reliable information that came to me, they broke training and broke it badly; they had their liquor; they smoked their cigarets, and they absolutely forgot they had a race. Contrary to tradition, however, according to the reports, Cambridge did not break training. They maintained just as strict training right up to the time of the race, as they had at any time during their training period; and these two crews were trained on our

American principle; no tobacco, no liquor. The coaches did allow them to take weak tea but did not allow them to take any coffee.

The day of the race came. The newspapers were full of it. It is one of the largest sporting events in the world. Estimates are that over three million people watched that race over the four and a quarter mile course. Everyone talked about it for weeks before and for weeks after. Over the first half of the course the Oxford crew, as anticipated, went ahead with a spurt, and at the half-way mark had established a time record for that part of the course; they had gone faster than any other crew before them. Had they been racing the fastest crew that had ever been on the Thames river they would have been leading by ninety feet at that point. They were leading Cambridge by slightly more than that distance and they increased their lead slightly. At about the two-thirds mark, however, Cambridge was within a half length of Oxford. After they had rowed three-quarters of the course, Cambridge was even with them, and Cambridge won the boat race by three lengths, by nearly two hundred feet.

People wondered why Oxford had "cracked up." It was clear to me, and it was clear to a great many other people over there: They had broken their training. All of the reserve that they had built up over five months had been destroyed. Just once they had broken their training habits, but it was that one incident that destroyed their hopes of victory. Everybody talked about it for a long time. At the end of the race the Cambridge crew was fresh enough to row their boat over to the side of the river, get out, turn it over and dump the water out that it had shipped, and go in and change. It was fifteen minutes before the Oxford crew had sufficiently recovered from the strain of the race even to row their craft over to the side of the river and get out; so others could lift the boat out of the water and put it on the saw-horses to dry.

I have mentioned but a few of the incidents that have come to my observation. When I returned to Salt Lake, people came to me and said: "You have been in England and Europe; you have been away from here for three and a half years; has it changed your belief in the 'Mormon' Church?"

When I called on President Thomas at the University of Utah, his first question was this same one. I said: "President Thomas, the longer I was away from home the more thoroughly convinced I became that we have the truth." He said, "Why?" I told him of two or three of the incidents that I have related to you today. Nearly a hundred years ago the truths of what we call the Word of Wisdom were proclaimed to the world. At that time this doctrine was something new. It is not new any longer; and everywhere people are accepting its truths. The people over in England, who saw my little crew win out, had a chance to see what the "Mormon" Church is teaching. Merely a word of wisdom, a word of counsel, a word of advice, with a blessing attached. There is a promise in it that "they shall run and not be weary; they shall walk and not faint;" and, parenthetically, I might state they can row and not collapse, because that group of boys, who lived the life it teaches, were able to do just that thing. I am very proud that I have that knowledge. I count it

one of the most priceless things that has ever come into my life. I thank my mother and father for teaching me the principles of the Word of Wisdom when I was a child and keeping these truths impressed upon my mind so strongly that when I got away from home the temptation was not too great to withstand. I have heard many people say: "Well, it is just for the youngsters; the old people can't 'get away' with it, they can't break up the habit."

### In Canada

While I was a missionary in Canada, I saw a man lying drunk, in the gutter, one night when we went to hold a street meeting. We propped him up against a telephone pole, so we could start our meeting, because we only had permission to speak on that one corner. After the meeting we gave him a half dollar to go and get some food and a night's lodging. We found him there the next night, and he came again and again for over two weeks. Finally we asked him to come out to our other meetings, and I had the opportunity of baptizing that man into the Church before I left Canada. Then I lost sight of him.

When I was traveling in England last summer I met some of the missionaries there, and they said: "We have your name on our records." I said: "That is strange to me; how is that?" They replied: "Didn't you baptize a man named Blank in Canada?" I said: "Yes. By the way, what is he like?" I asked this question because of my last impression of how the man had looked, his hands so badly stained from nicotine that they looked as if he had dipped them in iodine; a man thin and emaciated, looking tubercular, his clothing all torn and dirty, filthy. They said: "We'll take you to see the man, and you can see what he is like." I am awfully glad they did not know what he was like when I first saw him, because when I went to visit that man I found that he owned a little shop in a wonderful old city in south western England, and was a very prosperous man, well thought of by his friends. His hands were clean and white; his body was just as strong and vigorous as any man could be at his age; and he said: "Young man, when the three 'Mormon' missionaries first taught the Word of Wisdom to me I saw a new light, and all that I am right now has come to be because I have learned that principle. Smoking was not the worst dissipation that I was indulging in, but it was the start, it got me started on other things. I am thankful to the 'Mormon' missionaries for giving me a new start on the right path."

### A Saving Principle

That to me was the happiest incident of my whole experience all the time I was in Europe, and that is the incident that impressed itself most vividly upon my mind. I want to bear you my testimony that I know this principle is a saving principle. I know it is a principle that we can all apply. If we forget it, it is going to be a sad day for us. We may not be rowing; we may not be running; but we are striving to be successes in life. We are competing against well prepared people, and competition is so keen now that a little thing, just one small item like not being a smoker, not being a drinker, is

enough to give us the edge and let us win. I know the Gospel is true. I bear my testimony of that fact, and I do it in the name of Jesus Christ, Amen.

### ELDER W. CREED HAYMOND

**M**Y brethren and sisters, the place I would rather be than any other now, is in brother Kimball's seat, because he has finished. This is a position I have occupied about five times in my life—speaking to a congregation. I pray for an interest in your faith and prayers, that this terrible fear which threatens to overcome me, may be removed.

The Word of Wisdom to me, as given in the revelations to Joseph Smith, has been of long-life interest. I can not speak from experience in breaking the Word of Wisdom, because I have never smoked a cigaret; I have never tasted tea or coffee; I have never tasted liquor; but I can speak to you from the experiences of those who have. It is not my purpose today to criticize or condemn the person who uses tobacco, for if I did I would be criticizing or condemning those who are nearest and dearest to me, some of my closest friends, some of my professional colleagues; but I do condemn, and that without quarter, the increasing evil of the cigaret habit which is spreading rapidly among our young people. The evil of cigarets stands as a giant octopus, with its merciless tentacles ready to ensnare its young victims and force them into a life of enslavement to a habit which threatens not only their physical but their moral and spiritual welfare. Tobacco contains poisons which are habit-forming, of the narcotic class, and which do their greatest damage to those who have not yet attained the development of adulthood.

### Deserving of Pity

Cigaretts are malicious in their influence, deceiving the boy into believing he has attained the status of manhood, and making him proud of his accomplishments. Such a condition is deserving of pity.

Herbert Hoover, president of the United States, has stated that the greatest agency for evil today is the effect of cigarets upon the health, the education, the character and the efficiency of boys. Ninety-nine per cent of all boys who have been called before the juvenile courts have been found to start in the downward course by contracting the cigaret habit. Cigaretts are a source of crime and he stated it is a stain upon the self-respect of the nation that we do not stop crime at its inception. But why wonder when we see emblazoned around us on billboards, in magazines, in newspapers, advertisements of the most alluring character. Those advertisements attract young people. The tobacco interests have called to their aid psychologists, scientists and artists who have worked out means of appealing to every emotion, desire and experience influencing our daily lives. Beautiful women, dressed in the height of fashion, surrounded by an environment of pleasure, well-developed athletes and clever slogans are advertised everywhere. When I read

these things I think of the fourth paragraph of that wonderful revelation given to Joseph Smith, in which the Lord said:

### By Revelation

“Behold, verily, thus saith the Lord unto you; in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this Word of Wisdom by revelation.”

Can you find an answer to this prophecy in the following slogans? “Reach for Lucky instead of a sweet.” When the self-respect of the people and the churches of the nation rose in disgust, the advertisers changed it and said: “When tempted to overindulge, reach for a Lucky.” “Be moderate in all things. Be moderate in eating. Even be moderate in smoking; but when tempted to overindulge, reach for a Lucky.” “Be kind to your throat.” “Not a cough in a car-load.” “They satisfy.” “The blindfold test.”

Remember the words of the Lord:

“In consequence of evils and designs which do and will exist in the hearts of conspiring men, in the last days, I give unto you this Word of Wisdom.”

The president of the American Tobacco Company, in answer to a letter from Henry Ford, said: “The reason that the sale of cigarets in America, in three years has increased so tremendously is because the men of America have proved to themselves that cigarets are good for them.”

Did you ever hear of anything more contemptible and malicious? Do you suppose that the president of the American Tobacco Company had the interest of the American youth at heart? It is an affront to the intelligence of the nation.

### For One-Thousand Dollars

Then when we have pictured upon the billboards athletes—world champions—a deliberate attempt is made to appeal to the youth. I happen to be personally acquainted with several world champion athletes whose pictures have been emblazoned upon the billboards—all-American fullbacks, great runners, golf players. When one of the champion golf players came here his picture was on the billboard, saying: “Cigarets never affect my throat” and “Cigarets do not affect my wind.” He was asked: “Is that true?” and he said: “Yes, that is true.” “And why is it true?” He said: “Because I have never smoked a cigaret;” but the reason for his testimonial was because he was given one-thousand dollars to allow his name to be printed and his picture to appear.

Luckily we had such men as Hans Wagner who refused to allow the tobacco interest to entice him in order to advertise their nefarious products.

The effect of tobacco upon the boy and the girl before they reach adulthood is the thing we are striking, although tobacco is good for nobody; but we are working particularly for youth. Homer Christensen, a most beloved friend of mine, was coach of the West High School. He died in 1925. In his routine work, he examined every boy's heart, in the West High School, a total of twelve-hundred

boys; and over a period of four years he made a finding which has been corroborated by the head of the physical laboratory of Yale University, with practically the same result. He found that the boy who was smoking cigarets had an average heartbeat of ten above normal; but in order not to exaggerate, to be on the safe side of the ledger, let us say that the average heartbeat was five above normal, for the boys who smoke. Five extra heartbeats in one minute means three hundred in one hour; it means seven thousand two hundred extra heartbeats in twenty-four hours.

### Extra Heartbeats

The heart is the life-giving pump which forces through our bodies food and oxygen by means of the blood. The heart is not an organ of half-way action: It gives a complete contraction every time it works; and if that heart is called upon 7,200 extra heartbeats—and mind you, I am taking only half of the actual average I found, each twenty-four hours—how long do you suppose it is going to last? The life of the smoker is certain to be shortened and his vigor while life lasts will be decreased.

I was going to give you some statistics, but I am more concerned with the spiritual welfare of the boy than I am with the physical. We came to this earth for a purpose. One of the purposes was to get a body, that we may work out our salvation. Yet the Latter-day Saint is not concerned, principally, with a salvation; he is concerned also in an exaltation. I wish to read to you passages from the third and fourth chapters of the Book of Abraham, in the Pearl of Great Price. Abraham, you remember, was shown the pre-existent state before the world was formed; and he said:

“The Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after its kind; and the Gods saw they would obey.

“And the Gods took counsel among themselves and said: Let us do down and form man in our image, after our likeness;” and so on.

“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

“And we will prove them herewith,”—Now listen:—“to see if they will do all things whatsoever the Lord their God shall command them;

“And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep the first estate; and they who keep their second estate shall have glory added upon their heads forever and ever.”

### The Result of Habit

We are living here in our second estate. We came here to get these bodies. Should we honor them and take care of them? Life is a period of habit-formation. Everything we do is the result of

habit. Habit is an actual physiological process in which the resistances of the nerve paths are grooved out until that act becomes easy; and the boy who begins to smoke cigarets, the boy or girl who begins to indulge in things that are not good for the body, is not only endangering that body but is training the spirit as well.

"Oh," says one, "when we die we will lay down the infirmities of the flesh." But what about the infirmities of the spirit? I verily believe that when we lay down the body in death, we will be dumb-founded to find out that we remember all things; we will be perfectly conscious and it will be hard to realize the change. Our desires will be the same there as they have been here, and the spirit which has been trained in the indulgences of the flesh will seek, in like manner, habits in the spirit world that will gratify its desires which may cause the damnation of the spirit and, ultimately, the soul as well. The short years of life that we spend upon the earth will go a long way toward determining the condition of our salvation in the kingdoms to come, for repentance will not be so easy if we have procrastinated the day thereof here.

I have been asked to tell you a story. I shall do so, for to me it is a testimony.

### Up to Harvard

In 1919 I was captain of the University of Pennsylvania track team. I had won the two-twenty yard dash and placed second in the hundred the year before. We took a big squad of men to Harvard for the I. C. A. A. A. A. championships. The I. C. A. A. A. A. stands for Interscholastic Association of Amateur Athletes of America. In the qualifying heats we qualified seventeen men. Cornell came second with ten, and Princeton third with nine.

I had always been taught to obey the Word of Wisdom. When I was seven years of age my mother took me to Provo, where Apostle Reed Smoot gave a sermon upon the Word of Wisdom. On the way home by mother elicited the promise from me that I would never break it. When I arrived home Joseph J. Cannon, who is sitting here on the stand, and was the first speaker, was there. He was courting my cousin, who become his wife. My mother told him about the promise, and he took my twin sister and me out in the front yard, and there he made a pact between the three of us, that we would never break the Word of Wisdom, never taste tea or coffee, tobacco or liquor, unless we were all three together and would be able to get the consent of all.

I went up to Boston, with our men, to the track meet. I was in good condition. The night before the meet I had a conversation with my coach, who stands as possibly the greatest coach living today. He coached the last three Olympic teams and is coach for the Olympic team this year. He came to me and said: "Creed, you are captain of this track team. We have qualified more men than anybody else, but it depends upon you to win this championship tomorrow. You have trained faithfully and hard. I want you to forget your funny 'Mormon' ideas about drinking tea and coffee, this time—I want you to drink this glass of wine."

### "I Can't Do It"

I didn't suppose that glass of wine would hurt me. It might make me sick, because I wasn't used to it; but I had made a promise, with my twin sister and Joseph Cannon, and my mother, that I would never break the Word of Wisdom. I thought more of my coach possibly than anybody living, excepting my own family. I said: "Robbie, I can't do it. I would give anything in life, to do it, because this is my supreme moment, but I can't."

He said: "All right. You have been a good trainer. You better go to bed." So I went to my room. I felt pretty low. I had always been taught to pray. I got on my knees, and I said to the Lord: "Father in Heaven, I have been taught a principle of health. It has been taught to me that it was revealed of thee to a prophet of the latter days. I want to know for myself if it is true."

I felt consoled, and got into bed. The next morning I was awakened by a rap on the door. I jumped up and opened the door; and there was the coach. He said: "How are you feeling?" I said: "I am feeling fine. Why?" He was pale. He said: "Every man on the team is vomiting; they are all sick." He had given his men wine before—just as a tonic, mind you. The men had been training hard, and he was afraid they would be stale. He had done it before, but this time they were sick. He said: "I wanted to find out how you were." I said: "I am feeling fine."

### "And I Passed Him"

Then a series of very peculiar events occurred. I went out in the hundred-yard dash. I was to run six races—three hundreds and three two-twenties. I won my trial heat and my semi-final, and I came into the final heat of the hundred. Mr. Johnson of Michigan, a man six feet two inches in height, had the second lane in the semi-final, and I happened to pick that lane in my final. You know when runners go out to their marks they dig holes in the ground. His holes were further apart than were mine and were filled in with soft dirt. As the gun flashed, I made a terrific lunge, as all runners do, and as I went out of my holes both holes broke, and I slipped. The men were three or four yards ahead of me before I got going. I went after them as hard as I could go. At fifty yards I was in last place; at seventy-five I was in last place. At eighty I had caught one man; at ninety I had caught three more; but I had Johnson of Michigan to overtake, and I passed him. I didn't realize it, and I don't remember passing him but I did. I was congratulated on every hand upon the fight I put up, although the time was not very fast—ten seconds flat.

### On the Marks

We came to the semi-finals of the two-twenty. In eleven years of competition I had never seen the field events finished before the track events; but this day the field events, for some peculiar reason, had been finished before the semi-finals of the two-twenty. They called us to the semi-finals, and announced that I was trying for the world's record. I went out and did all I could, but instead of running straight forward I ran up and down, and only ran it in twenty-one and three-fifths seconds. I was in the next to the last semi-finals



and had less than a minute to rest before they called the finals. The rules say that no finals shall appear under 25 minutes after the semi-finals; but there was a crowd of about twenty thousand people calling for the finals, and the referee said: "You will have to go back and run it." Billy Moore, Harvard captain, ran up and said: "Haymond, you are the intercollegiate champion; you have the right to speak to the starter and ask him to give us time."

Of course, we were all out of breath; we were panting and very tired. I went to the starter and said: "Mr. Reynolds, you must give us time; we can't run this final." He said: "All right, we will give you ten minutes;" but right at that instant the telephone rang, and the referee said: "You must run the race. The people are anxious to go home." So he called us to our marks.

### **"I Won the Race"**

But as the starter said, "Take your marks," every feeling of weariness disappeared; my breath was normal, and as the gun flashed I went with it. I won the race, and as I went off the field my coach came down to me and said: "Creed, I want to tell you one thing; regardless of what the timers say, you ran the fastest two-twenty that any human ever ran—twenty-one seconds flat."

The Lord gave the promise in the Word of Wisdom, to those who were obedient: "They shall run and not be weary; they shall walk and not faint." But the peculiar thing about it, we had several men on the team who should have won first places, but not a man won a first. I was the only man that won. I don't say this in any spirit of boasting; I say it to you in a spirit of humility.

I went to my hotel room and went to bed. It was dark, but a light came into my mind. I asked myself: "Have your prayers been answered?"

Then as I reflected upon the events of the day, of the men being sick, of not a man winning a first place; of my winning the two-twenty in world record time, when exhausted; of my winning the hundred yard dash, after falling, and against the five fastest men in America." Do you believe they were answered?

### **The Greatest Evil**

I bear you my testimony—that the revelation given to the Prophet is verily and indeed true. How are we going to combat the cigaret evil? It is up to the parents? Do you know where your sons and daughters are of an evening? Do you know what kind of company they are keeping? That will tell the story. The cigaret habit is the greatest evil confronting the boys and girls of today. I pray you parents, and all others, to have kindness in your hearts. We cannot criticize the boys and get away with it. We must each them and be companions. If we do we will get next to their hearts and have an influence that will bear fruit.

I pray the blessings of the Lord upon you, that you may obey the laws of health and reap the reward of physical salvation. I do it through Jesus Christ. Amen.

PRESIDENT NIBLEY: I wish to offer thanks, in behalf of the audience and in behalf of the good that will come from these splendid discourses that have been delivered here today.