MORMONISM A PRACTICAL EVERY DAY RELIGION.

An Address by ELDER JAMES E. TALMAGE, in the Salt Lake Tabernacle, Sunday, September 20, 1908.

(Reported by F. W. Otterstrom.)

I doubt not that all here assembled have been interested and instructed in the very concise and succinct des-cription, given by President Richard W. Young, of the essential features characterizing the organization of the Church. This will be of special inter-est, as intimated by him, to those who are not members of the Church, yet are interested in the study of its or-ganization; and I am quite sure it will be equally instructed to all—to the members of the Church themselves, for I take it that we spend none too much time, an elteration of the essential features of this marvelous organiza-tion, I use the term "marvelous or-ganization" with due consideration, for the plan upon which this Church is founded and organizations and of sociology in general, throughout the civilized lands of the world.

activities of social organizations and of sociology in general, throughout the civilized lands of the world. You have doubtless gathered from what has been said, that this Church is preeminently practical in its re-quircments and in its teachings and doctrines. True, it has announced some truths pertaining especially to the spiritual part of man, to the re-lationship between man and his maker, to the conditions which we expect to experience in the here-after, that have surprised the students of theology in many lands, and that of theology in many lands, and that have called forth comment and criti-cism, favorable and unfavorable, mak-ing the name and fame of the Church known for good or for evil far and wide; but it is not content with the enunciation of theologic theories, nor in the proclamation of doctrinal dogmas

It holds that religion, to be of value, must be an every-day affair with man: that it must enter into all his doings, that it must enter into all his doings, that it must govern him in his deal-ings with his fellows, as it must dic-tate to him in his offerings to his God. The Church teaches, as taught the apostles of old, that religion is an af-fair of personal, individual, and every-day life. I call to mind the fact that the Apostle James, in addressing his general epistle to the church of that day, made use of these words: "Pure religion and undefiled be-fore God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself

their affliction, and to keep himself

their affliction, and to keep himself unspotted from the world." The Latter-day Saints hold that prayers do not reach their intended destination when they go up from men_who withhold their help from the suffering and distressed. The leaders of the Church say to the peop-ple and the Lord says unto the people through them, "Let not your prayers be mingled with the groans of the hungry and the sick and the suffering whom ye fail to aid or succor." whom ye fail to aid or succor.'

MATERIAL PEOPLE.

ies, we are a material people. We do believe in attending to the things of this life, and attending to them well, because we recognize a most intimate relationship between the life well, because we recognize a most intimate relationship between the life we are now leading and the life bedised before we came into this state of mortality, even as we proclaim and affirm an exact and intimate relation-ship between this life and the life beyond the grave. This life is no mere trifle in the experience of the soul's progression, This mortal pro-bation is no unimopartant experience in the plan that God has made for the endiess progression of his child-ren. Mortality is essential to our ad-vancement. Birth into this world was a part of God's plan; and death is no less a part of it. With such a view of life, we do not believe our-selves in being, thrifty, industri-ous progressive. We believe in befig up to the civilization of the day. We believe in adopting all im-provements, inventions, discoveries. We believe that every man who has done ought to advance his fellows in true civilization, to increase their konwledge of truth, or to show them new and valuable applications of truths already known, is a servant of God. We be-lieve that men have been sent to earth to accomplish great deeds in affairs that you may call temporal and ma-terial. We believe that the discoverer of this continent was just as truly ap-pointed and set apart for his work be-fore he came into the flesh, was just as truly inspired and directed in the accomplishment of that appointed mis-sion, as has been any prophet or aposvements, inventions, discoveries, We sion, as has been any prophet or apostle who has lived.

 γ doubt not that all here assembled | that He is concerned in the affairs of

cause we think that the spiritual part of man requires assistance, nourish-ment, if you please, exercise, and ac-tion just as much as does the body: and we think that a man may become spiritually idle, as he may be physical-ly. The man whose spirit is in a healthy state, the man who has kept himself in tune with the music of spiritual development connot keep spiritual development, cannot keep still any more than the healthy child can keep its hands or its feet still from morning till night. The man who

from morning till night. The man who has the power of spiritual health op-erating within him, will seek and make opportunity of doing good, will not be content with idleness or neglect. We believe that in coming together, in taking part in the proceedings of wor-ship, we do become strengthened, and thus the soul of man is built up and made better and stronger. made better and stronger.

MAN A DUAL BEING. Incidentally, let me say, in passing, that there is a peculiar application of that term "soul" in Mormon theology, somewhat different from the generally accepted meaning of the term. We hold accepted meaning of the term. We hold that a man is a dual being; that be-side this body which we may see and feel and weigh, there is a spiritual man, an intelligent been who lived before ever his body was framed of the ele-ments of earth, a being who shall live after the body is placed in the tomb, and after it has gone to decay, and to us, the spirit is not the soul; the combined snirit and body, the complete to us, the spirit is not the soul; the combined spirit and body, the complete man, is the soul, and when we speak, therefore, of the advancement or pro-gression of the soul, we mean that pro-gression which contemplates the ad-vancement of this body and spirit as one. We attach sanctity to the body that God has given us, recognizing it as one of His great gifts. We may not know the full purpose and plan of the Creator in providing that His spiritual children should thus be tabernacled, each in a body com-posed of the elements of earth, but we

posed of the elements of earth, but we do know that He withheld that privi-lege from some who were not worthy of taking upon themselves bodies. Satan and his followers were denied that endowment, and thus were stopped

well as with the spirit of man. Our religion deals with the things of this earth, as well as with the things of eternity. Why, we go so far as to say that a man's religion should enter in-to his business affairs to the extent of inspiring him to deal honestly, rightly, and to do as he would have others do unto him. We believe that this religion of ours should enter into a man's poll-tics to this extent; that he will be true to what he knows or believes to be right, and be tolerant of the honest be-lieve that a religious Democrat is bet-ter than one who pays no attention to the requirements of a religious The requirements of a religion that will make man better; and that a religious Republican is a great deal better than an irreligious one. We believe, I say, that religion should inspire us to right actions to honorable deeds. We look upon the vicissitudes of life as a neces-sary training and experience. While sary training and experience. While

sary training and experience. While we do not believe that we should court temptation, and on the other hand, we pray, as the Savior taught His follow-ers to pray, that we may be led away from temptation, still we believe that temptation is a part of Ged's plan with respect to His children; for we become stronger as we correspond become stronger as we overcome, and without that test and trial, we would words I quoted, the Apostle James, makes this bold statement, in the very chapter from which I read, the first chapter of his epistle: "My biethren," he said, "count it all

joy when ye fall into divers tempta-tions; knowing this, that the trying of your failt worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothlni And then follows an expression of his, which is of more than ordinary interest to the people of this Church, the Scrip-

to the people of this Church, the Scrip-ture which led the boy Joseph Smith to sock for divine aid: "If any of you lack widom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea Griven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." The Lord is not to be trifled with, and if we go to Him for a blessing, let us If we go to Him for a blessing, let us go with a determination to use that blessing rightly if it be bestowed; and He has promised that what is properly asked and sought shall be given

But as to temptation with which we are avsailed, from day to day, James says: Rejoice if you fall into temptation. Notice, he does not say if you run into it, if you rush into it, if you bring it upon yourselves, but: By temp-tation we are enabled to overcome, and batch we define the enabled to better the radius that the theorem of the theorem is the tempta-tion to come unto us. Jesus taught His followers to pray in the words of the Load's prayer, as recorded in the New Testament, "Lead us not into temptation;" or as some prefer to interpret that "Lead us away from temptation." Whichever view you may take of it, good will come from the contemplation good will come from the contemplation of that prayer. Lead us away from temptation, beyond our power to bear, lead us not into temptation that we may indulge our vanity by seeking to overceme it, and thus declare how strong and valiant we are. Rather would we be without the fruits of vic-tory than to be led into a contest be-yond our strength to ware and theretory than to be led into a contest be-yond our strength to wage; and there-fore we make our Father the judge of the temptations we may bear, and pray that we may be saved from those temptations that shall overwhelm us. That word "temptation" itself is an instructive oue. Specialists in the study of our language tell us that to tempt really many a personale or to entited really means to persuade, or to entice; and in that sense, persuasion may be exercised for good as well as for evil, and by a strictly literal interpretation of the term, we may be tempted to do good, as we are often tempted to do evil; but the term is almost universally restricted now to sinful enticings, to persuasion toward evil, and we

gard the arch enemy of mankind as the prime tempter. WHEN TEMPTATION IS SIN.

I have heard many say that there is sin in temptation; that is to say, that a mean sins in being tempted. I cannot believe that that is always true, for I find that the Savier Himself was sorely tempted, yet His temptation was not attended by sin. Only under these conditions, do I think that temptation to you or to me may be an evidence of sin on our part: when we are templ-cd to do wrong along lines with which we ought to have become so thoroughly familiar, through past experiences, that there ought to be no temptation there any more. If a man sees another value upon the table, and he is tempted value upon the table, and he is tempted to watch his chance to go and take it, I say, shame to that man; he ought to have overcome that tendency long ago. That ought to be no temptation unto him. It is an indication that he has been pandering to that kind of weakness, and that he is not yet strong. We ought to feel ashamed of ourselves, I take it when we realize that to us We ought to feel ashamed of ourselves, I take it, when we realize that to us there is a constant temptation to tell untruths. If you or I feel tempted, day after day, to utter falsehoods, it is an indication that we have not become very well used to telling the truth, that it is not natural to us. There ought to be no temptation to us now to lie, to deserve to steal or to commit any

came unto the Savior Himself, and that therefore, the fact that we are tempted is not necessarily an evidence of sin. Permit me to read to you the of sin. Permit me to read to you the very brief account given of that mar-yelous experience of Jesus, the Christ, The event immediately followed His baptism, and you will remember that when He went into the water to be baptized of John-or at least as He came up out of the water after the im-mersion had been accomplished, that a voice from heaven was heard declar-ter "This is my belowed Son, in whom of sin. a voice from heaven was heard declar-ing, "This is my beloved Son, in whom I am well pleased." And immediately after that, according to the history giv-en us by the evangelists, He went up into the wilderness and remained there, as one tells us, a companion of the wild beasts, for 40 days, and then 1 read: ad: "When He had fasted 40 days and

40 nights. He was afterward an hun-gered. And when the tempter came to Him, he said, If thou be the Son of to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pin-nacle of the temple, and saith unto Him, If Thou be the Son of God, cast Him, If Thou be the Son of God, cast Thyself down; for it is written. He shall give His angels charge concern-ing Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh Him up inte an exceeding high mountain up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and salth unto Him, All these things will I saith unto Him, All these things will i give Thee, if Thou will fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written. Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered un-to Him."

to Him. My thoughts were led to this wonderful record of temptation and victory by the references I made to the fact that we are all subject to temptation. Did you ever pause to consider the possi-ble meaning, the probable meaning of these trials to which the Savior of mankind was subjected? He had heard manking was subjected; he had heard that marvelous voice declaring that wonderful message, "This is my be-loved Son, in whom I am well pleased," and He went away into the desert to contemplate the extent of that revelation, of that declaration, of that divine proclamation; and after these long weeks of fasting, the temptation came unto Him to use the power came unto Him to use the power which He knew Himself now to pos-sess, and minister unto His material wants. He was hungry and weak, and the tempter said, Speak the word; you have the power; and these stones will give you bread. He realized that that mighty priesthood with which He was invested that that anointment from mighty priesthood with which He was invested, that that appointment from His Father, had not been given unto Him that He might minister unto Him-self, that He might merely relieve the hunger of the body to His own gratifiation. That power had been given, as the priesthood has ever been given unto man, that he may minister unto, and officiate for others, not that he and officiate for others, not that he may gratify his own desires for gain, or to secure temporary gratification for himself. Let me ask you, what would be the condition if y_{12} or I had that power today? If you could speak the word and find bread where before had lain the stones? I know what some men would do, if they had that power. They would be turn-ing stones into bread all the time and selling the product. And they would run the price up as high as they could. They cannot be trusted with it. They would not be a means of ministering unto the hungry, but of increasing their own gain. That power cannot be given unto man until he knows

their own gain. That power cannot be given unto man until he knows how to use it properly. And I take it that although we are not all tempted just in the same way

In which Christ was, there is an an-alogy between His temptations and ours. You, my friends, who may oc-cupy some position of importance and power, given unto you by the suffrages

on our part upon Him whose help aloneof your fellows—you who may be the nay serve to save us. THE SAVIOR'S TEMPTATION. I spoke of the fact that temptation ty that you may subserve the interests of the community, preserve the honor of the commonwealth, maintain justice, and work righteousness, Shal tice, and work righteousness. Shall man be entrusted with such supernat-ural power, as here indicated, I ask again? See what he has done with the power he has! Think of the op-pression that has been worked upon the suffering through the misuse of au-thority and power! Let the record of graft and official corruption in high places answer as to whether man is places answer as to whether man is fit to be trusted with unlimited power. The temptation that here came was The temptation that here came when Use your power. You have it, Rely upon yourself. Why go hungry when you have the means of feeding your-self. And the answer to that tempta-tion was a citation of Scripture, which the basis basis conclusive; that seems to have been conclusive: that man should not live by bread alone, but by reliance upon, and obedience to the word of God. The next temptation indicates that

the evil one went to the other extreme He had failed in his attempt to bring the Savior to commit an overt act through over reliance upon Himself, and the next step was to invite Him, entice Him, tempt Him, to throw Him-self so completely upon His Father's protection, as to place Himself wantonprotection, as to place Himself wanton-ly in danger. He was taken to the top of the temple, the building in which every Hebrew had a pride, and it ap-pears that the thought was suggested to Him, if He cast Himself down the people would marvel and wonder, and would know that He was endowed with power; and the subtle assurance was given that He need not be afraid, for the saced word of Scrinure dowas given that He need not be atraid, for the sacred word of Scripture de-clared that the Father would give His angels charge concerning His Son,that no harm would come to Him. And that answer may well be taken to heart by every one of us. "Thou shalt not tempt the Lord thy God." Can we tempt Ged? Ves and do in the sense tempt God? Yes, and do, in the sense in which that term is used, meaning, to provoke, to challenge, to defy. My young friends, you are tempting the Lord, your God, when you go into for-biddom places that the Lord, your God, when you go into for-bidden places just to see how far you may go in the indulgence of forbidden pleasures, still expecting Him to reach out His hand and save you at the crit-ical moment, running contrary to the instruction, to the injunction of Scrip-ture, "Thou shalt not tempt the Lord." We have become so morbid and de-praved in some of our tastes now, that we are again to withow any exhibition we are easer to witness any exhibition of personal risk. If it be announced that one is going to walk a tight rope

that one is going to walk a tight rope over a chasm, or a cataract, thousands will flock to see it. An exhibition of risk, of flagrant, of wanton invitation "auth, and for the sake of money, many a one has risked his life, and is willing to risk it today, and the nul-titude le willing to give its money to witness such exhibitions. I do not be-lieve that that is an evidence of ad-vanced civilization, nor do I believe that it is excusable in any sense. The acquirement of skill is to be commend-ed, but the use of that skill in rash unecquirement of skill is to be commend-od, but the use of that skill in rash un-dertakings is not to be defended. Having failed in this attempt to cause Him now to throw Himself upon the protection of His Father, and place

cause rate how to throw rinnser upon the protection of His Father, and place 'Hin self, in danger that His Father might reach out His hand and save Him, the evil one threw off all dis-guice, and made his full purpose known: These things will I give Thee, the wealth of the world, if Thou wilt but fall down and worship me. And that temptation comes to you and me also. Not that the wealth of the whole world is promised, but encugh of it for the purpose, such as loons up before us as being well worth the struggle. These things are yours, if you will but be recreant to what you know to be right, if you will but serve the evil one. And the answer was ''It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve.'' WHAT IS TRUE WORSHIP.

WHAT IS TRUE WORSHIP.

And how may we worship Him? Do we render worship only when we are on cur knees, or when we are gathered together under the invocation offered at the opening of our worshiping ser-vices" No, we are worshiping God in all right deeds, in all upright acts, in exerv act of an honorable career in in every act of an honorable career, in

every straightforward and honest busirighteous deed, we are rendering wor-ship unto the Father, whose children we are. That is the command. Depart not from it for the sake of gathering the Unings of earth, for they are offered the U-ings of earth, for they are offered unto those who will fail down and wor-ship the prince of the air. We worship the latter whenever we pander to that which is bad within us, and thus re-strain ourselves from doing what God would have us do, and thus restrict ourselves in our advancement and pro-gression. Our Father expects His chil-dren to be worthy of their high descent, and therefore, the better we make our-selves, the better we please Him. RELIGION AN INDIVIDUAL AF-

FAIR. This religion of ours is an individual affair, I repeat. We are selfish crough, if you will, with a righteous selfishness, to believe that it is our duty to make ourselves as good as we possibly can, to do all we can to make ourselves better, and by doing so we are increasing the and by doing so, we are increasing the

sum total of goodness in the commun-ity, and we are making the world just so much better. Our religion is adapted to the condi-Our religion is adapted to the condi-tions of the day, to the advanced thought of the age, to the peculiar ch-cumstances of these, the last days. We proclaim this to be the dispensation of the fulness of times, a dispensation in which shall be restored to the earth all that God has revealed or established in the past. We believe that these are the days of which the prophets have testified, from the first of time. We proclaim the message of this so-called new gespel that the day of the second coming of Christ is near at hand. We are sending out missionaries to the world to declare this message, the foreworld to declare this message, the fore-runners of the promised Messiah, who is to come in His glory.

MISSION OF THE CHURCH.

chance in the affairs of men, but we hold that there is a plan of progression and development, and that all the signs of the times indicate the hasten-ing of the day that has been foreseen and predicted; and the mission of this Church is to prepare the world for the coming of Christ. The Church is bold in its claims, affirming that it has re-ceived this direct commission, and the autherity to carry it into effect, to pre-pare the world for the coming of the Son of God, and hence it sends its mis-sionaries out, as has been described unto you today, bearing a message withcut compulsion, relying upon per-sussion and reason, calling upon men-everywhere to investigate for them-iselves% and then admonishing them to live up to the knowledge that comes-unto them. My friends, may the peace of the Lord be with us, may we be strengthigns of the times indicate the hasten-

My friends, may the peace of the Lord be with us, nay we be strength-enel from day to day to do what we know to be right. May we be the bet-ter able to overcome temptation as the days roll by. May we seek, to find ter able to overcome temptation as the days roli by. May we seek, to ind out what is the will of God with re-spect to us, and then fearlessly do it. May we put our religion into practical use, deriving from it practical service. Forget not that true religion, and un-defiled, is to love the Lord our God and do as He requires us to do. May this blessing be ours, I ask, in the name of His Son. Amen.

The remarkable possibility of using leaves as camera lenses was demon-strated by Prof. Wager at the late meeting of the British association. late meeting of the British association. In many leaves, the outer layer is so constructed as to act like a convex lens in bringing rays of light to a focus in the interior of the leaf, and through such living lenses photographs have been taken from other pictures as well as from a living subject, and from landscapes, houses, trees, and other ob-jects. The clear definition in every case justifies the clean dat the plant-cells justifies the claim that the plant-cells act as efficient lenses,





LORD CONCERNED IN WORLDLY AFFAIRS.

We do not believe that the Lord has interest only in the future. We believe

believe that when we dwell in glory, in the presence of our Maker, if we are worthy of such a boon, we shall dwell there with our glorified bodies. there with our glorified bodies. Now, I take it, with that conception of the sanctity of the body, we ought to be careful, that we do not invite the evil one to make inroads upon these tabernacles of ours. We believe, and know, that illness oftimes assails the physical organs of man without any direct responsibility on the part of the sufferer, but we believe and know also, and common sense indicates the truth of that belief, that we may invite dis-ease and sickness through our own cul-pable neglect or through our positive pable neglect or through our positive transgression.

RELIGION SHOULD BE EVERY-DAY AFFAIR.

I say again, we are a practical people. Our religion deals with the body as

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to deceive, to steal, or to commit any other of these cardinal sins and offenses. Let us overcome all of these, and there will yet arise temptations that will try every one of us to the very core, requiring absolute reliance

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