

But the certainty of their reunion is as absolute as is the fact of their separation in passing from mortality. If a distinction is to be made in the meaning of "dead" and "asleep in death," then this state of separation cannot be called "dead," but only "asleep in death," for at most it is a temporary condition. From this condition called death every soul is redeemed by the atonement of the Lord; all men die, and all shall live again. A resurrection of every body takes place, and the putrifying or decaying of the body has no effect whatever in preventing that result.

This is cardinal Christian doctrine; and that which departs therefrom or seeks to deny it is unchristian, according to the incontrovertible testimony of the Scriptures and the inspired witness of the Lord. The atonement of Christ was a harmony with natural law; and by the same law of progress His action is made applicable to the resurrection of every soul—the united body and spirit—who is born, lives, and dies on this planet. It is the inviolable, munificent law of Deity, explained in the Gospel plan. The resurrection of Jesus Christ, Redeemer of the world, in memory of which the Easter day is observed in many nations as being the anniversary of its occurrence, is a living, accomplished fact which proclaims the absolute fulfillment of the great law or principle of Christianity that "the dead shall live."

THE WEST FOR EASTERNERS.

The efforts of western men in the East to call the attention of the people of eastern cities to the advantages of emigration to western farming lands is attracting much favorable notice and comment; and from present indications it would seem that there is strong probability of a heavy drift of population to the west of the Mississippi within a few years. It is not often that the opportunities of the West as a place of homes can be set forth clearly and forcibly before the leaders of society and culture in eastern cities, but it was done in Boston last week by William E. Smythe (formerly of this city), chairman of the national irrigation committee of the Irrigation Congress. The meeting was presided over by Edward Everett Hale, and was under the auspices of the leading sociologists and humanitarians of "the Hub." Mr. Smythe's address was listened to with deep interest, as he depicted the opportunities presented by irrigation farming in the West to the men who were willing and able to work. He pointed out the advantages of the small farm, taking for a typical illustration of what might be accomplished one of the farming towns of Weber county, Utah.

Mr. Smythe is going to visit New York on the same errand that led to his presence in Boston. This fact is given prominence in the metropolitan journals, and one of them, the *Mail and Express*, gives an interview on "the Great West," with Samuel E. Kilner, who is executor of the estate of Frederick Billings, and who has spent much time in the western part of the country. Mr. Kilner says:

One of the great considerations in favor

of the West to a man of moderate means is the difference in the cost of living as compared with the East. The old boom days of high prices in the West are over, and being right at the nation's base of supplies the people there can live much cheaper than we can here.

In support of this statement, Mr. Kilner gives figures on the cost of rents and of meats, vegetables, flour, etc., in which the prices are strongly in favor of the West for low prices of living. Of other necessities he states that "the opening up of the railroads and the competition of the New York and Chicago jobbing houses for western trade have brought the price of clothing practically down to eastern figures. House furniture is a little higher than it is here, but even in that case the local factories and the competition of eastern jobbing houses have brought down the prices wonderfully during the past three years." Mr. Kilner concludes his remarks on the subject as follows:

As to getting on in the West, that depends entirely upon the man. As a general thing I think those small cities are overcrowded, especially with day laborers. A good, steady mechanic, who understands his trade, is rarely idle. But it is the country that really needs developing. A man who has any practical adaptability for farming and who is willing to put in his work on a small tract of land—large farms are out of date now—located not too far from a railroad, will have no trouble in making a comfortable living for his family.

From what is going on it is easy to see that ere long a great many people from the crowded cities of the East will seek the West for relief from the which they are suffering in industrial affairs. In fact, they are looking this way already; and under such word pictures as those referred to it will not take a great while to evolve from the longing for relief a determination on the part of these people to become emigrants from the homes with which they now are discontented. At the same time the prospect raises a serious question in the West. While it is desirable from many points of view to have a large influx of population to develop the country, there is considerable danger of a drifting into the already overcrowded cities of mechanics and laborers, who will only increase the already large numbers of unemployed. This is a situation for which westerners need to prepare themselves, so that the newcomers may be given to understand that they will have their share of hard work to do, and that it must be directed to making them produce from the soil the necessities of life for their own sustenance. Those of the East who are looking to the West for homes must needs look forward to plenty of work in establishing them. They can be assured of another thing also, and that is that honest, well-directed toil will be amply rewarded.

GOOD FRIDAY.

Good Friday is observed throughout a great part of Christendom as the anniversary of the passion and death of the Founder of the Christian religion. In many countries it is considered the most sacred, in the entire

cycle of festivals and is consequently marked with particularly solemn ceremonies. The origin of the custom of commemorating the crucifixion is probably to be found in the Jewish habit of celebrating the passover on the fourteenth of Nisan in memory of the exodus of Egypt, on which occasion the paschal lamb was slain and its blood sprinkled on the door posts. Among the Christian churches it soon became a common practice to prepare for the celebration of Easter Sunday by a preceding vigorous fast, and in this way Good Friday gradually became an institution of the church although without foundation in a Divine command.

In the Roman church on that day the altar and officiating clergy are draped in black, this being the only day on which that color is permitted. Passages of Hosea, Habakkuk, Exodus and the Psalms and the history of the passion are read in the churches. Then follow prayers for the peace and unity of the church, for the pope, the clergy, all ranks and conditions of men, the sovereign, for the catechumens, the sick and afflicted, heretics and schismatics, Jews and Gentiles, after which comes the ceremony known as the adoration of the cross. In some Catholic countries it is usual on that day for the faithful to spend much time in the churches, where they are supposed to meditate chiefly on the sayings of the Savior on the cross. Traffic is suspended as far as possible; bells and organs are silent, all to give an impression of grief and sorrow. In the Greek church towards evening of the day a dramatic representation of the entombment takes place, on which occasion much contempt is shown to the persons whose duty it is to represent Judas and the Jews. Lutheran churches on this day are also generally draped in mourning, while in the Anglican church the special feature of the services is the reading of the story of the passion as related by John and "collected" based on the prayers prescribed for the Roman church.

Looking at the records of the past it appears to be beyond dispute that ecclesiastical festivals with peculiar ceremonies based only on the authority of man have proven their insufficiency to promote the end for which they were instituted. True faith and a life in righteousness are not brought into existence by an occasional flight into regions above the daily life, any more than the nature of a fish can be changed by an occasional leap out of its natural element. In order to benefit mankind, religion must not be a matter of exceptional festivals and imposing ceremonies but a force influencing every-day actions. Spectacular religion is as useless as was Sam's armor to the shepherd boy in his combat with the giant.

In matters relating to worship the only safe rule to follow is that which rests on Divine authority. The first Christians with apostolic sanction gathered once every week, on the first day, to commemorate the death of their crucified Lord. They did so by partaking of the emblems of His death and renewing their covenants to serve Him. This, under the perceptible presence of the Divine Spirit, resulted in a continued flow of spiritual