

the Territory. Prior to the date named, attempts had been made at reducing the ore. In the sixties, smelting furnaces were erected in Rush Valley and around Stockton, but owing to inexperience and high cost of material and transportation, they were failures. The advent of the railway, however, removed an obstacle that before had been insurmountable, and progress from that time forward was steady and permanent.

SECRET OF RELIGIOUS SUCCESS.

One of the problems that confront the preachers of modern Christianity is the inadequacy of their doctrines to sink deep into the conviction of the masses. It is understood by nearly all that the gigantic efforts of the sectarian churches are out of all proportion to the results among the people. The costly church buildings; a highly polished clergy, some of whom command the fear of an Aristotle and the eloquence of a Chrysostom; a refined service in which the senses as well as the intellect are appealed to; millions of dollars expended yearly on home and foreign missions—all these cannot stem the swelling tide of indifference that threatens to inundate the very centers of religious strongholds, or diminish the army of assailants outside. That there is a defect somewhere these facts prove. But while many are aware of this, few look for it in the proper place. Clergymen who have had their eyes opened for a moment generally hasten to close them so as not to have to condemn the denominations to which they belong. They prefer to lay the blame on the degenerated present race. A few others have summoned courage enough to proclaim the truth, but their voices have been drowned in the storm they have raised, and things have been permitted to go on as usual. To solve the problem belongs to the religion of the future, which is another way of stating that the church which succeeds in satisfactorily answering the questions involved will be the prevailing church while all others will crumble in ruins.

The history of the world has important lessons on the subject under consideration. If we endeavor to ascertain the true cause of the success of the great religions of the civilized world, it will be found in the fact that they met the existing conditions of the people among whom they originated. Judaism would never have succeeded had it been confined to the announcement of the abstract doctrines of Jehovahism, even if an elaborate ritualistic service had been added. The theoretical theology of Moses would never have been grasped by the masses of the people, and the ritual would have remained so much spectacular entertainment, had there been nothing else to it. But the doctrines preached by the great lawgiver were more practical than theoretical. He found an enslaved nation. He demonstrated to them the power of Jehovah; he told them of a land of liberty and promised to lead them there by that divine power. He proved his own firm belief in what he said by acting accordingly, jeopardizing his own life. This practical teaching kindled the faith, the enthusiasm of the

people and they embraced the truth which led them out of bondage to a land of plenty, a country of their own, to liberty and happiness.

The same can be said of Christianity as first taught by the Master and the twelve. The doctrines enunciated by them were above all of a practical nature, and they met the requirements of the time. Christianity was a religion the essence of which was the proclamation of the universal brotherhood of man. By its doctrines the alien was declared a citizen; the slave was "no longer a slave but a brother;" woman was elevated; home in its truest sense was created; duty was made the lightest of all burdens, for it was based on love to God and love to fellowmen. This was the secret of its success, this the power by which it revolutionized the world.

In the same way, Mohammedanism met the requirements of the people to whom it was addressed. It united the scattered tribes, gave them a language, a literature; cleansed their ideas of many superstitions and opened to them the world for conquest and adventure.

Luther's success is accounted for on the same principle. His people thirsted for liberty and independence. His doctrines gave them what they needed. For he pointed out to them that they owed obedience to the Lord, not to Rome.

In considering these facts the conclusion is hardly avoidable that Christianity as represented by modern teachers must have lost the essential condition of success. It does no longer meet the exact needs of the age. It is all very well for a learned minister, who lives in a sumptuous home with thousands flowing into his pockets yearly, to explain on a fine Sunday morning the theological difference between justification and sanctification, but what is that to the poor working man as long as he does not know where to get a piece of bread for his starving family? The doctrine of the equality of all before the Deity and the glories of heaven are admirable subjects of discourses. But how empty they sound to the multitudes who consider themselves ostracized socially and suffering from the manipulations of capitalists and demagogues, among whom the ministers sometimes figure conspicuously? The very fact that modern Christianity has nothing practical to offer whereby the crying needs of the multitudes shall be met, makes these turn away from the churches to try various socialistic and perhaps anarchistic schemes. The existence of these is a rebuke to what is called Christianity.

And yet there is hope, notwithstanding the darkness. The Lord Himself promised, when the time is ripe, to establish a new dispensation or, which amounts to the same, to re-sanctify on earth that truth which has at various times been proclaimed. When that time comes it will be found that it consists of a true Gospel, which above all is practical in its nature. It will join man to man in brotherly love and equality and result in an ideal commonwealth where the Father above is "all in all."

The Rocky Mountain Dime and Dollar Savings bank of Ogden will probably reopen in a few days.

THE NEW ASSOCIATE JUSTICE.

President Cleveland yesterday sent in to the Senate the name of W. B. Hornblower to be associate justice of the Supreme Court, vice Blatchford, deceased, and without doubt he will be confirmed. The appointee is not well known in this part of the world, but he has a high standing and a grand reputation in the state from which he is appointed—New York—and its surroundings for a goodly distance. He comes of a revolutionary stock, one of his grandfathers having held a commission in the continental army. It is given out as a singular circumstance that his father after a law course became a minister and himself commencing for the ministry concluded with the law.

Mr. Hornblower, as we are advised, graduated from Princeton in 1873, and the following year entered the office of Carter & Eaton, New York, being admitted to the bar the next spring. In 1876 he entered the firm of Carter, Hughes & Kellogg, remaining there until 1889, when he, with Messrs. Byrne & Taylor, organized the present partnership of Hornblower, Byrne & Taylor. Mr. Hornblower has been for many years counsel, and for several years a trustee, of the New York Life Insurance company and has general control of its litigation all over the world. Besides being president of the Princeton Alumni association, he belongs to the Manhattan University, Princeton, City, Democratic, Reform and Metropolitan clubs.

The new associate justice will be the youngest man on the bench by several years, his age being only 42. With one exception—Justice Story—he will be the youngest man ever appointed to the exalted station. In politics he is of course a Democrat and trains with the Cleveland rather than what is called the machine branch of the party in New York state. He is reported to have accepted the new place with some reluctance, as to do so means to give up a practice worth \$40,000 a year while his pay as a judge will be \$30,000 less. That he is thoroughly capable need not be said.

COMING TO IT.

Two commercial representatives of eastern houses have just returned from a tour in the southern part of the Territory in quest of orders for their respective houses, and for the first time they were unsuccessful. They report having received no orders whatever, and this not through any disposition to cut off commercial relations with the East, to cultivate exclusiveness or to be discourteous or inhospitable; but simply because the situation is such that the people are at last compelled to give preference to home manufactured articles. However such conclusion may be viewed by those who are disappointed as a result of it, there can be but one verdict in the mind of the judicious and home-loving citizen—that those people have got upon proper ground at last, although by hard experience they have been forced to it. The Roman maxim which reads interpreted, "To the stars