

COUNCIL BLUFFS

ADDITIONAL LOCAL NEWS.

"OUR THEOLOGY"

Rev. J. F. McDowell's Lecture at Saint's Church.

On Sunday evening Rev. Mr. McDowell gave in a lecture at Saint's church the following clear outline of the theological views held by that people:

That it reveals the science which treats of the attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our ends; the immutability of the gospel, the unchangeableness of God, the grand harmony of the church and revelation as a necessity.

We will bring this subject under nine different headings. First our theology is theistic. It presents the doctrine of one God, personally and with form--if personally, necessarily with form. We teach that God is omnipresent by virtue of the various agencies, spiritually employed about him. He is omnipresent by virtue of his divine edicts, by the presence of the Holy Spirit, and not omnipresent in person.

We must recognize the fact that God first revealed himself to man at the commencement of the world's history; he confirmed the revelation of himself in the subsequent to his first appearance; and to several men of his choice, so the world need not be dependent upon the testimony of one man, relating to the appearance of God, and the revelation of himself to humanity.

Our theology is dispensationally representative. The church your speaker represents does not claim to be a church or sect growing out of or descending from any religious fathers, but to be in the fullest acceptance of the term a church of Jesus Christ. The Bible does not teach that God's church continually existed. There were times when it was in the world as an organization; there were times when it was not in the world as an organization. The times when it has been in existence were called dispensations.

It is prophetic, not only from the fact that the church was prophesied of, but that in it is found the very spirit of revelation from God, which was prophesied by John who saw the prophetic vision on the Isle of Patmos, an angel floating through the midst of heaven having the everlasting gospel to preach unto all the world. We claim that the church has come; hence our theology is prophetic in the sense that revelation is received by the church prophetic from God, governed by it, controlled by it, and all its workings are ordered by prophetic potency.

It is apostolic from the fact that it is found to teach all the apostles taught.

Our theology is Christian not only from the fact that we present Christ to the world in all his beauty and attractiveness, in all his goodness and immaculate purity; not only in that we would love and magnify him, and bring him up to ering him, humanity and self esteem, and turn him about so as to show all sides of the life filled with radiant glory and eternal goodness, not only that we should present him as a leader and commander of the people in a moral sense of the word; but also that he be presented to the world as possessing the fullest power of saving grace and redeeming love, and shown forth in the endowments of God, as delivered to perishing humanity by the blessed saviour, Jesus Christ.

Our theology is spiritualistic. Why, says some one, I thought you talked against that last Sunday night. So we did, and we propose to keep it up. Our theology is spiritualistic. Not that spiritualism, however, that comes by table rapping, and table tipping; that manifests its cold and slimy form in darkness and blindness of sight. But spiritualistic power of the holy ghost sent by an infinite God upon an enlightened church given as the first and best gift to a Christian people. That spiritualism that acknowledges God, confesses Christ, pleads for the holy spirit, and feels an immutable adoration for Him who is the maker of heaven and earth.

Our theology is universal, in that it recognizes the right of reward for all good works done. It is universal because it is sent into all the world, and because it represents a God of universal power, and teaches that Christ is a universal savior. It sends nobody in its doctrine of rewards and punishments to eternal agony. It has no horrid picture of burning pits with flames of lurid glare, nor any fanciful picture of pleasure to present to any one; but every one, on the other hand it represents God as loving Father, one of justice as well as a lover, one of mercy as well as an anger.

God says that all men shall be rewarded according to their works. All mankind may not be good enough to enter into the immediate presence of God, while they are in this world, but they may enter into the immediate presence of God at the time of his return to earth, and receive a place in happiness or one place in misery, but there must be a place for each one according as his works have been.

Suppose that a man has never done a single act of kindness aside from giving some thirsty man a drink of water, and no other good can mark his whole life, that one act cannot be by a God of justice scorned nor pass by with contempt and eternal punishment be inflicted; but somewhere while the soul may be agonizing in pain, and while sorrow and regret have drawn clouds of darkness like a mantle about him, at the moment when some time; an infinite hand must brush away the clouds, and let one ray of light come and descend upon that soul, and if his reward is no more than to be led by an angelic guide to the pearly gates, and he be permitted to obtain a glimpse of the wonderful glories within, and led away again, let that be his reward, and pass it not by. No, infinite justice cannot do that. Somewhere must be found a time and place for the bestowal of that reward. So surely as the language of Christ be true, that he shall in no wise lose the reward, so surely must that poor soul find his reward, and find it as a gift from God.

While we believe that all men will be saved in degrees of glory according as his good works shall merit, so do we believe that all men shall be punished. But the punishment will sometime have an end, when the reward shall come.

Our theology is biblical because it embraces all biblical stories, and in its presentation of the bible doctrine, it is not partial, but accepts of the whole.

Our theology is monogamy as regards the marital relationship, strongly and decidedly. A certain writer in Boston, Mass. in writing a work entitled the History of Monogamy and Polygamy, says that: "If there be any truth in bible statement to the effect that monogamy originated with the Pagan priests of Rome who were disolute beyond description."

I deny that. I can take the gentleman

father back in the world's history than either Pagan, Greece or Rome. I can take him back to a time spoken of in this good old bible, when there was a garden called the Garden of Eden and there in that midst its blooming flowers and its creepings vines, its shadows and its lights, its mirrored lakes and beautiful fountains, we find a man, God's image, and beside that man we find a woman, one woman, his wife, given to him of God. There we find the marital relationship of the sexes as coming from the hand of Deity, upon which was pronounced the divine benediction, with the lesson taught that any divergence from it would prove prejudicial to the best interests of society, and that monogamy was God's plan and not polygamy.

Our theology in its doctrine of revelation presents to the world not only one but three books, made among different nationalities, at different times, and diverse imaginations. These books are alike as to the Father, word and spirit, which are one. In matters of doctrine there is not one conflicting precept, not antagonizing theory, but one in doctrine, principle, precept, theory, a grand united testimony of God, the church, Christ, the polity and power of the church, its honor, glory and mission. But first let me tell you that those who cry out about overproduction and try to lay the blame on the tariff, on the capitalist, or on the workingman, don't know what they are talking about. Machinery gives the clue to the solution of the whole question. Man's inventive genius has been such during the past twenty or thirty years that one worker, with the aid of the various powers of steam, can accomplish what it used to take ten men to do and in less time. This is true of the manufacture of all kinds of fabrics--woolen, linen or cotton; shoes, hats, carpets, wall papers; of the manufacture of brass, iron and other metals; of housebuilding, shipbuilding, engineering, mining, blasting, &c. The great motive power of steam has now been applied to the wonderful machinery in factories, foundries, workshops, shipyards, and quarries has increased the production of everything more than tenfold. Take the improvements in the loom, in the machinery of shoe, hat, and other factories; the machinery used for mining coal and ores, for molding and shaping metal to their various uses; for the hoisting and handling of heavy building materials; in the construction of iron steamers, rail ways, bridges, aqueducts and a thousand other things. The trip-hammer and steam drill enable one man to accomplish in an hour what it took ten men a day to do in the old-fashioned way. Who ever dreamed, 30 years ago, of watches being made by machinery and that machinery and tools themselves would be the product of machinery. The locomotive works at Altoona, on the Pennsylvania road, show that three-quarters of everything connected with a locomotive is made by machinery. The iron car shops show the same thing with regard to the styles of cars. Furniture of every age, grade and value owes nine-tenths of its construction to machinery.

"Now," continued Mr. Hatch, "with this great increase in the facilities for producing and for handling and transporting these production the political economist is fast coming to the conclusion that the people are over-consuming. The trouble lies in the fact that the ability to consume has not grown with the facility to produce. The depression resulting from this state of things is not confined to the United States; in many parts of Europe it is even worse than here. Manufacturers of England complain that where they once made a profit of 20 per cent they are now running their factories at a loss. When the increase in production caused their profits to fall off 10 per cent, the tried to make up the difference by producing twice the quantity, and when the fall off to 5 per cent they produced four times as much. But when this only added to the glut, lowered the price, and finally had the result of bringing them to their present condition. In this country manufacturers increased the steel rolling mills to a capacity of 22,000 miles of rolls per annum. The consumption does not exceed 4,000 to 5,000, and will not for years to come. This is a sample of all other departments of manufactures."

"The next question," said the reporter "is as to how matters may be improved." "My remedy," said Uncle Rufus, "is to send the surplus population in the line of Horace Greeley's advice, 'Young man, go west.' Our opportunity to all other lands lies on this continent, and beyond the great lakes, the Mississippi and Missouri rivers, we have 1,000 miles square of fertile farm lands that have hardly been scratched yet. It costs \$7 per acre to plant and harvest an acre of wheat, whether the yield is small or great. If the farmer gets 12 bushels of wheat to the acre, he makes 84 cents a bushel for it, he gets his money back. If he raises 24 bushels to the acre, he doubles his money. Most of the western wheat fields have averaged about 20 bushels to the acre this year. It costs about \$6 to plant and harvest an acre of corn, whether the yield is 35 or 70 bushels. The only difference in its cost is the hauling to market. These figures, of course, apply to the great corn and wheat belts where no fertilizing is needed. You may point to the low prices for wheat and corn now ruling in Chicago and other grain centers. True, but this year's yield has been so large per acre that even at the decline in price the farmer is well paid for his work. His 70 bushels of corn at 25 cents, nearly as profitable as 40 bushels at 50 cents. I contend that there cannot be an overproduction of what is raised from the soil. These products differ from all others in that they are subject to certain conditions beyond the control of man, and to a law of average that contracts the excess of one year by a shortage in a future year. Again, it is rarely that crops are universally good, and if we have more than enough for ourselves other countries are likely to be deficient and need our surplus either in 1885 or 1886. Had the harvest of England, France, and our own country been no better in 1884 than it was in 1881 we would have been on the verge of a famine, for there was no stock of grain on hand in the farmer's hands or in the granaries. I would like to be the editor of all the papers of the west on one subject in order that I might advise the farmers to plant one-half of what they have on hand, and to increase the acreage and plant more for the coming season than they did last year, in readiness for the short crop that is sure to come sooner or later. This year there was from 15 to 25 per cent less acreage sown in the winter wheat district, than in 1883, which is another strong reason why the farmers should hold back their crops, instead of forwarding them at the prices now prevailing. A six months' supply of foodstuffs should always be retained in the hands of the farmer. There are 90,000,000 of people in this country and Great Britain who must be fed, besides all the lower animals. Within my business experience I remember six or seven short crops, and I certainly had read of more than that in Europe. Only three years ago corn sold in Kansas,

"UNCLE" RUFUS PROPHECIC Ideas that He Gained in a Recent Western Trip.

Overproduction, Not of Food, But Manufactures--Farming Advantages and the Wages Question

N. Y. Times. At the national convention of cattlemen or "cow boys," as they were styled by the western newspapers, was "Uncle Rufus Hatch. He recently returned from St. Louis where the convention was held, brimful of ideas which he gathered from observation and by talk with the many persons he met. One topic on which Mr. Hatch holds decided views is that of "over-production." He said that the people of the granger states were not disposed to complain of this.

"You cannot have," said Mr. Hatch, "too much wheat, corn, cotton, beef or pork, and I will show you why. But first let me tell you that those who cry out about overproduction and try to lay the blame on the tariff, on the capitalist, or on the workingman, don't know what they are talking about. Machinery gives the clue to the solution of the whole question. Man's inventive genius has been such during the past twenty or thirty years that one worker, with the aid of the various powers of steam, can accomplish what it used to take ten men to do and in less time. This is true of the manufacture of all kinds of fabrics--woolen, linen or cotton; shoes, hats, carpets, wall papers; of the manufacture of brass, iron and other metals; of housebuilding, shipbuilding, engineering, mining, blasting, &c. The great motive power of steam has now been applied to the wonderful machinery in factories, foundries, workshops, shipyards, and quarries has increased the production of everything more than tenfold. Take the improvements in the loom, in the machinery of shoe, hat, and other factories; the machinery used for mining coal and ores, for molding and shaping metal to their various uses; for the hoisting and handling of heavy building materials; in the construction of iron steamers, rail ways, bridges, aqueducts and a thousand other things. The trip-hammer and steam drill enable one man to accomplish in an hour what it took ten men a day to do in the old-fashioned way. Who ever dreamed, 30 years ago, of watches being made by machinery and that machinery and tools themselves would be the product of machinery. The locomotive works at Altoona, on the Pennsylvania road, show that three-quarters of everything connected with a locomotive is made by machinery. The iron car shops show the same thing with regard to the styles of cars. Furniture of every age, grade and value owes nine-tenths of its construction to machinery.

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Iowa and Nebraska for 75 cents a bushel. It is within the possibilities that, in the next three years' time, corn will again sell as high as it did this year in Chicago, namely, at \$1 a bushel. The vacant acres of the west are the only outlet for the unemployed population of the east. In the west--not including Texas, and the great southwestern territories, but only the more densely populated north-western states and territories--the population numbers but one to every sixty-eight acres, while in the east there is one person to every seven acres. Different trade unions and Knights of Labor, instead of pooling their contributions to support those of their number who are out of employment, and who cannot be fully employed in their old departments of labor for years to come should use their money in helping the idle to buy land and make homes for themselves in the west.

"Are these statements matter of speculation," asked the reporter, "or are there specific facts in support of them?" "Well," said Uncle Rufus, "I could give you a thousand instances which have come under my own observation to verify these statements. Perhaps one will suffice, regarding my old friend Dr. R. P. Lane, at Rockford, Ill. He owns a number of farms in that state, the land originally costing him from \$2.50 to \$10 per acre according to its proximity to the railroad. These farms yield him annually from \$8 to \$12 per acre. If you can name any other business as safe, which gives a larger return on the capital invested, I shall be glad to hear it. The lands that have large land grants should sell their land on ten years time at 5 per cent interest, the first payment to be made in four years after possession is given, and the buyer to contract to break up and cultivate one-quarter of his land the first year, one-eighth the second, and so on. Thus, at the expiration of the first four years he will have at least half his property improved. If the land grant roads had adopted this policy years ago, their earnings would have been double or triple what they are to-day. Another argument in favor of the profitability of cultivating the soil is that everything the farmer needs to wear, everything in the way of luxuries, is much cheaper to-day than it was formerly, so that his bushel of wheat at 50 cents will bring more in return than it once would at \$1 per bushel. In addition to this, labor is certainly going back to democratic prices. Wages will be cut in two, and the farmer will be able to hire his help at greatly reduced prices, bringing the cost of cultivating his acres down to \$5 instead of \$6 or \$7. The price of labor in Germany, France, and the United Kingdom--where so large a portion of the population is engaged in manufacturing, mining, and mechanical pursuits--is less than 40 per cent of what it is in this country. In France the employer who employs any public position receives only the gratuity pay. For instance, the guard in charge of the train running from London to Paris, who does more work in one day, and works more hours in a week than is called sufficient in this country, receives \$30 per month. A skilled engineer across the water is obliged to work 10 hours a day. If not so, he cannot get his work in the shop, and his pay is less than half what our skilled engineers get. The ordinary engineer that runs the freight wagons gets \$1.25 per day for 10 hours' work in England, and less than that in France and Germany. I remember when a locomotive engineer in this country received \$10 a month for a day's work covering 100 miles, and he had to take care of his engine. The fireman got \$1 a day, and the baggage man got \$30 per month. The particular road that I have in my mind ran from Portland to Portsmouth in 1845. 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