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# Christian Reformer

## AND DISSENTER.

An Advocate of all Scriptural Reforms in both Church and State, and of Dissent and Separation from all that is Unchristian as a Means of Reformation.

"He that sat upon the throne said, Behold, I make all things new."—Rev. 21:5.  
"Come out from among them, and be ye separate, saith the Lord."—2 Corinthians 5:17.

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### THE WEEK'S OUTLOOK.

"Watchman, what of the night? Watchman, what of the night? The watchmen said, the morning cometh, and also the night: if ye will inquire, inquire ye, return, come."—Isaiah 21:11, 12.

THE *Herald and Presbyterian* says: "It is sadly apparent that the nation is composed of men, the majority of whom are not Christian communicants. If it were a matter of counting votes of professed Christians, it could not be proved that this is a Christian nation. The professedly Christian man who refuses to vote until, by the votes of the nation—the majority of whom are not professed followers of Christ—recognition of Christ is put in the Constitution of the United States, is taking a course that is remarkable, to say the least. We believe in using every effort to bring men to Christ, hoping that at some time our nation may be made up more entirely of men who love and serve Him. And until that time we believe that every Christian owes it, as a duty to Christ, to serve Him as a Christian voter and in every other possible line of Christian service."

Just why a refusal to vote until, by the votes of the nation, a recognition of Christ is put in the national constitution, is a remarkable course, the writer does not say. We readily concede, however, that it is remarkable. Remarkable means, 'worthy of any special notice or comment; very much out of the usual course; extraordinary; unusual.' Whichever of these definitions we take, the position of political dissent is remarkable. It is "worthy of special notice or comment." It brings into public prominence the evils of the government. When it is advocated judiciously and practiced consistently, it is a powerful means of awaking the public to a sense of sin. The course of consistency on the part of Christ's followers is certainly worthy of special notice and comment.

THE course of those who refuse to vote under a Christless constitution is remarkable also because it is an unusual, an extraordinary course. It is not the course usually followed even by those who believe that Christ should be acknowledged in the national constitution. This is no argument, however, against the course. Questions of this kind cannot be decided by a majority vote. It is a question of right and wrong, of consistency and inconsistency, and our

appeal must be made to the law and to the testimony. The duty of separation from sin is the requirement of the law. This is a law under which there are no exceptions. We are to separate from political sin as well as all other kinds. The practical question is, "How shall we separate from political sin?" The man who votes says, "Vote for the best man for office." We concede the sincerity of those who hold this opinion. But if they vote for the same men for whom saloon-keepers, Sabbath breakers, and infidels vote, we do not see how there is any separation from political sin. If a party of moral ideas is formed and Christian people vote for Christian candidates on a Christian platform it is clear that while they have separated from the corrupt political parties they have not separated from the secular, Christless government. The contention of the political dissenter is not merely that parties are corrupt and bad men are elected to office, but also that the government is framed on the secular theory. It is held that this theory, embodied in the constitution, leads logically to immorality in politics, and that it attracts the vicious and immoral into political prominence. Separation from political sin in this country is not accomplished by merely separating from these outward manifestations of secularism. There must be separation from the secular theory of government which is the root of the tree that produces such evil fruit. We know of no way of doing this except by refusing to vote, thereby refusing to accept the secular theory of government.

It is conceded in the above extract that a majority of the voters are not Christian communicants, and that it cannot be proved by counting votes that this is a Christian nation. While it is true that in a sense this is a Christian nation, and that there are many Christian features in our customs, usages, laws and institutions, there is a sense in which this is not a Christian nation, and there are many features in our usages and laws which are anti-Christian. Our politics are not Christian. Our constitution is not Christian. Christianity does not rule the voting body. What a field is there for the reformer! While we hold to the duty of political dissent, dissenters should be warned against supposing that this is both the Alpha and the Omega of our political duties. To teach the nation the Christian principles of civil government is one chief duty of the hour.

**LAND OF THE SUNSHINE.**

Some of our people have written me concerning California. Here is a sample: "You will be surprised to receive a letter from me, but I have enjoyed reading your letters so much that I write and ask for more information. (1) What is land worth where you are? (2) How many acres would a family of seven need to make a good comfortable living and save something for a rainy day? (3) Could a family go there with a small capital of say \$3,000 and invest it so as to live on it? (4) Is there any new land near Redlands not yet planted in oranges or other fruits? (5) What does it cost per acre, and how much per acre to set it out in oranges or other fruits? (6) How long does it require for fruit trees to come into bearing? (7) Is there any thing a man could do in the mean time? (8) Are there any farms for rent and what is the rent? (9) Does dairying pay there? (10) Have they the natural grasses, such as timothy, clover, and blue-grass? (11) Have you any creameries? (12) Do you think the climate much more healthful for persons predisposed to lung trouble or rheumatism? (13) How about your churches and schools? (14) Would there be any prospect of starting a Covenanter colony where you are? I have been wishing for several years to go to a warmer climate. Cold weather is so hard on me. Every fall I just dread to see winter beginning.

Let me answer through the REFORMER.

(1) Unimproved land is worth from \$150 to \$300 an acre, with water. Orange land, planted, can be had from \$390 to \$1500 per acre, according to the age of the trees. A fine orchard of ten acres with trees five years old, beginning to bear, can be had at \$390 per acre. That is less than it cost. Deciduous fruits, such as apricots and peaches, can be purchased at \$300 per acre.

(2) Ten acres of oranges, in full bearing, will give \$300 an acre, less expenses. One man with a team can easily take care of twenty acres. The

water will cost from three to five dollars an acre and the taxes are considerable.

(3) Three thousand dollars will buy a nice ranch of five year old trees, or the money can easily be invested at 8 per cent.

(4) Most of the orange land is planted, and plenty of the planted is for sale. With land mortgaged, owners are obliged to sell. Bad years have put them behind.

(5) It costs from \$150 to \$200 per acre to grade and plant. Orange trees can be had at ten cents or less, while three and four years ago they cost \$1.75. Nearly one hundred trees to the acre are planted.

(6) Peaches and apricots in three years, oranges in five years—full bearing in ten or fifteen.

(7) Many orchards are owned by men in the East. They employ men here to take care of them. There are too many men here, already, looking for employment.

(8) Can't say. An orange ranch in full bearing would rent at a very high figure. One man this year sold his oranges on the trees for \$10,000. He had twenty acres. This is an exceptionally good year.

(9) Only one dairy near this. The owner has a hundred and ten cows which graze on the mountains. No grass here. Near San Bernardino they have pasture fields as in the East.

(10) No natural grasses in this section. Alfalfa is grown where there is plenty of water, and is cut from four to six times in a year.

(11) Not many creameries. Butter sells at from thirty to forty cents a pound.

(12) The climate is superb. On all hands we meet with people who bless the Lord that He guided their footsteps to this fair land. It is so common to hear people say: "If I had remained in the East, I am sure I would not be living." And my friends, to all who have weak lungs and who would prolong life, I say with emphasis, come to California or to some other similar climate. Mud

baths near this are a specific for rheumatism. Redlands is situated near the foot-hills, and is one of the best locations in California for throat and lung trouble. We are all enjoying the best of health.

(13) The Schools are first class—excellent. Our three children are in the high school, and are doing well. The churches are well attended—crowded, indeed, in winter time. We have no Psalm-singing churches near this.

By invitation I preached in the Presbyterian church last Sabbath week on the subject of the Sabbath. Mention of it was made in such a way in the daily paper, as to lead to an invitation to repeat it in the M. E. church, which I did last Lord's day. I had spoken on the "Sunday" train, newspaper and mail, and in closing said: "Did I not restrain myself I would be disposed to speak strongly and severely on this subject. I will not do so. I only lay upon your own conscience this matter. As for myself, I will not patronize them. I will not do in California what I did not dare to do in Ohio or Pennsylvania—yea, what public Christian sentiment, what my early training and what my own conscience would not permit me to do. If you find that the social visit, the secular newspaper, the Sunday excursion and the Sunday mail interfere with your spiritual growth and development, will you not give them up? Your spiritual interests are the highest. There is more—yea, there is a call for self-denial in these things. Brethren, ye know the grace of our Lord Jesus Christ that though He was rich, for our sakes He became poor that we through His poverty might be rich."

There were about 400 present. I presume nine-tenths of all go to the post office immediately at the close of the service as a rule. It is so with all the churches. A great throng is about the office at the close of the morning service.

In an after-meeting which lasted half an hour, we had the most delightful testimony as to the value of the Sabbath and the most radical views

as to Sabbath desecration. The council of this church had requested the pastor to make no arrangement for a supply when the preacher would have to come or go by train on the Sabbath. They had also directed him to write to the presiding elder not to come at all if he could not come on Saturday. He had come over once or twice on the Sabbath. Ministers as a rule think nothing of going by train to fill appointments. Last week, the committee on education and morals introduced a bill to submit to the voters of California the question of a Sabbath law. It will carry in Southern California but not in Northern.

The Y. M. C. A. has a \$30,000 building, an ornament to the town, in which the Free Public Library is kept.

The W. C. T. U. at their annual meeting yesterday elected Mrs. McCartney president of the union for the succeeding year. They are moving to exterminate the one saloon in the place.

(14.) The last question is the most difficult of all to answer. I have no hesitancy in saying to men and women of means to come. There are scores of such in our church who would greatly increase their happiness and prolong their lives by coming here. They ought to come here or to some similar place. For 300 days in the year the sun shines.

"Here everlasting spring abides,  
And never withering, blossoms."

Each morning we look out on San Jacinto 10,987 feet high, now beautiful with his sunny crown, and each evening upon the blazing electric lights of Redlands and San Bernardino, nine miles distant, and reflect upon the mighty power of water that generates those wondrous lights.

What a contrast! San Jacinto at one time belching forth fire and smoke and rivers of liquid lava, now covered with ice and snow far down its sides. This valley, once a sleeping and again a tumultuous sea filled with monsters of the deep, and later a howling wilderness; but now the charming scene of happy homes surrounded with beds of roses and orchards laden with

golden fruit. These closing days of February, the almond, the apricot and the peach, in full bloom, add to the beauty of the scene.

On "Smiley Heights," a beautiful park of 200 acres, three hundred feet above the town one is disposed to linger. The Smileys, twin-brother, have expended from two to three hundred thousand dollars in beautifying the park. All manner of trees and shrubs and flowers, that can add to its beauty have been planted here. It is always open and free to the public.

Redlands is no better than the desert as a healthful climate; perhaps not so good. But add to the fine climate, the splendid scenery, the free public library and its fine social atmosphere and you have conditions that react upon its invalids with healing power.

That enough of our people will avail themselves of the chance of getting homes here, and then forming a congregation, is quite problematical. We and our family are the only ones here now. There are perhaps twenty in the valley.

Redlands, Cal. J. L. McCARTNEY.

#### CALL FOR A CONVENTION.

To be held in Greenville, Pa., April 30  
and May 1, 1895.

We, the friends of the Sabbath, heartily unite in the following call for a conference in the interest of the Lord's day.

We realize the truth that the present trend of events is strongly toward a complete secularization of the Lord's day. The pursuit of worldly occupations on this day which was not thought of by even the most godless classes a generation ago, is now in common everywhere, and the indulgence of pleasure on that day which then was not allowed by any is now becoming the usual custom of very many.

With grave apprehension we see the Sunday newspaper, that many-tongued advocate of lawlessness, leading on the combined forces of evil, these weekly messengers of worldli-

ness and crime going into the hands of large numbers of our citizens are rapidly perverting their habits, and poisoning their minds concerning the sacredness of the Lord's day and steeling their hearts against the claims of the Gospel.

The conflict between the friends and foes of the Sabbath is fairly on and will admit of no compromise. The enemy is neither dead nor sleeping, and it is wisdom in the Christian people of the state to be on the alert and ready to guard against the loss of the legal protection of the Sabbath.

In view of the very great importance that this question has assumed, making it the vantage ground in the great battle for the rights of God and humanity, this call is issued.

J. N. Fradenburgh, pastor M. E. church. W. M. Rehrig, pastor Lutheran church. A. M. Keifer, pastor Reformed church. C. B. Wakefield, pastor Pres. church. J. C. Scouller, pastor U. P. church. J. T. Davis, pastor Baptist church. Rev. W. H. Mossman. S. J. Crowe and J. H. Leiper, State Secretaries Pennsylvania Sabbath Association.

H. L. Keck, Esq., A. H. Burnett,  
W. A. Keck, J. M. McCormick,  
W. A. Vaughn, Edwin T. Beatty,  
S. H. North, Henry Keck,  
W. W. Emery, J. J. Hutchinson,  
G. B. Chase, J. H. Muntz,  
Chas. R. Wray, S. A. McClimans,  
W. P. Leech, J. B. McClimans,  
W. O. Tillotson, J. L. Riley,  
H. Grauel, N. E. Tillotson.

Mr. Louis Meyer delivered his first address to the Jews since his return from the Seminary on Sabbath April 7th. The house was well filled. Among those present were a goodly number of Jews who listened attentively. The kindergarten is doing fairly well. We expect our newly elected lady missionary and teacher, Miss Mary Patterson of Old Bethel, with us next month (May). She comes highly recommended as a devoted and successful worker, and we hope for good results.

J. C. SMITH.