

THE COLUMBIAN.
BLOOMSBURG, PA.

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70 acres in Fishing Creek township, Col. Co. one mile from Van Camp, New Columbia and Cambria. Fair buildings, good water, fine orchard. No. 1 grass farm, will sell at a bargain upon easy terms. Will exchange upon property Bloomsburg. Call upon or address

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FOR SALE—Desirable vacant lots and a number of good houses and lots in Bloomsburg. The best business stand in Bloomsburg. A very desirable property in Willow Grove, first-class buildings and 19 acres of land. Dwellings in Espy. Ten good farms in Columbia county, one in Luzerne county, one in Virginia and two in Kansas. One country store stand in Columbia county and one in Luzerne county, 3 grist mills in Columbia county, by

M. P. LUTZ,
Insurance and Real Estate Agt., Bloomsburg, Pa.

REPLY

TO THE ORAL COMMENTATORS
ON MR. HOUTZ'S REPLY TO W. L.
MCHEENRY, AND A CRITICISM
ON THE SLURS MADE BY
MR. HOUTZ ON THE
CHURCH OF
CHRIST.

GENTLEMEN:—I exceedingly regret to see men, who seem to be just and rational on other subjects, so unjust, impatient and irrational on the subject of religion. It has been well said by Shakespeare, that,

"Trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ."

This is true, (and it must fit many heads) and I believe that many of the oral hyper-criticisms made on Mr. Houtz's reply, in a late number of the COLUMBIAN, demonstrate the truth of this conclusion.

In justice to Mr. Houtz, I must say that I have always found him a very courteous gentleman. He has always treated me kindly and courteously and it has been, and ever shall be, fully appreciated and reciprocated by me.

It is true that we differ on many religious views, but this is our privilege under our free government, and shall be no cause of trouble between us, for if we cannot agree as God demands we will agree to disagree as God and our country permits. I shall fall out with no man because he does not think as I think, no matter how much I may desire it to be so, or how just my claims for the desire.

Mr. Houtz did not intend to convey the idea to any mind that I sanctioned what he said in his address at the Zion Church last Feb., when he says, "Many of your own people were there among whom was Elder McNamara, who listened with gentlemanly patience to the discourse." This statement is true, and I trust that it is, and ever shall be a characteristic of McNamara and the church with which he is connected, to always give a fair, christian, courteous attention to those upon whom it devolves to preach the Gospel. Mr. Houtz's remark in regard to "Another public discussion," is rather misleading; but I am not willing to accept the construction that some have placed upon it, viz: That Mr. H. intends to make the impression that he had previously held a discussion with me on the subject of baptism, and that all hearers were fully satisfied with his elucidations. I am compelled to admit that this implication is couched in the sentence if we accept its construction grammatically. But Mr. H. is too much of a gentleman to fabricate an impression, intentionally, so void of truth. Mr. Houtz and many of his members know, that after the discourse alluded to, was delivered, that I held a conversation with Mr. H., during which I endeavored to induce him for the sake of Christ and his fellow man to meet the issue squarely in joint discussion with me and that he declined on the ground that he did not believe in controversy.

Therefore, Mr. H. could not intentionally have made the impression grammatically implied in his letter.

I must also confess the propriety of Mr. Houtz's advice to Bro. W. L. McH., where he says, "I would advise you as a young man hereafter to let the originators of a project like this, assume the responsibility themselves." So say I. Yet, I believe Mr. Houtz to be unnecessarily and unwarrantably severe and captious, in his insinuations respecting W. L. McHenry's attitude in this matter, and also in his statement concerning Elder Singer's standing with the church.

Mr. Houtz has no ground in justice, or in fact, on which to base his punctuated doubt that W. L. McHenry was telling the truth, when he said, that it was members of Mr. Houtz's church who requested him to write as he did. Indeed, it is but too true, and I fear that it is, that created so much impatience and captiousness on the part of Mr. H. who is generally kind and patient.

But if Mr. H. desires to know who those were of his church, who made said request, he can readily discover them by simply inquiring.

As to Bro. Singer's character or standing in the church of Christ, I will simply say, that Mr. S. came among us bearing written testimony from the congregation to which he belongs, commending him to the confidence and love of the brethren among whom he may sojourn. This

is all that can be christianly demanded, is it not?

Mr. Houtz's remark and insinuation in regard to the "One church in particular," is rather indicative of malevolence; and we regret, very much, to see such rancorous misrepresentation on the part of one apparently so kind and candid. But our "desire" for contention is not "morbid" nor abnormal, though it seems to be our friend Houtz's intention to make it appear so, neither is it the production of human dogmas or selfishness; but it is demonstrably the fruit of a spiritual life, if obedience to God's commandments is the unfulfilling proof of a reward, or spiritual life. Will any man deny that obedience is the divine criterion of a spiritual life? Jesus says, "Ye are my friends if ye do whatsoever I command you." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Paul says, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." Jude says, Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Shall we contend for this faith, or shall we admit it unnecessary and superfluous (?) Mr. Houtz, and every man, who will not allow himself to be found fighting against God, must confess, that if ever earnest agonizing contention for "the Faith," against erroneous teachers, was necessary, that that necessity is in this age of inventive and innovative craving greatly augmented. Our desire is not to offend but to win. We fight the good fight, as we are commanded, for God's glory and man's safety. A contention for "the Faith" can never injure those who desire peace on peaceful and holy ground, but it is lacerating to those who will have peace at the cost or sacrifice of truth and the author of it. Shall we contend for a number of Faiths, Lords and baptisms while inspiration says there is but one Lord, one faith and one baptism, and that these can not be substituted by human heads, creeds or affusions? Can we contend and aid division while inspiration calls upon us to be one? Is it wrong to be anxious for the return of all believers to "one faith"? Certainly not! It is not then a morbid desire, as our esteemed friend Mr. H. represents it, nay, but it is a desire produced by a pure, peaceful and salubrious faith in, and love for, God and his commandments. But Mr. H. objects to public discussions because the "disputed questions are not absolutely settled;" because cutting things are said, animosities are engendered, and the cause of Christ dishonored. Let us look at the propriety and weight of this objection. Were the questions discussed by our Lord and Master, in and around Jerusalem, with the many false teachers of his day, who were teaching for doctrine the commandments and superstitious traditions of men, ever absolutely settled? My friend Mr. H. will answer negatively, for he knows well that multitudes hold tenaciously to the traditions of elders yet, and to many other traditions distinctly denounced and condemned by God's word. God's word should "absolutely settle" all our difficulties; and it would were it not for the stronger affections which men entertain for the traditions of their fathers. But God's word stands immutably the judge, and it shall stand without loss of jot or tittle, as the only and absolute ("settler") authority by which we all must stand or fall, when all flesh and the glory of man, and his impotent and obnoxious traditions shall have faded and passed away as the flower of the grass. None but those who could and who can, give up all their erroneous preconceptions for Christ, ever allowed, or ever can allow, his word to rule their lives; therefore, it is absolutely certain, that some questions under discussion shall never be "absolutely settled," for some people, till they stand before the judgment seat of God. This we see forcibly demonstrated in the life of our blessed Lord; notwithstanding his goodness and mercy, his love of condemnation, his holiness and power, and his truth and justice, he could not bring all to an "absolute" settlement on his word. "He came to his own, and his own received him not," though he clearly proved his claims from the scriptures, by which they professedly claimed to be governed, (like many in this age) but notwithstanding his restoration of the dead to life, his giving sight to the blind, his casting demons out of men and women, his cleaning of the lepers, his giving speech to the speechless and hearing to the deaf, yet, overwhelming majorities of his religious contemporaries rejected and spurned his claims, and accused him of being in league with Belzebub, and said all the "cutting things" they could to perplex and bewilder the hearers, and to torment and silence him. His exposition of their unauthorized dogmas and pharisaical righteousness lacerated their hearts, and brought upon him the vengeance of a people who were living monuments of his mercy, and who should have, unhesitatingly and most gratefully received him and heartfully endorsed his corrections. But alas! human nature slowly and seldom changes! His word then, as his word now, was "cut-

ting" (Heb. 4:12) to the errorist and disobedient, for it was the divine expositor of right and wrong, and it lay bare their false pretensions, "desires" and dereliction. This was the chief cause of their hatred, they were devoted to their own ways, and desired no divine light to expose them. And as Christ brought the light daily to expose the filthy, unjust and unholy nature of their ways, "animosities" (were increasingly) engendered, and the cause of Christ dishonored," until, at last, they dishonored him by the ignominious death of the cross. This is the way, and the only way, that they could "absolutely settle" the questions of right and wrong in that day; and men of like character and nature now, who oppose the light because their deeds are evil, would settle every disagreeable question and creature by the same process of reasoning (!?) if Uncle Sam would permit it. But our great exemplar did not hesitate to do the Father's will because of its liability to engender animosities, and entail dishonor on his own just, righteous and holy cause. No, it has stood the test in honor and in dishonor, in peace and in war, in love and in hatred, in wealth and in poverty and through all the changing, desolating scenes of ages, and it still stands unshaken and honored in spite of all its traitorous friends and foes, of earth and hell. Jesus says, "Offences will come" and he also says, "Blessed is he, whosoever shall not be offended in me." Therefore we ought to do his will, and if that offends the world and "engenders animosities," we should not be offended by, or fall out with Christ and his cause. Let the offences come, duty is ours, leave the results with the Lord. Do not fear for, but work for that cause, which has proven its own divinity in spite of the vacillating and inconsistent characters within its own ranks, and many will still continue to hear the voice of the Son of God and live. If we know the truth and we love it, we will give it, discuss it, and defend it, publicly and privately, that all may understand it and be saved.

If Christ had thought as Mr. Houtz and many others think in this day, Pharisaism, Sadduceism, Exorcism, and all the other isms of his day and of our day, would still claim a divine origin, and have no opposition. But the Gospel was given as the light of the world, and we need not fear to let it be seen. It is transcendently clear, and will be always discerned readily by the pure in heart whether seen in private or public discussion. So thought Luther when he went to meet, in public discussion, the Papal delegate at Worms. So thought Paul when entered the arena at Antioch against circumcision, (Acts 15:) and the question was settled, "absolutely settled," by an appeal to the Apostolic decision. But this question was not "absolutely settled" in the sense of satisfying all; for many afterwards fought against the divine decision, and engendered cruel animosities, and brought dishonor upon the cause of Christ by their perversions, yet Paul never declined to discuss the issue with them privately or publicly. That question was settled, "absolutely settled" for all time, with Paul, and it is settled forever in the hearts of all those, who are resolved to build upon the foundation of the Apostles and Prophets, and on Jesus as the chief corner stone. (Eph. 2:20; I Cor. 3:11.) Let us also make our appeals for divine truth, to those whose privilege it was to lay down the conditions upon which sins are to be remitted or retained; and settle all questions absolutely and forever, by their word (John 17:20, 21.) Let us not strive to satisfy or please men, but let us please God, and enlighten all who will be saved, regardless of the animosities that may be engendered by the private or public conflict or discussion for truth. Let us not fear to fight the fight of faith. Paul fought the good fight, he kept the faith, he finished his course, and he beheld with the unobscured eye of faith a crown of dazzling beauty, bedecked with the immortal jewels for whose enlightenment and salvation he had stemmed the flood of cruel persecutions, "animosities" and death. He contended for "The Faith," not through a "morbid desire" for contention, but because it was his bounding duty. (1 Cor. 9:16; 2 Cor. 6:4.) and he discharged it with a fearlessness and dignity becoming one whose faith is in Christ and in power of his might Imperial presence, authority and tyranny caused him no fear. No Agrippa, Felix, Festus nor Caesar prevented his exposure of idolatry, (while free) neither did he fear the Sophists of Mars Hill, or the power of Grecian lore. With the sword of the Spirit, the word of God, he had no reason to fear, neither have we, so we press forward as it commands. Be careful when denouncing public discussion as wrong, lest some one surmise that you have no sword of divine steel (!) or lest some of your hearers should happen to read the 19th chapter of Acts, and there find Paul (doing wrong (!)) in the school of Tyrannus, for the space of two years, so that all Asia heard the word of God, and many accepted it, and many respected it. It would not do for Paul to let the opportunity to convict the convictable go, because it gave offence to the obstinate pyrrhonist whose sensibilities were paralyzed by their love for sin and corruption. Neither can we

let any opportunity slip, that can be utilized for the conviction and conversion of men and women, though many may slur and condemn us for it. We need not expect every one to be pleased or saved, for the Gospel is a savor of life unto some and a savor of death unto others. It is salvation to the obedient believer, but condemnation to the unbeliever, and from the latter "Animosities" must, in the nature of the case, be expected. We ask no advantage over those with whom we desire to contend, only as the word of God will give it to us; therefore we will not be gazed upon as a body of reptilian nature, who desire to conceal themselves in their own slime in the scum of the quagmire of human theory, and cry out peace, peace, where there is no peace. We cannot sing out peace while there is division and strife in opposition to the word; nor can the power of God's gospel be ever felt and realized until we are all one in Christ, therefore we labor unceasingly for that union through the means devised for that purpose by the living God. If this engenders animosities, let them come, we will nevertheless contend for the one Lord, one Faith and one Baptism; the one Spirit, the one Call, and the one God, who is the Father of all. The one body—church, one name and one Gospel. (1 Cor. 1:11-13; Acts 4:12; Gal. 3:8-9; Eph. 4:4-6.) Those who read the passages here noted together with the commandments previously quoted will see the propriety of the "One church in particular" (snubbed by Mr. H.) contending for the pure gospel. Contention has become a necessity in order to perpetuate the purity of its constitution, and we desire peace religiously, as well as socially, but true religious peace can be found only on Godly ground; and Jas. says, "The wisdom that is from above is first pure, then peaceably gentle, and easy to be entreated &c. (Jas. 3:17) therefore, if we are wise, we should look for purity first, and peace will as inevitably follow, as it is natural for water to run down the hill side. Now if Mr. Houtz, or any other man can clearly prove that sprinkling or pouring water on a person is the act commanded by our Lord and His Apostles, when they commanded men and women to be baptised, we hope that he will come to the front, and we promise to be easily entreated. Just produce one passage where men and women are commanded to be sprinkled—ranted, in the New Testament, and the mode of baptism will be "absolutely settled" with us for ever. Until this can be done, I trust that our eagerness to have all know the Gospel will not be so falsely accused, for surely there is no virtue more noble and necessary than courage. The wise man said, "The wicked flee when no man pursueth but the righteous are bold as a lion" (Prov. 28:1) A man may always be bold if he is right, but courage is not to be found with guilt. Truth though clothed with rags may be more bold than adorned falsehood in the robes of kings.

We are always ready to meet any man on earth publicly or privately in defence of what we teach, and if any man seeing this, should deem it his duty to enter the arena to disprove our claims, let him notify us of his intention, and name the how, the when and the where he desires to meet us, and we will by God's help, meet him. And now to all concerned we desire to say, that this letter is written with charity toward all, and malice toward none, but that all may see the necessity of contending for the pure faith, and of striving to be of one speech, one judgment and one mind, as God has commanded us, (I Cor. 1:10) for,

All human power no matter how it pleads
Can ever justify the life of human creeds.
"Blessed are they who do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." (Rev. 22:14.)

Respectfully and Fraternally,
J. W. McNAMARA.

A Dangerous Period.
As the season moves swiftly toward the boundary lines that lie between winter and spring, it frequently happens that the human system, which has borne the strain of winter, shows signs of relaxation. In all ages this period has been noted as a dangerous one, especially to those who have weak constitutions. A course of the great blood purifier and tonic, S. S. S., will enable the most delicate to face the season's changes with impunity. It is a medicine that not only strengthens the weak and the delicate, but is an additional safeguard for those who consider themselves strong.

For Sale on Easy Terms.
My property in Jackson twp., 3/4 of a mile from A. J. Derr's store, consisting of 21 acres with house and barn. A good orchard and never failing spring of water.
I will be in the vicinity of Derr P. O. for a week or 10 days the latter part of July when parties wishing to buy can see me personally. Terms will be made to suit purchasers.
W. L. MANNING,
Brighton, N. Y., June 23, 1891.

What is CASTORIA

Castoria is Dr. Samuel Pitcher's prescription for Infants and Children. It contains neither Opium, Morphine nor other Narcotic substance. It is a harmless substitute for Paregoric, Drops, Soothing Syrups, and Castor Oil. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria destroys Worms and allays feverishness. Castoria prevents vomiting Sour Curd, cures Diarrhoea and Wind Colic. Castoria relieves teething troubles, cures constipation and flatulency. Castoria assimilates the food, regulates the stomach and bowels, giving healthy and natural sleep. Castoria is the Children's Panacea—the Mother's Friend.

Castoria is an excellent medicine for children. Mothers have repeatedly told me of its good effect upon their children.
Da. G. C. Osoono,
Lowell, Mass.

"Castoria is the best remedy for children of which I am acquainted. I hope the day is not far distant when mothers will consider the real interest of their children, and use Castoria instead of the various quack nostrums which are destroying their loved ones, by forcing opium, morphia, soothing syrup and other hurtful agents down their throats, thereby sending them to premature graves."
Dr. J. F. Kitchener,
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"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me."
H. A. Archer, M. D.,
111 So. Oxford St., Brooklyn, N. Y.

"Our physicians in the children's department have spoken highly of their experience in their outside practice with Castoria, and although we only have among our medical supplies what is known as regular products, yet we are free to confess that the merits of Castoria has won us to look with favor upon it."
UNITED HOSPITAL AND DISPENSARY,
Boston, Mass.

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A HITCH IN THE PROCEEDINGS!

Fortune—or the inscrutable ways of contractors—or, possibly, the delay in the big sewer—has postponed the mutilation on our store for a short time, and we shall improve the opportunity to further reduce our stock by

CONTINUING THE GREAT CUT PRICE SALE.

While the goods have been going at a lively rate, the stock is still large enough to fill two or three common stores, and the variety is ample for all sorts of tastes and conditions. Kitchen, Chamber, Dining room, Hall, Library, Parlor, Porch, Lawn or Office can be fitted out for anyone. Even the plainest furniture is well made and durable. Most of the styles are pretty, too. Little conceits of ornamentation give the goods a richer look than price quotations would indicate.

IT IS NO COMMON OCCASION

That induces such price reductions. You should bear in mind that the prices were low at first, The Red Tag Prices make the sale a veritable bonanza to buyers. These goods are not flimsy, unseasoned stuff, "put up to sell."

Now is your opportunity. The time at present seems somewhat indefinite, but it will not be long. When the contractor is ready we will have to make room for him.

VOORHIS & MURRAY,
13 and 15 WEST MARKET STREET,
Wilkes-Barre.

W. M. RADAM'S MICROBE KILLER CURES ALL DISEASES.

It is conceded beyond a doubt that fermentation (microbes) is the cause of all diseases, and we claim that no medicine can cure disease unless it has the combined qualities of a BLOOD PURIFIER, ANTIFERMENTIC and TONIC. This powerful combination stops fermentation and arrests decay, thereby assisting nature to cure. We will mail you circulars free, explaining the germ theory of disease.

G. A. McKEE, Bloomsburg, Pa., or
July 3-4-5. 7 Light St., New York City.

SHERIFF'S SALE.

By virtue of sundry writs of F. F. issued out of the Court of Common Pleas of Col. Co., Pa. and to me directed, there will be sold in the Sheriff's office, in the Court House, Bloomsburg, Pa., on

SATURDAY, JULY 18, 1891,
at 10 o'clock a. m., the following:

- All that certain piece or parcel of land situated in the town of Bloomsburg, Pa., bounded on the north by Fifth street, on the east by East St. on the south by Henry Kesty and on the west by an alley, being twenty-two and a half feet on East St., and one hundred and ninety-eight feet deep and sixty feet on an alley, wherein are erected a two story frame store building, Dwelling House and outbuildings.
- Seized, taken into execution at the suit of Wm. Krickbaum and Sarah A. Decker's use versus John Stickle, and to be sold as the property of John Stickle.

VANDERLICE, JOHN B. CASEY,
Attys. Sheriff.

REAL ESTATE —FOR SALE IN— BLOOMSBURG.

Main Street.—Desirable building lot 50x74, price \$1200.
First Street.—Frame house, 6 rooms, lot 50x74, price \$1050.
Fourth Street.—Large frame house, 8 rooms, 100 feet front on street, price \$2250.
Fifth Street.—Large frame dwelling house, rooms, out-kitchen, barn, fine fruit, &c., lot 75x30, price \$1500.
Main Street.—Large store building, with dwelling house on same lot, corner lot fronting on two streets, price \$4000.
Third Street.—Large 8 room house, lot 61x75, price \$2700.
Second Street, East of Penn.—Corner lot, 50 ft front. Price \$800.
Second Street.—Fine large residence, 11 rooms deep, price \$600.
Ferry Road.—Two story house, lot 400 feet exclusive of bath room. Steam, gas, sewer, water and all modern improvements.
Tenant houses and a number of vacant lots in other parts of the town, all of which are for sale on easy terms. For further particulars inquire Fire Brick Residence in Espy Pa., lot 32 feet front 10 room house, everything in good repair, recently papered and painted, well at door, etc. term, good stable and outbuildings, fruit of all kinds. Price \$1600.
Iron Street, near Fifth.—Two story frame house, 10 rooms, bath-room, water-closet, hot and cold water up-stairs and down, sewer, steam heat, electric light, and stationary range, all in splendid condition. Large new stable on lot, room for three horses. Terms easy and price low.

of WINTERBURN, BECKLEY & McKEE, First National Bank Building, Bloomsburg, Pa.

Peerless Tacoma Puget Sound ship building and R. L. Co. Best resources. Daily inflow of men with money, steady rise in values. Better profits than stocks or mortgages. Lots and acres \$5 to \$25,000. Rent paying property \$5 monthly for our lots earns you much more money than savings banks. Sure \$5 to 100 per cent. Write Tacoma Investment Co., Tacoma, Wash.

PLANNING MILL FOR SALE.

Well established, situated in Espy, Pa. CHEAP. All in good working order. CONSISTING OF MILL SHOPS, SHED AND DWELLING HOUSE. Office with all the fixtures Connected therewith, also tools, patterns, bits &c. connected with the machines in the mill.

The amount of Sales from this mill averaged when last in operation TWO THOUSAND DOLLARS A MONTH.

Apply to, THOS. W. EDGAR, 317 Spruce St. Scranton, June 17 6-m.