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## WESTERN RECORDER.

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### Our Gulpit.

#### THE HOPE LAID UP IN HEAVEN.

A Sermon preached by Rev. C. H. Spurgeon.

For the hope which is laid up for us in heaven, whosoever ye have heard before in the word of the truth of the gospel. Col. 1:5.

Three graces should be always conspicuous in Christians—faith, hope, and charity. They are each mentioned by Paul in the opening verses of the epistle from which our text is taken. These lovely graces should be so conspicuous in every believer as to be spoken of, and consequently heard of, even by those who have the least acquaintance with the Christian name.

Paul says, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints." For the hope which is laid up for us in heaven.

with inward assurance and joyful expectation, therefore do we love the word more and more. Will we not prize to the utmost that sacred word which has brought us such a hope? Yes, that we will; till we exchange bearing for seeing, and the message of Jesus for Jesus himself, we will always lend a willing ear to the testimony of Jesus.

This hope is marvellous, once more, because, the substance of it is most extraordinary. Brethren, what is the hope which is laid up for us in heaven? It would need many a sermon to bring out all the phases of delight which belong to that hope. It is the hope of victory, for we shall overcome every foe, and Satan shall be trodden under our feet. A palm of victory is prepared for our hands, and a crown for our heads. Our life struggle shall not end in defeat, but in complete and eternal triumph; for we shall overcome through the blood of the Lamb. Nor do we hope for victory only; but in our own persons we shall possess perfection. We shall one day cast off the slough of sin, and shall be seen in the beauty of our new-born life. Truly, "It doth not yet appear what we shall be," but when we think of the matchless character of our Lord Jesus, we are ready only to be amazed that God himself exalt us. I know not of aught which could surpass this. Oh, matchless joy to be as holy, harmless, and undefiled as our own beloved Lord!

We expect to enjoy security also from every danger. As then will be so, we will be so there will be no fear of any evil; but when God becomes the guardian of our treasure he lays it up where none can touch it, and neither man nor devil can steal it. Our hope is laid up just as crowns and wreaths were laid up at the Grecian games for those who gained them; no one could snatch them away from their rightful owners, but the rewards were safely retained for the winners who were tributed when the contest was over. You see not as yet your hope, beloved; but it is laid up; it is hidden with Christ in God, and made as safe as the throne of God himself.

Notice the next word, it is laid up for you. It is something to have your hope laid up, but it is much better to have it laid up for you. "Laid up for you" that is, for you whose faith is in Christ Jesus, and who have love to all the saints. There is a crown in heaven which will never be worn by any head but yours; there is a harp in glory that never will be touched by any fingers but yours. Make no mistake about it; it is laid up in heaven for you; reserved in heaven for you, who are kept by the power of God, through faith into salvation. "For you"—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Lay the stress there, and get honey out of it. "Laid up for you."

Where is it laid up? The next word tells us, "Laid up for you in heaven." Where, says the Savior, as though he were expounding the text, "neither north nor east, nor west, nor south." This means that no process of decay will cause your treasure to become stale and worn out; no secret moth will eat the garments of heaven's crown, and no bright sun will scorch the brightness of their crowns. Our Lord adds, "Nor do thieves break through nor steal." We can not imagine a burglar's breaking through the walls of heaven. We could not imagine Satan himself undermining the bastions of the New Jerusalem, or leaping over the bulwarks which guard the city of the Great King. If your hope is laid up in heaven it must be perfectly safe. If your hope lies in the bank, it may break; if it lies in an empire, it may melt away; if it lies in an estate, the dews may dry it up.

It lies in yourself, it is doubtful altogether; but if your hope is laid up in heaven, how secure it is. Be glad, and bless the Lord.

To show how secure is our hope, the apostle tells us that we have an indisputable certificate and guarantee from heaven. We have it in the word of the truth of the gospel. Notice these three emphatic words—"In the word of the truth of the gospel." First, "In the word." What word is that? Man's word? Man's words are so fickle, and so full of error, that we should not trust them. But the word of God, and that word is the best of evidence. You know how a person will say, "My word for it"—here you have God's word for it. We take a good man's word for it, and will we give up of it? No, we do not. We take the word of God for it, and we will not give up of it. We have the word of God for the sure hope that believers in Christ Jesus shall be blessed forever: is not this security enough?

Our text goes on to say, "the word of the truth." So, then, it is not a word of guess, conjecture, or of probable inference, but of infallible truth. The brethren of the modern school, they wise brethren, have a word of exhortation, and outcome, and development; but the word the apostle preached was "the word of the truth"—something positive, dogmatic, and certain. Ugly as the word may sound, the Lord grant that we may never be ashamed of the thing called dogmatism now-a-days, which is now more than faith in God's truth. We believe the Word of God not only to be true, but to be "the word of the truth." Let God be true and every man a liar. They may be every

word in the substance of that truth, the truth beyond all things else that may be true.

Note the next word, "the word of the truth of the gospel," or of the good news. That is to say, the sum and substance of the good news is to be found in this glorious hope. If you extract the essence of the gospel, and get the truth, which is the central core of the glad tidings, you come at that blessed hope—most sure and steadfast, which enters into that within the veil.

III. It is a POWERFULLY INFLUENTIAL HOPE. Brethren, I have already said to you that this hope is the parent and nurse of love, because the text says, "The love which ye have to all the saints for the hope which is laid up for you in heaven." Now, that is no trifling fountain of action which leads believing hearts to love, since love is always a working grace. Oh, for more love in this distracted world. Whatever in this world promotes Christian love is to be admired, and since the hope that we shall be forever together before the throne of God lifts us above the little disagreements of society, and makes us affectionate to each other, it is a thing to cultivate with care.

Love is one part of the powerful operation of hope upon ourselves, but *hopefulness affects others also*. We have the hope of saints in heaven, and as we are conscious, it leads ministers and gracious people to give thanks to God. Paul says, "We give thanks to God and the Father, praying always for you since we heard of your hope."

Moreover, hearing of their hope, let the apostle to pray, and if you will follow me in reading the words which succeeded the text, you will see what he desired for his friends at Colosse. In the ninth verse you will see what he prayed for. He says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Having believed in Jesus, and loving his people, you are going to heaven; and so Paul says, "I desire that ye be filled with the knowledge of his will," and

may be so desire, since to do that will be the joy and business of heaven. Is not our prayer, "They will be done on earth as it is in heaven"? Brethren, let us learn the will of the Lord now, and so be educated for the skies. Here we are to go through our apprenticeship, that we may be able to take up our freedom as citizens of the New Jerusalem. Here we are at school, preparing to take our degree above among the instructed saints of God. Are we to enter heaven ignorant of what the will of the Lord is? Surely we ought to know something of the ways of the place, something of the rules of the court.

Then the Apostle prays "that ye might walk worthy of the Lord unto all pleasing." Is it not fit that you who are to rise to Brood's heaven should walk as he did, and have this testimony that you please God? You are going to dwell at God's right hand, where there are pleasures forevermore, would not you wish to do all you can to please your Lord before you see him?

Next he says, "Being faithful in every good work." Why, if there is to be such a rich reward of grace, let us bear all the gracious fruit we can, and if the time of working is so soon to be over, let us be in it as in our every labor while yet the season is with us. Who wants to go into heaven empty-handed? Who wishes to spend the time of his sojourning here in idleness? Oh, no; let us seek to be fruitful to the glory of God; so we may have an abundant entrance into the kingdom.

The Apostle further adds, "Increasing in the knowledge of God." If I am going to dwell with God, let me know somewhat of him; let me search his word and see how he has loved me himself, in answer to my love for him. How can I enter heaven as a total stranger to him who is the king of it? Is not the knowledge of God as useful as it is desirable? Those who have a good hope of heaven will not rest without knowing the Lord, from the least even to the greatest of them.

Once again, the Apostle says, "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." A hope of heaven is a mighty strength for bearing the trials of life and the persecutions of the adversary. "It will soon be over," says a man who looks before, and therefore he is not over-weighted with grief. "It is an ill lodging," said the traveler, "but I shall be away in the morning." Well may we be strengthened with all might by the hope of heaven; it is the reason that the exceeding weight of glory should cast into the shade this little affliction, which is but for a moment.

You will say, "But have you not wrought this part of the chapter into your subject without any warrant?" No, here is my warrant in the next verse, "Giving thanks unto the Father, which has made us most to be partakers of the inheritance of the saints in light." I have been following the evident track of the Apostle's thoughts. The Lord gives us a hope of glory, and then he gives us a measure for it, and this measure is largely wrought in us by the Holy Spirit through the instrumentality of our hope. Cultivate, then, your hope, dear brethren. Make it to shine so plainly in you that your minister may hear of your hopefulness and joy; cause observers to take note of it because you speak of heaven's bliss as though you really expected to go there. Make the world know that you have a hope of heaven: make worldlings feel that you are a believer in eternal glory, and that you hope to be where Jesus is. Often surprise them as they see what they call your simplicity, but what is in truth only your sincerity, while you treat as matter of fact the hope laid up for you in heaven. The Lord grant it for Jesus Christ's sake, Amen.

### SPIRIT OF THE PRESS.

THE MORNING IMMIGRATION.—The Government of the United States while using other means to bridge the polygamist tendencies of a certain sect, who are, to say the least, quite as much bound to obey the laws as any other class of citizens, has determined upon a protest, addressed to foreign nations, against the immigration of Mormons. The Governments thus appealed to are those of Great Britain, Germany, Norway, Sweden and Denmark. The protest sets forth that bigamy is a crime, in this country, punishable with a fine of five hundred dollars and imprisonment for a term of no more than five years, and demands that the comity of nations, as regards persons emigrating with criminal intent, shall be observed. Upon this subject the N. Y. Tribune says:

The directness and justice of this peculiar mode of procedure are evident. From the fact that the polygamist of Utah are foreigners (five years ago the population of Salt Lake City contained literally not a single American convert). They were English, Scotch, Norwegian and Irish, with their children born in this country, reared and educated in the same manner as the children of all other nationalities. It is hardly fair that America should bear the odious and moral degradation of their practices, and yet which of right belongs to other nations. Whenever a bill of this kind is introduced, the Government can deal successfully with those at home.

It will have to be conceded, we think, sooner or later, that the "Commonwealth" form of invitation to the nationalities of the earth, heretofore understood to be implied in the form and spirit of American institutions, will bear modification. It is scarcely the thing to be desired, that this American continent should become the Botany Bay of the Nations.—Standard.

DEFALCATIONS.—We have kept hoping that we had reached the bottom, and that we had accounted for every dollar of our deficit. We were disappointed. Still the sea and the heart pained with every day's report of failure in trust, loss, or defalcation. There is a lesson here for all of us, if we will receive it.

What is the spring of those defalcations? It is in some cases a love of money, pure and simple; a love of money, come it from what source, there is a desire for it more extravagantly than the legitimate income will allow; a desire to spend \$3,000 on a salary of \$2,500. This desire, this thirst is one of the curses of American life. It is close akin to a virtue. Everybody wants to be a little ahead of where his neighbor was before him. This is well, provided he does it by honest labor. But when he means to live better, to spend more than his father did; to spend as much as men do who have twice his income, it is a curse, and a crime.

There is need that the preachers show this; there is need that they preach on the duty of contentment. Let your conversation be without covetousness; and be content with such things as ye have. We must learn to look on the carriage and horses of our neighbor, on the silk and her satin, on his house and grounds, with contented philosophy; we must learn to say, "I will not grieve them; I will not covet them; I will not ape them."

And the ministers must show the duty of honesty, and the nature of the extortion which men are so ready of instruction on this point. People do not understand. There are Christian men whose hearts are full of a right to use for his own purpose trust-money if he puts it back. But he can not be sure of paying it back. And he has no right to use it without the express consent of the owner.

There is need that all should walk against the very beginning of dishonesty. "No one suddenly becomes very bad." It is the little foxes that spoil the grapes. It is the act whose character is unsuspected even by the door, that ruins man. And, we must not speak of the extortion of justice. We have no right to wink at these matters. If, years ago there had been a reasonable and inflexible execution of the law in all cases, if we had realized that sympathy, social position, high standing, were all to be considered, we would have been better off.



World News Continued.

I have been associated with you some... the proceedings of this body. The last session was held with the Florence church...

All the members of the association were present... J. A. and Robert Kelly, Felix...

It was thought best to organize a Mission Board... to supply the churches with...

The Saturday morning session was opened by devotional exercises... The report on Foreign Missions...

Indian Baptist Association.

Bro. E. C. Campion, of Arkansas, and W. O. Tuggle, of La Grange, Ga., were our... (Creek) Baptist Association...

On Sunday morning I preached on the Scriptural account of Hail, as had formerly preached to them of Heaven...

OPB MINOR SCHOOL.

Great dissatisfaction was manifested by us, because our Domestic Mission Board of the Southern Baptist Convention...

was commenced before October 1st, both an account of the resolutions passed at last session of the Southern Baptist Convention...

On Sunday Rev. M. V. Noffinger, pastor of the Mason church, preached an excellent sermon from Jonah 2:1, 2: 'And the word of the Lord came unto Jonah the second time, saying, arise, go up, say to the great city, and preach unto it the preaching that I bid thee.'

Bro. Solter's Female Institute has made a very fine opening—nearly fifty being enrolled on the first day. Of course we are very much encouraged by this handsome beginning.

The Clear Fork Association.

The twentieth annual session of this body, which met with the church at Mt. Pleasant, the introductory address, by Rev. J. T. Taylor, in many respects, a devoted session.

Mississippi Notes.

The Columbus Baptist Association met with Bethel church, nine miles south of Abbeville, on 10 o'clock, Friday, Sept. 13, 1879. The report on the year's work...

The afternoon session was opened by devotional exercises, after which the introduction was made by Rev. W. F. Sprague, Jr., N. H. Hall, the text was Rom. 6:22: 'But you being made free from sin, and become servants to God, you have your fruit unto holiness, etc.'

The Saturday morning session was opened by devotional exercises. The report on Foreign Missions was presented by L. B. Foster. It depicted a very gloomy picture...

On 11 o'clock Rev. J. T. Christian preached from Luke 10:22, 23: 'And it came to pass that the bigger did, and was carried by the angels into Abraham's bosom: the rich man said, I would have been like unto him, and he will be lifted up by his eyes, being in torment, and hath Abraham afar off, and Lazarus in his bosom.'

In the matter of Home Missions the association as a body has been wholly occupied with its own mission. Among the delegates...

Let the public school system go to where it came from—the devil—Freeman's Journal. We hate Protestantism, we detest it with our whole heart and soul—Catholic Visitor.

We are not advocates of religion-hood, and we repeat we are not—Shepherd of the Valley. Religious liberty is merely endured until the opposition can be carried into effect—Bishop O'Connor.

We will take this country and build our institutions over the grave of Protestantism—PRAISER HECKER. There is, one long, to be a State religion in this country, and that State religion is to be Roman Catholic—PRAISER HECKER.

There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith—Boston Pilot. I would as soon administer the sacraments to a dog as to the Catholics who send their children to the public schools—PRAISER WALKER.

The Pope has redeemed the clergy from the obedience due to prince; therefore, kings are no more the superiors of the clergy—BELLARMIN. We hold education to be a function of the church, not of the State, and in our case we can not accept the State as educator—New York Tablet.

We declare, affirm, defend and pronounce it necessary to salvation for every human creature to be subject to the Roman Pontiff—CARDINAL MANNING. Accused by those very craft and hypocritical association called Bible Societies, which thrust the Bible into the hands of the inexperienced young—POPE PIER IX.

As the church commands the spiritual part of man directly, she therefore commands the whole man and all that depends on man—Critic. The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order—BROWN'S REVIEW.

All those who take from the Church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded as heretics—BARNABAS.

Marriages.

Marriage notices from actual marriages and their subsequent marriages. KALEY-NAIL, Sept. 15th, at Mrs. Geo. Kaley's, by Rev. James S. Dauberty, Elias J. Russell and Miss Lillian A. Dauberty.

Deaths.

Simple announcement for actual marriages and their subsequent marriages. REHEARD—Dennis Shephard, daughter of M. and E. Shephard, was born in Ireland, county...

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LOUISVILLE: THURSDAY, OCT. 2, 1878.

When writing to any advertisement in this paper, please state that you saw the advertisement in the Western Recorder.

We can't furnish the Recorder at \$2.25 and then pay commission for collecting and cost of remittances. Those who want the benefit of the reduced rates must pay promptly and get the money to this office without cost to us.

The reports of an approaching Sunday-school Convention will run through five or six issues of the Recorder. We will send the paper containing said reports to new subscribers from 15th Oct. 1st Nov. for 25 cents.

Christian Favor.

The words of Christ, "Ye are the salt of the earth," addressed by him to his true and faithful followers, is the key-note to a wider and wiser philosophy than we are likely at first glance to perceive.

One single man in any community whose daily conduct preaches, whose life is of long consistent gospel sermon, full of holy example, radiant with a rich and loving ministry of good deeds, is a power for good that no one can estimate.

If these reforms make slow progress, in social customs, in business habits and ways and in individual conduct and life, may we not attribute it at least in some great measure, to the unfaithfulness of professed Christians?

Supper for the Poor.

The editor of the National Baptist indicates a little peculiarity in the following judicious sentence which we therefore gladly quote from his last issue.

To establish such supper tables is a noble and laudable thing, and one which should be encouraged.

Some Popular "Sports." The day will doubtless come when, to the average apprehension, mind will be more important than muscle, and man as an animal will be looked upon by the general public as somewhat less important than man as a spiritual and moral being.

It is in the future, Sports and amusements which bring into prominence the lower elements of human nature still attract curious crowds and a degree of attention from the world which no work of intellect could possibly secure.

It is this desperate tendency to develop the lower part of our nature instead of the higher, that renders the question of "Amusements" so difficult of practical solution. There are a thousand things which in themselves may be harmless enough.

As practical Christians and well-wishers of our race we are compelled to deal not with fancied and ideal social conditions, but with the hard, vulgar, sensual life of average man and woman.

The recent "International Walking Match" in New York city undoubtedly illustrates this. Now called "home racing" and other similar popular sports, what might be one thing.

Unfortunately these "walking matches" give no promise of any such hopeful result. It is absurd to claim anything of the kind in their favor.

The duty of Christian men and women in this matter is plain. It is not merely to positively discontinue "sports," they appear to the lowest and most morose instincts.

It is not the practice of Christianity rather than the theory, the embodied sermons that we daily live, rather than the spoken ones that we weekly preach that are the true sources of our weakness in the battle against sin.

be eliminated from "horse-racing," "walking matches," "base-ball games," "roving matches" and other kind of "sports," they would be shorn of half their attraction and interest to their attendants.

The Folly of Trying to Please Everybody. As some pretend to care for none, there are those who, on the other hand, try to please all, by being—no in its best sense, but in all things to all men." so it is of selfish designs altogether.

Some very long time ago, Rev. Mr. M— of Massachusetts (then a British colony), being at a dinner, had himself a wig, and returning home, wore it to church the next Lord's Day.

Even so fares it with those who make it their aim to please everybody. Slashed on this side and on that, and twisted into every shape, and out of all shape, they finally come to the condition of the preacher's wig.

Rev. J. M. WEAVER, D.D., is assisting Pastor Thoms this week in a series of meetings at Shelbyville.

Rev. A. F. BAKER and Dr. SPENCER have just closed a meeting at Providence in Clark county. Result, 7 additions.

Rev. A. B. MILLER, of Evansville, Ind., to aid Rev. J. M. Fay in a meeting at Pleasant Grove, in Daviess county, beginning on the first Sunday in October.

Miss ELA B. DELPH, third daughter of Hon. J. M. Delph, this city, died Sept. 20 at the family residence. She was a loved and faithful teacher in the Sunday-school of the Walnut-street Baptist church, and was an excellent Christian worker.

Ms. LEZER SANDERSON, only daughter of Rev. W. W. Giesey, D.D., died on the 28th ult., at her home near Glasgow Junction, Barren county. Sister S. was a most excellent Christian lady and her death is a severe bereavement to a very large circle of friends.

Dr. Caldwell, Lewis, L.L.D., of Kentucky, is now on a visit to his friends in this city. He was a married man with two or three children when he professed religion. His church believed in no creed but entered the ministry at once. At that time he had never had any experience whatever in the public speaking but made a speech even in a lay's debating society.

Rev. Dr. H. W. Warren has resigned the pastorate of the First Baptist church, Richmond, Mo. He, to accept the charge of the First church, New Orleans, of which he was for many years the beloved pastor.

A Baptist Break. The Chicago Baptist Rev. Dr. Boyd and the Second Church of St. Louis, Missouri, have broken up. Mr. Boyd, after a very spirited discussion, has resigned his position in the annual meeting of the St. Louis Baptist Association over charges preferred by the trustees of the church.

The specifications issued by that Dr. Boyd believe and are faithful and professed, that all men will ultimately be saved, that such a doctrine is the basis of the Christian religion.

Fourth Baptist church, Rev. J. V. Schofield, pastor, has withdrawn from the Baptist Association of this city, because of the result of the action of the association in the case of the Second church. The Fourth church has withdrawn from the Baptist Association on the ground that the charges against the Second church were not brought in a proper manner.

Rev. Dr. Kitchell, with the consent of his physicians, was removed to his home on Tuesday. He is now able to sit up though the doctor is not yet satisfied that he is recovering.

Rev. Dr. Hiden accepted the pulpit of the Greenback Baptist church last Sunday, morning. He is a native of Kentucky and an active and energetic worker.

Rev. T. W. Derriss, speaking of Rev. F. P. S. G. Watson, says that he has been known throughout the South and West, in connection with the work of the State.

Dr. Hiden's stability and progress should be the watchword of Baptists.

Bro. Carter is expected to begin a meeting with the church at Athens, Fayette county, on the 10th inst.

Rev. W. P. Harvey is looking for a letter to attend the Sunday-school convention at Mt. Pleasant, Jessamine county, and will be expected to interpose with the interest of the church.

Dr. W. M. P. Farwell, of Carroll county, who was a student in our seminary last year, has accepted calls to churches in Indiana. These churches belong to the Ohio river.

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After spending two years of study, Texas Rev. J. Tol. Miller has returned with his family to La Rio county, in which he was born and brought up.

The Salem Association, which has just closed its annual meeting, was quite largely attended. Rev. I. W. Bruner, of Hodgenville, was chosen moderator, and Bro. G. W. Whitcomb, of Elizabethtown, was elected secretary.

The North Carolina Baptist State Convention will convene at Greensboro, N. C., on the fourth Sunday in November.

Rev. Dr. R. H. Newis, of Boston, died on the 16th of September, at the advanced age of 72 years. He began his ministry in Boston in 1827.

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After having been in the office of Editor, Texas Rev. J. Tol. Miller has returned with his family to La Rio county, in which he was born and brought up.

FROM THE CHURCHES. Oak Grove.—Our meeting commenced at this church Sept. 7th, closed the 16th. Results: 9 professions, 10 baptisms—4 of them from the Presbyterian—14 by letter. Church social meeting, closed with 10 members.

Clears Chapel.—The Lord has once more visited his people and lifted his people at the above-named place. The meeting commenced the second Saturday in September, and continued 10 days.

Providence.—I have just closed a most interesting and profitable protracted meeting extending through sixteen days.

NEWS AND NOTES. The North Carolina Baptist State Convention will convene at Greensboro, N. C., on the fourth Sunday in November.

Rev. Dr. Kitchell, with the consent of his physicians, was removed to his home on Tuesday. He is now able to sit up though the doctor is not yet satisfied that he is recovering.

Dr. Hiden's stability and progress should be the watchword of Baptists.

Bro. Carter is expected to begin a meeting with the church at Athens, Fayette county, on the 10th inst.

Rev. W. P. Harvey is looking for a letter to attend the Sunday-school convention at Mt. Pleasant, Jessamine county, and will be expected to interpose with the interest of the church.

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Wheat and Corn

CRACK WHEAT. The market in Liverpool will yield 700 barrels per bushel. Quality of Texas wheat has been in their own crop of corn...

THE FAVORABLE MARKET. Wheat, with the upward tendency in Liverpool, has established decidedly more activity during the past week...

THE DEMAND FOR WHEAT. The demand for wheat for the past week has been very active, and the market is well supplied...

THE DEMAND FOR CORN. The demand for corn has been very active, and the market is well supplied...

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