

FAVORS HANGING OF WHITE SLAVER

Rev. David A. Johnson Points to Leniency of Law in Dealing With Offenders.

Rev. David A. Johnson, pastor of the Central Presbyterian church, took "Man vs. a Sheep" as the topic of his sermon yesterday morning. In the course of his remarks reference was made to a case tried in police court last week. Rev. Johnson said: "Let us suppose that it is reported from day to day and from night to night thieves are succeeding in getting away with automobiles left standing upon our streets. What would be the result? We would all throw up our hands in horror, deploring the terrible condition of affairs that made such things possible. There would be no end of curses heaped upon our police force because they were either unwilling or unable to cope with the problem. But let me tell you, every day and every night there are smooth-tongued and slick-dressed human beasts masquerading in sheep's clothing, who are robbing innocent girls of their virtue, and we sleep and we eat and drink as unconcerned as if we heard that a horse had dropped dead upon the street of some distant city. When a thief steals an automobile we are up in arms demanding that he be brought into the courts of justice to be given the extent of the law; when a fiend has stolen a maiden's birthright he is dined and wined in the best homes, and mothers wink in their daughters to dance the tango in his arms. How much, then, is a girl's virtue of more value than an automobile? "Some time ago I read of a man up in Sac City, Iowa, who embezzled money to the extent of \$27,000. He was tried and found guilty, and was sent up for 10 years. And I do not think that the punishment was excessive. Last week two men were tried on the charge of conducting a disorderly house in this city. They were found guilty upon conclusive evidence. Were they sent to the penitentiary for 10 years? No. Were they sent to the jail for 10 days even? No! They were fined \$10 each. Not to mention the fact that a man embezzles a few thousand dollars. He is sent up for 10 years. A man makes it his business to ruin girls and to cut vice youth into every form of vice, ruining their characters and making them unfit for society. He is fined \$10. It is a shame and a disgrace to our city that there can be such a fool's play with justice. A man who makes it the business of his life to rob maidenly virtue of its crown and youth of its glory ought to be hanged. Is that too strong language? I say no. We take the life of a man who takes the life of another intentionally. But death is inevitable. It matters not so much after all if the day be hastened. But it matters much how we go from this life. It is necessary to die, but it is not necessary to die a ruined character, an outcast from society. He, therefore, who brings the latter about is an infinitely greater criminal than the murderer. How much, then, are clean and pure boys and girls of more value than dollars and cents?"

MR. LEFFLER ON THE RICH MAN IN HELL

Mr. Leffler's lecture on "The Rich Man in Hell" Sunday morning in Math's hall was well attended. The speaker is well posted on bible questions and handled his difficult subject in a surprisingly positive and thorough manner. He was brought here under the auspices of the International Bible Students' association. The quaint way of putting things, the easy, colloquial style of delivery, the open and above-board manner of the speaker and the unusual subject matter, all combined to make the lecture a very pleasing affair. The speaker said in part: "There was a time when the parable of the 'Rich Man in Hell' caused us to shudder. We were perplexed at the thought that the great Creator could be lacking in sympathy, to say nothing about justice. 'How it is possible,' came the question to our minds, 'that a God who taught us to love our enemies and to bless even those who curse us should be lacking in these qualities Himself?' "The trouble is not that God is unwise, or unjust, or lacking in sympathy, but that we did not understand Him, nor did we understand the Master's words. 'O, righteous Father, the world hath not known Thee.' How, indeed, know the Father, and a still smaller number understand His plan. "The scriptures show that our Lord was speaking in parables and dark saying when addressing the multitudes. We must, then, seek to interpret these as parables; otherwise we are making the word of the Lord of non-effect and adding much to our own confusion. Let us briefly review God's dealings with the human race, in order that we may be in a position to understand the parable. Without the knowledge of God's dealings with mankind it is impossible to get an appreciation even of the clearer statements of His word, to say nothing about those less clear. "We are not to understand that when our Lord referred to 'a certain rich man' that He meant a literal man, any more than He meant literal sheep and literal goats in the parable of the 'Sheep and the Goats.' "The 'rich man' represents the Jewish nation. As a nation they were clothed with the white linen of a typical righteousness as result of their typical sacrifices. They were also clothed in purple in that all of the royal promises were theirs. But the time came when, because of their hardness of heart, they were rejected from all special favor and as a nation they died. For nearly nineteen centuries the Jews, although dead as a nation, are alive as a people and have been persecuted unmercifully. Look at their condition in Russia, where a large proportion of their race reside. We are continually receiving reports indicating that their lot is one well symbolized by fiery torments. "Let us now look for the Lazarus class. Surely it is as absurd to think of Lazarus going to heaven because he was full of sores and hungry and ragged as it would be to think of the 'rich man' going to eternal torment simply because he had plenty of good clothes to wear and plenty to eat. Who was represented by Lazarus? Who was it that, so far as favors from God were concerned, were poor and ragged and full of sores and were considered by the Jews on a par with the dogs? These were the Gentiles. Just as the Jewish nation died to all of their special favors, so the Gentiles who accepted the Lord and came into harmony with Him are represented as being in Abraham's bosom—in divine favor. The great gulf would represent the wide difference between the gospel church and the Jews."

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The Churches. South Park Presbyterian. Edgewood Baptist. Spencer Memorial Methodist. Memorial Christian. Central Presbyterian. First Methodist.

INGALLS' JEWELRY AUCTION. Sale Tonight 7:30. Nothing reserved must all be sold soon as possible. Safety Bldg.