

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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The Heart of the Gospel.

From a Sermon Delivered July 18, 1886, by Rev. G. M. Spurgeon.

"Now then we are ambassadors for Christ, as though God had been reconciling the world to himself, by us, who were made sinners for us, who knew no sin; that we might be made the righteousness of God in Him."—2 Cor. 5:20, 21.

Who was made sin?

The heart of the gospel is redemption, and the essence of redemption is the substitutionary sacrifice of Christ. Now consider, first, who was made sin for us? The description of our great surety here given is upon one point only, and it may more than suffice us for our present meditation. Our substitute was spotless, innocent, and pure. "He hath made him to be sin for us, who knew no sin." Christ Jesus, the Son of God, became incarnate, and was made flesh, and dwelt here among men; but though he was made in the likeness of sinful flesh, he knew no sin. Though upon him sin was laid, yet not so as to make him guilty. He was not, he could not be, a sinner; he had no personal knowledge of sin. Throughout the whole of his life he never committed an offence against the great law of truth and right. The law was in his heart; it was his nature to be holy. He could say to all the world, "Which of you convinceth me of sin?" Even his vacillating judge inquired, "Why, what evil hath he done?" When all Jerusalem was challenged and bribed to bear witness against him, no witnesses could be found. It was necessary to misquote and wrest his words before a charge could be trumped up against him by his bitterest enemies. His life brought us in contact with both the tables of the law, but no single command had been transgressed. As the Jews examined the paschal lamb before they slew it, so did Scribes and Pharisees, and doctors of the law, and rulers and princes, examine the Lord Jesus, without finding offence in him. He was the Lamb of God, without blemish and without spot.

As there was no sin of commission, so there was about our Lord no fault of omission. Probably, dear brethren, we that are believers have been enabled by divine grace to escape most sins of commission; but I for one have to mourn daily over sins of omission. If we have spiritual graces, yet they do not reach the point required of us. If we do that which is right in itself, yet we usually mar our work upon the wheel, either in the motive, or in the manner of doing it, or by the self-satisfaction with which we view it when it is done. We come short of the glory of God in some respect or other. We forget to do what we ought to do, or doing it, we are guilty of lukewarmness, self-reliance, unbelief, or some other grievous error. It was not so with our divine Redeemer. You cannot say that there was any feature deficient in his perfect beauty. He was complete in heart, in purpose, in thought, in word, in deed, in spirit. You could not add anything to the life of Christ without its being manifestly an excrescence. He was emphatically an all-round man, as we say in these days. His life is a perfect circle, a complete epitome of virtue. No pearl has dropped from the silver string of his character. No one virtue has overshadowed and dwarfed the rest; all perfections combine in perfect harmony to make in him one surpassing perfection.

Neither did our Lord know a sin of thought. His mind never produced an evil wish or desire. There never was in the heart of our blessed Lord a wish for any evil pleasure, nor a desire to escape any suffering or shame which was involved in his service. When he said, "Father, if it be possible, let this cup pass from me," he never desired to escape the bitter portion at the expense of his perfect life work. The "if it be possible" meant, "if it be consistent with the full obedience to the Father, and the accomplishment of the divine purpose." We see the weakness of his nature shrinking, and the holiness of his nature resolving and conquering; as he adds, "nevertheless, not as I will, but as Thou wilt." He took upon him the likeness of sinful flesh, but though that flesh often caused him weariness of body, it never produced in him the weakness of sin. He took our infirmities, but he never exhibited an infirmity which had the least of blameworthiness attached to it. Never fell there an evil glance from those blessed eyes; never did his lips let drop a hasty word; never did those feet go on an ill errand; nor those hands move towards a sinful deed; because his heart was filled with holiness and love. Within as well as without our Lord was unblemished. His desires were as perfect as his actions. All his sweet will was towards goodness. His unrestrained life was holiness itself; he

was "the holy child Jesus." The prince of this world found in him no fuel for the flame which he desired to kindle. Not only did no sin flow from him, but there was no sin in him, nor inclination, nor tendency in that direction. Watch him in secret, and you find him in prayer; look into his soul, and you find him eager to do and suffer the Father's will. Oh, the blessed character of Christ! If I had the tongues of men and of angels, I could not worthily set forth his absolute perfection. Justly may the Father be well pleased with him! Well may heaven adore him! The second point of the text is, what was done with him who knew no sin? He was "made sin." It is a wonderful expression; the more you weigh it, the more you marvel at its singular strength. Only the Holy Ghost might originate such language. It was wise for the divine Teacher to use very strong expressions, for else the thought might not have entered human minds. Even now, despite the emphasis, clearness, and distinctness of the language used here and elsewhere in Scripture, there are found men daring enough to deny that substitution is taught in Scripture. With such subtle wits it is useless to argue. It is clear that language has no meaning for them.

Whose sin?

The Lord God laid upon Jesus, who voluntarily undertook it all the weight of human sin. Instead of its resting on the sinner, who did commit it, it was made to rest upon Christ, who did not commit it; while the righteousness which Jesus wrought out was placed to the account of the guilty, who had not worked it out, so that the guilty are treated as righteous. Those who by nature are guilty, are regarded as righteous, while he who by nature knew no sin whatever, was treated as guilty. I think I must have read in scores of books that such a transference is impossible; but the statement has had no effect upon my mind. I do not care whether it is impossible or not with learned unbelievers; it is evidently possible with God, for he has done it. But they say it is contrary to reason. I do not care for that; either it may be contrary to the reason of those unbelievers, but it is not contrary to mine; and if I am to be guided by reason, I prefer to follow my own. The atonement is a miracle, and miracles are rather to be accepted by faith than measured by calculation. A fact is the best of arguments. It is a fact that the Lord hath laid on Jesus the iniquity of us all. God's revelation proves the fact, and our faith defies human questioning! God said it, and I believe it; and believing it, I find life and comfort in it.

"For since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Shall I not preach it? Assuredly I will. Christ was not guilty, and could not be made guilty; but he was treated as if he were guilty, because he would stand in the place of the guilty. Yea, he was not only treated as a sinner, but he was treated as if he had been sin in itself in the abstract. This is an amazing utterance. The sinless one was made to be sin.

Sin pressed our great Substitute very sorely. He felt the weight of it in the Garden of Gethsemane, where he did "sweat as it were great drops of blood falling to the ground." The full pressure of it came upon him when he was nailed to the accursed tree. There in the hours of darkness he bore infinitely more than we can tell. We know that he bore condemnation from the mouth of man, so that it is written, "he was numbered with the transgressors." We know that he bore shame for our sakes. It was a cruel scorn that exhausted itself upon his blessed person. This, I say, we know. We know that he bore pains innumerable of body and of mind; he thirsted; he tried out in the agony of desolation, he bled; he died. We know that he poured out his soul unto death, and yielded up the ghost. But there was at the back, and beyond all this, an immeasurable abyss of suffering. The Greek Liturgy truly speaks of "Thine unknown sufferings," probably to us they are unknowable sufferings. The Lord made the perfectly innocent one to be sin for us; that means more of humiliation, darkness, agony, and death than you can conceive. I will not say that he endured either the exact punishment for sin, or an equivalent for it; but I do say that what he endured rendered to the justice of God a vindication of his law more clear and more effectual than would have been rendered to it by the damnation of the sinners for whom he died. The cross is under many aspects a more full revelation of the wrath of God against human sin than even Tophet, and the smoke of tor-

ment which goeth up for ever and ever. Who would know God's hate of sin must see the only begotten bleeding in body and bleeding in soul even unto death; he must, in fact, spell out each word of my text, and read its innermost meaning. There, my brethren, I am ashamed of the poverty of my explanation, and I will therefore only repeat the full and sublime language of the apostle, "He hath made him to be sin for us." It is more than "he hath put him to grief;" it is more than "God hath forsaken him;" it is more than "The chastisement of our peace was upon him;" it is the most suggestive of all descriptions, "He hath made him to be sin for us." Oh, depth of terror, and yet height of love!

Who Made Him to be Sin.

So I pass on to notice, in the third place, who did it. The text says, "He hath made him to be sin for us;" that is, God himself it was who appointed his dear Son to be made sin for guilty men. The wise ones tell us that this substitution cannot be just. Who made them judges of what is right and just? I ask them whether they believe that Jesus suffered and died at all? If they believe that he did, how do they account for the fact? Do they say that he died as an example? Then I ask, is it just for God to allow a sinless being to die as an example? The fact of our Lord's death is sure, and it has to be accounted for. Ours is the fullest and truest explanation.

In the appointment of the Lord Jesus Christ to be made sin for us, there was first of all a display of the Divine Sovereignty. God here did what none but he could have done. It would not have been possible for all of us together to have laid sin upon Christ; but it was possible for the great Judge of all, who giveth no account of his matters, to determine that so it should be. He is the fountain of rectitude, and the exercise of his divine prerogative is always unquestionable righteousness. That the Lord Jesus, who offered himself as a willing surety and substitute, should be accepted as substitute and surety for guilty man, was in the power of the great Supreme. In his divine sovereignty he accepted him, and before that sovereignty we bow. If any question it, our only answer is, "Nay, but, O man, who art thou that repliest against God?"

The death of our Lord also displayed divine justice. It pleased God, as the judge of all, that sin should not be forgiven without the exaction of the punishment which had been so righteously threatened to it, or such other display of justice as might vindicate the law. They say that this is not the God of love. I answer, it is the God of love, pre-eminently so. If you had upon the bench to-day a judge whose nature was kindness itself, it would behoove him as a judge to execute justice, and if he did not, he would make his kindness ridiculous; indeed, his kindness to the criminal would be unkindness to society at large. Whatever the judge may be personally, he is officially compelled to do justice. And "shall not the judge of all the earth do right?" You speak of the fatherhood of God. Enlarge as you please upon that theme, even till you make a heresy of it; but still God is the great moral governor of the universe, and it behooves him to deal with sin in such a way that it is seen to be an evil and a bitter thing. God cannot wink at wickedness. I bless his holy name, and adore him that he is not unjust in order to be merciful, that he does not spare the guilty in order to indulge his gentleness. Every transgression and disobedience has its just recompense of reward. But through the sacrifice of Christ he is able justly to pardon. I bless his holy name that to vindicate his justice he determined that, while a free pardon should be provided for believers, it should be grounded upon an atonement which satisfied all the requirements of the law.

Admire also in the substitutionary sacrifice the great grace of God. Never forget that he whom God made to be sin for us was his own Son; yea, I go further, it was in some sense his own self; for the Son is one with the Father. You may not confound the persons, but you cannot divide the substance of the blessed trinity in unity. You may not so divide the Son of God from the Father as to forget that God was in him reconciling the world unto himself. It is the Father's other self, who on the cross in human form doth bleed and die. "Light of light, very God of very God;" it is this light that was eclipsed, that Godhead which purchased the church with his own blood. Herein is infinite love! You tell me that God might have pardoned without atonement. I answer, that finite and falli-

ble love might have done so, and thus have wounded itself by killing justice; but the love which both required and provided the atonement is indeed infinite. God himself provided the atonement by freely and fully giving up himself in the person of his Son to suffer in consequence of human sin.

What I want you to notice here is this, if ever your mind should be troubled about the propriety or rightness of a substitutionary sacrifice, you may at once settle the matter by remembering that God himself "hath made him to be sin for us who knew no sin." If God did it, it is well done. I am not careful to defend an act of God, let the man who dares accuse his maker think what he is at. If God himself provided the sacrifice, be you sure he has accepted it. There can be no question ever raised about it, since Jehovah made to meet on him our iniquities. He that made Christ to be sin for us, knew what he did, and it is not for us to begin to say, "Is this right, or is this not right?" The thrice holy God had, done this, and it must be right. That which satisfies God may well satisfy us. If God is pleased with the sacrifice of Christ, shall we not be much more than pleased? Shall not we be delighted, entranced, emparadised, to be saved by such a sacrifice as God himself appoints, provides, accepts? "He hath made him to be sin for us."

The last point is, what happens to us in consequence? "That we might be made the righteousness of God in him." Oh, this weighty text! No man living can exhaust it. No theologian lived, even in the palmist days of theology, who could ever get to the bottom of this statement.

Every man that believes in Jesus is, through Christ having taken his sin, made to be righteous before God. We are righteous through faith in Jesus Christ, "justified by faith." More than this, we are made not only to have the character of "righteous," but to become the substance called "righteousness." I cannot explain this but it is no small matter. It means no inconsiderable thing. When we are said to be "made righteous," what is more, we are not only made righteousness, but we are made "the righteousness of God." Herein is a great mystery. The righteousness which Adam had in the garden was perfect, but it was the righteousness of man; human righteousness failed; but the believer has a divine righteousness which can never fail. He not only has it, but he is it; he is "made the righteousness of God in Christ." We can now say,

"With his Savior's vesture on,
Holy as the Holy One."

How acceptable with God must those be who are made by God himself to be "the righteousness of God in him!" I cannot conceive of anything more complete.

As Christ was made sin, yet never sinned, so are we made righteousness, though we cannot claim to have been righteous in and of ourselves. Sinners though we be, and forced to confess it with grief, yet the Lord doth cover us so completely with the righteousness of Christ, that only his righteousness is seen, but we are made the righteousness of God in him. This is true of all the saints, even of as many as believe on his name. Oh, the splendor of this doctrine! Canst thou see it, my friend? Sinners though thou be, and in thyself defiled, deformed, and debased, yet if thou wilt accept the Substitute which God provides for thee in the person of his dear Son, thy sins are gone from thee, and righteousness has come to thee. Thy sins were laid on Jesus, the scapegoat; they are thine no longer, he has put them away. I may say that his righteousness is imputed unto thee; but I go further and say with the text, "Thou art made the righteousness of God in him." No doctrine can be more sweet than this to those who feel the weight of sin and the burden of its curse.

It is good for man to be checked, crossed, disappointed, made to feel his ignorance, weakness, folly; made to feel his need of God, to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Savior in heaven who can be touched with the feeling of his infirmities.—[Charles Kingsley.]

If there's a right thing to be done and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to do it and a better one, and it is our own fault and not God's that we do not find it.—[Edward Gannett.]

The Kind Wishes of a Friend.

Rev. J. J. D. Renfroe, D. D.

MY DEAR BROTHER—I write to ask you to send me the ALABAMA BAPTIST. I will remit on receipt of the paper.

Your absence from the pulpit is a loss to the church and to your denomination, but it is a gain to all readers. In subscribing for your paper I shall hope to read religious editorials, a class of reading that we do not usually find. Editorials too often demand the religious reading to the "selected" column. A religious, a denominational paper I should have said, must be denominational, of course; but there is no reading more refreshing to me than a thoughtful, intelligent comment on a profound Christian experience; and, especially when I know and love the writer, as in this case. Human nature, loves personalities, even gossip, though that is the passion reversed. Whatever we hear or read is improved not only by the man behind it, but the man in it. The fact that so much of the Bible is personal history demonstrates not only the interest, but the profit there is in personalities. Well, now, the religious editorial is as much more valuable than the selected religious article as the personal is more charming than the impersonal. Defend immersion, of course; but give us every week some movement of the Spirit of God as he has impressed himself on you. Some lesson of Christ as he has spoken to J. J. D. R.

I look confidently for great success and usefulness for you in your new field. Send your salutation.

Your Brother,

A Letter from Bro. Wilkes.

Dear Bro. Renfroe: I would apologize to some men I wot of in the world for seeming to them to be meddling with things too high for me. But I know you, and shall feel no presumption in your mind for me to "say my say" straight out. Our long intimacy gives me all the assurance I want of due appreciation from you of what I shall say. I am glad you have become the editor of the ALABAMA BAPTIST. I might use more and stronger words than glad, but then I would mean no more than in the simple utterance I am glad; glad for the sake of our State denominational literature. Not that I regard you as a sectarian fighter; for you are not. Your motto, in my own words, is just what should be the motto of every true Baptist, and especially true Baptist journalists, viz.: "Neither to seek nor to shun denominational defense." I have known enough of your course for the last twenty years or more to enable me to speak as I do advisedly. I do not believe the man lives, or ever did live, who can show a single case in which you brought on controversy by a single attack. Our people greatly need instruction and confirmation on some things besides missions, benevolence, Sunday-schools, etc. When they need teaching and stirring on these things, they equally need to be taught what we believe as a peculiar denomination, and why we so believe. A restatement of our doctrines is needed occasionally, and the colors of our doctrines should be discernible all the time. The doctrines of grace, and of the ordinances as once delivered to the saints should be sprinkled all through our pulpits and our periodicals. It is a fact, that Baptists can be stirred to the full measure of duty in anything, benevolence or what not, only as their distinctive faith is made prominent by the agencies which seek to arouse them. If now and then a journal goes too far by transcending established Baptist faith, this is no reason why another should stop short of the faith, by either modifying it, or suppressing any part of it. If our peculiarities do not deserve and demand a prominent place in our literature, then they do deserve and demand to be abandoned, and sunk into the common current of a so-called Catholic Christianity. No denomination on earth is so unworthy of the respect of others as are the Baptist people, if their views and practices touching the baptism and communion are unnecessary and unimportant. The Christian world expects the Baptists to forsake their distinctive colors, or to defend them.

But I desist. I had thought of writing a very short piece by way of congratulation to be put in the paper, but feel like saying more than I thought prudent for me to publish, and decided to write as I have done, in haste, for your eye. I intend no reflection in anything here "written" on any person or thing past, present, or future. I simply feel a pleasure in your prominent accession to the editorial department of our State organ for the reason already hinted at, and for the additional reason that you, feeling yourself above no brother having respectable claims to notice, and knowing where the "backbone" of the denomination is located in the body fraternal, will rally our mighty hosts throughout the State to pull altogether so as to make the ALABAMA BAPTIST what it might before now have been.

An Open Letter from Bro. Catt Smith.

I am in receipt of a letter from the Baptist church at Ashland, Clay county, inquiring to know if they could settle me in their midst, to take charge of that and other churches, and I have thought to take advantage of this letter, and to break (what some would consider) the rules of propriety, and say a few earnest words to Baptist churches.

I know that the Baptist preachers of my section, as a rule, have more perplexity than most any other class of men to know just what they are to do next, and I know further that the Baptist churches of my section are fully as much perplexed about what they are to do for a pastor. Now, it appears to me that this matter of getting a good pastor can be settled so easily that I would just like to be a deacon for a few months, so I could work at it some.

For instance, we will take this church (Childersburg) which needs a good pastor, but they feel too weak to control the services of such a man. They are surrounded by other good churches, such as Wilsonville, Harpersville, Fayetteville, Sylacauga, and Tallahassee. My suggestion is that four of these churches could well afford to locate and build a comfortable house, and by conference with each other could all call the same pastor, and put him in their house. The result is that one preacher is settled, and four churches are supplied.

We will take another illustration. Goodwater and Alexander city need a good pastor. Let them first provide a good house for a pastor, located at one or the other of these places, then by conferring with each other they can put their strength together and control the services of the man they want and need. Let the strong help the weak in this way.

Another illustration is found in the churches at Lineville and Ashland, and I could add many more in my knowledge. Now it is a well known fact that I am laboring in and among these churches, and my labors are so scattered that I cannot accomplish the good which I otherwise could, differently located. From here to Jackson's Gap my labors are scattered over a scope of fifty or sixty miles. It is too long for the width.

I receive more or less solicitations every month as to what I am going to do. I cannot tell what I will do. I can say very readily what I am not going to do, and I take this occasion to say it. I am not going to run this way any longer. I have had very strong convictions to turn loose churches and become an evangelist. I have also had strong convictions to enter school. But my permanent decision in regard to entering school is, that I will never be able to do so; so that matter is forever at rest. Unless the churches take more interest in locating their pastors, and also in sustaining them, I shall leave the question of becoming an evangelist unsettled for the present. But will add that, owing to the fact that I have seven children and a good wife I prefer to locate with some good church, or churches, and consecrate my life to their development for the next ten years.

As a young man I have felt a delicacy in writing thus plainly, but I hope none will think me egotistic, though I am very much in earnest. As a minister I feel somewhat like I imagine the young lady feels towards her suitors. She has her preference. So I have my preference of fields, but cannot afford even to mention which place I had rather settle in. The young lady has a reserve force, if she cannot get the one she wants, she can take none. And I must say that I feel some kind of independence about my heart to say to the churches, that unless they take more interest in their pastors, I feel that I owe it to my Savior, to my family, to myself, and to the churches to do what I can to correct this State of things.

I know that the plan suggested has its difficulties, but I have never seen any thing any account that did not have its difficulties.

Affectionately,

CATT SMITH.

Temperance Column.

A meeting of the Alabama Temperance Alliance will be held in Montgomery, Tuesday, Nov. 16th.

PORTER'S CHOICE.

If I was compelled to do one or the other, steal mules or sell whisky, I would go into the mule stealing business every time, for then I would not rob the man of his character, his money, his happiness, his life, and his soul. I would not break his wife's heart, and drag his children down to shame and poverty.—Rev. J. J. Porter.

GEORGE'S GAIN.

Of fourteen saloon firms recently interviewed (in Atlanta, Ga.) six expect to change their business and remain in Atlanta, two will go to Pennsylvania, one to Jersey, one to Cincinnati, one probably to Texas, while three others are not yet decided as to locality. It is to be noted, however, that none propose to "emigrate to any other point in Georgia."—H. A. Scoop in letter to The View.

TAKE AWAY THE TEMPTATION.

Careful observation has also impressed on us the fact, that while old hopeless sots will creep into back doors and dark cellars to satisfy a craving, uncontrollable appetite, the great special temptation of treating is taken away from the young, and where there is no public drinking places, few youths will be led into the downward road of inebriation.

THE GRAND JURY OF PIKE COUNTY.

"We cannot close this report without calling the attention of our fellow-citizens throughout the State to the effects of a temporary prohibition of the sale of intoxicating liquors in the city of Troy. During the months of January and February all bar-rooms were closed and the liquor traffic was practically suspended. The police force of the city was called upon to make only three arrests during those two months, quiet and order prevailed, and patriotic hearts were hopeful that king alcohol was at last dethroned. But under the laws of 1881 a majority of the voters of the beat petitioned for its restoration. It is instructive to note the fact that the large majority of the signers of these petitions for the licensing of the liquor traffic could not write their own names. And thus a mass of ignorance overrides the will of the intelligent, virtuous and patriotic citizens who are opposed to the sale of alcohol in all its forms. As soon as the licenses were granted and the bars reopened, the evil effects could be seen and heard on every road leading from Troy, and the peaceful citizen in his home ten miles away that night could be heard by the bacchanalian shouts and ribald songs of drunken teamsters, the drouth was ended and whiskey had once more triumphed. We believe that prohibition laws do prohibit—that they are effective in driving away from the youth of the land the pernicious influences of the bar-rooms, with all its gaudy allurements and temptations, and induce in patriotic hope that the day is not far distant when the legislature of our beloved State will proclaim by law that nowhere within the boundaries of Alabama shall the demon alcohol tempt our boys, ruin our men, or break the hearts of our women."

W. C. T. U. STATE CONVENTION.

Dear Sisters:—The time has come when we must once more plan and prepare for the annual State Convention. It will be held in Montgomery, November 17th and 18th. The Executive Committee will meet on Tuesday afternoon, November 16th, at 3:30 o'clock. The growing interest in the temperance cause gives prospect that this will be one of the best W. C. T. U. meetings ever held in Alabama. But to insure this we must begin at once to set our work in order.

First. Please prepare your reports and forward promptly to State Secretary and Superintendent. They can not make their bricks without the straw which the local unions must send them. You may think that you have done but little during the year; but whether it be much or little, send the record, remembering that the many little make the great aggregate.

Second. If you have not already sent your membership dues to the State Treasurer, attend to that. We hope all local treasurers are on the alert to collect and forward. We beg each treasurer, the moment she reads this appeal, to take her copy of the State Report, find the Constitution, see page 85, Article V., and read the duty that is incumbent upon her; and then plead with her fellow-members to attend promptly to this important matter, enabling Mrs. Branch to close her books by Nov. 1st.

Third. Please have the name of

your presidents and corresponding secretaries correct; this will be a great convenience to the State officers, and save unnecessary delays in getting up the minutes.

Fourth. Please hand the paper containing this "call" to editors, asking them to insert it in their newspapers.

Directions as to railroad orders, with programme of the Convention, will be in the October number of the *Prohibitionist*. We hope they will be ordered in large numbers and well circulated to advertise our meeting. Finally, let each woman do what she can to make the coming Convention a success, praying the Holy Spirit to go with us, as we make another effort, "for God, and home, and native land."

ELLEN C. BRYCE, Pres't.
HELEN H. KOTHROCK, Cor. Sec.

Christian Vagrants.

There is a class of vagrants who go from house to house begging cold victuals. They have no visible form of support, and live on the cold charity of the world. After all, the charity is not so cold, for as a rule these vagrants get enough to keep soul and body together. As for them, they are the most contemptible of all men, they are lazy and idle; they are able to work, and might be useful members of society, but as it is they are cumberers of the ground and eye-sores, and the country would do well to arrest them and set them to work, even at public expense. They turn up in abundance at the soup-houses in cold weather, and in the hospitals in the time of sickness.

Now, we are constantly reminded of these vagrants when we come in contact with a certain class of Christians (some of them very respectable people, so far as outward belongings are concerned) who are particularly numerous in cities. They have no church home, and are engaged in no definite work for the Master. They wander about from church to church, hearing this preacher and that preacher, picking up the crumbs that fall from the tables spread in the various churches, or claiming a cold bite here and there, for it must be a cold bite that such Christians get. The Word can hardly profit them much so long as they live their vagrant lives. They stand about the church doors waiting for some one to give them a seat; they are abundantly able to hie one themselves, but they are too mean to do that. Their plan is to get all the advantages of the church without giving anything in return, either in service or substance. They will perhaps go to one church for a few weeks or months, and then through sheer shame (the only good thing about them) they will go to another, until they are ashamed to beg at that door any longer, and they move on until they venture back on old ground again. If they are asked to unite with the church they at once tell you that they are not certain whether they are going to remain "in this neighborhood" long enough to make it worth while; nevertheless they stay. They will never say again that they are "looking about" to see which they "like best." They go from year to year; their names are dead on the church roll where their membership is, and they are vagrants in the community where they now live; they are as terrible of excuses for their vagrant life as the tramp at the area door is for his impenitency.

Where there is sickness in the family or a funeral to be attended they will send for any one of the pastors within reach, and they have a large choice, for they have wandered about among all the churches. If you ask them where they attend church—who their pastor is, they will tell you that they have settled nowhere as yet, but that they have attended your church "some" as much as anywhere, and lay claim upon your service and time, and seem to think because they have fed as vagrants at your table you are under obligations to take care of them in need. Poor creatures, you scarcely know whether to pity or despise them most, but usually end by going to see them when they are sick, and attend the funerals that occur in their families. Having done this they will disappear until they call again to ask some service of you. They are, upon the whole, a great scandal upon Christianity, a nuisance in the community, and a stumbling block to sinners. May the Lord remove them from our midst, or else convert them to some sense of their obligations to serve the Lord whom they "profess" to follow.—*Words and Weapons.*

For every trial God sends, he gives sufficient grace for its endurance; but he promises no grace to bear anticipations with, and we little know how very large a portion of our mental suffering arises from anticipations of trial.—[Church Press.]

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 9, 1886.

A Friend of the Family.

The desirability of a permanent and effective remedy in the household for cases of cold, sore throat, cough, croup, whooping cough, and all other ailments of the throat and lungs, is admitted by everybody. Such a remedy exists in Dr. Sarsaparilla. It is a Compound Ointment, which is made by them and dispensed from 1829 Arch street, Philadelphia, Pa., to almost every part of the world. Of this fact Elmer E. Burlingame, of Elmira, N. Y., wrote September 14, 1885: "I know Compound Ointment to be worthy of the highest praise, having used it in my family for years, and it has cured me of colds, croup, whooping cough, and all other ailments of the throat and lungs. It is a great remedy, and I can recommend it to all who are afflicted with these ailments." Complete information as to the methods of treatment, and the highest testimonials may be obtained free of any applicant.

Are you accepting your daily care and duty as a minister to be entered into God? If day by day we say to him, "What ever you wish to do for me, do it," and then just "wait" on him, he will do it. We will not our life be one of peace, even though full of trial and seeming perplexity?—[Hope Lydard.]

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. Letters are continually being received from all sections of the country, telling of benefits derived from this great medicine. It is unequalled for general debility, and as blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take Hood's Sarsaparilla, and Co., Lowell, Mass. Sold by all druggists.

The soul hangs for a motive; a motive sufficient, elevating, inspiring, inexhaustible, enduring. This motive is found in Christ. To please him, to do his will, to advance his cause, to save the souls of men, to lead the character which he would have us reach, herein is found a motive that is sufficient to arouse all our energies.

T. C. Brewer, Editor of the Monroe Eagle, Ala., writes I must add my testimony to the great virtues of Sarsaparilla. I have used it for many years, and it has cured me of colds, croup, whooping cough, and all other ailments of the throat and lungs. It is a great remedy, and I can recommend it to all who are afflicted with these ailments.

There is always a presumption that a pure heart will be a right-minded man, and it is delightful to see such a one stand up before the ambitious sophist, and dart on his ingenuities a clear ray of conscience that scatters them like mist. He is the living light of a good mind, and the most precious of the mystifications of guilt.—[Marineau.]

Gentlemen or Ladies who contemplate canvassing any part or all of their time during the present season, will find it greatly to their interest to make the acquaintance of F. Johnson & Co., subscription books, publishers of Richmond, Va. They have the most attractive and fast selling books at the lowest prices.

The finest bits of opinion upon the minds of children in private life afterward issue forth to the world and become its opinion, for nations are gathered out of the children of those who hold the leading strings of those who even exercise a greater power than those who wield the reins of government.

Most liver complaints arise from a torpid state of the organs, caused by improper food, indigestion, the immediate use of tobacco or stimulants. The easiest and most speedy cure is the use of Acid Iron Earth.

"Atchistat is rising rapidly and gathering strength. Multitudes are enlisting unconsciously under his banner, and adopting his watchword—Liberty! Liberty! Liberty!—and all to believe in judgment to come, or in hell, or in the wrath of God, or in the sinner's eternal doom."—[Dr. Horatius Bonar.]

It is generally true that headaches arise from a disordered liver and from indigestion. Acid Iron Earth by restoring a healthy digestion cures this distressing trouble without fail.

Retribution is one of the grand principles in the divine administration of human affairs; a requital is imperceptible only to the wilfully unobservant. There is everywhere the working of the overruling law of requital; man always gets as he gives.—[J. Foster.]

Why suffer the tortures of biliousness when Hood's Sarsaparilla will give you sure relief? Sold by all druggists. 100 doses One Dollar.

The older I grow, the more I come back to the words of the catechism which I learned when a child, and the fuller and deeper their meaning becomes. "What is the chief end of man?" "To glorify God and enjoy him forever."—[Thomas Carlyle.]

Bronchitis is cured by frequent small doses of Plouffe's Cure for Consumption.

Three blessed words I name to thee, From eating dear thy heart to free, Thy life to shield from harm: Pray, work, and sing.—[Blackie.]

Hay Fever is a type of catarrh having peculiar symptoms. It is attended by an inflamed condition of the lining membrane of the nostrils, throat, and throat, affecting the lungs. An acrid mucus is secreted, the discharge is accompanied with a burning sensation. There are severe spasms of sneezing, frequent attacks of headache, watery and inflamed eyes. Ely's Cream Balm is a remedy that can be depended upon. Sold at druggists; by mail, registered, 60cts. Ely Brothers, Druggists, Oswego, N. Y.

We have found there's room for children. All our hands and hearts are calling. May we that work be true. In the great and glorious army, Battling with the hosts of sin, We can march with banners flying. We can help the victory win.

ADVICE TO MOTHERS. Mrs. Winslow's Soothing Syrup should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle. It is well to remember that old friends are best.

Glen's Sulphur Soap is sold and bottled by German Chemist, 100 N. 3rd St., St. Louis, Mo. It is a great remedy for all skin diseases, and it is the best remedy for all skin diseases. It is a great remedy for all skin diseases, and it is the best remedy for all skin diseases.

Rheumatism and the Gout cease their twinges if the affected part is daily washed with Glen's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Children's Day for Foreign Missions, November 7th. The first Sunday in November, next having been suggested as a day of special prayer, and special giving for Foreign Missions, we earnestly desire to have the Sunday-schools all over the South to join in its observance.

In order to assist superintendents and others in making the day one of interest, we are preparing a programme for use in the Sunday-schools. This will be ready for distribution in the course of two or three weeks, and we will gladly send copies to all Sunday-school workers who may desire them. If those desiring these programmes will send on their requests at once, we will send them as soon as printed.

Rev. T. P. Bell, Asst. Cor. Sec., Box 134, Richmond, Va.

Howard College Column.

Programme of Endowment.

The necessity of an endowment is conceded. The forward movement of the age demands it. The success of the Howard in the future requires it. The honor and influence of the denomination depend upon it. The growth of our sons in grace and knowledge, to a great degree can be insured by it. That the Baptists of Alabama are able to endow it, is admitted. To plead inability would virtually be an application for bankruptcy. It would be an admission of poverty that would destroy our credit and argue a prodigality that is sinful. To make such a plea would charge God with the cruelty and partiality of denying prosperity to Baptists and of granting it to other denominations.

We need uniform, united, manitous effort all alone the Baptist line. Divide, and defeat is sure. We do not need fault-finders but fellow-laborers. We do not need captious critics, but consistent counsellors, whose words and works agree. We do not need evil prophets who see nothing but difficulty and failure, but we need enthusiastic co-workers, who are blind to all obstacles and deaf to all words of discouragement.

Every pastor must fall into line and lead the column. When he is written to let him reply immediately. Don't defer your answer. Delay is construed into indifference and sometimes it is interpreted as opposition. When you are requested to take a collection for Howard College don't hesitate. If you refuse you assume a great responsibility, if you undertake the collection you discharge a heavy obligation. Let every man give as he is able and the Lord will bring great things to pass. G. A. NUNNALLY.

Eufaula, Ala.

The Way to Talk.

It can scarcely admit of a doubt that our denomination in Alabama is as able to endow Howard College as it is in any of the Southern States. Why then should we be behind all the other States in a cause that involves so vitally our future prosperity? All the great Baptist brotherhood of Alabama has to do is to will it, and it will be done. Stir the question in the pulpit, on the platform, in the paper, everywhere, and we will soon begin to see the fruits. S. HENDERSON.

The progress of the age in which we live, the almost universal demand for free education, the free competing State schools and similar efforts made by rival institutions, all demand that Howard be endowed.

God is raising up in Alabama noble men, rich Baptists, with fine qualities of head and heart whose efforts he is filling for this high and sacred purpose. Grace leaves the potency of gold and endows it with a lustre that never grows dim. The rich and great of earth have been blinded by its glitter and cursed by its power, but the wise have treasured it up in bags that have not rotted, in investments for the elevation of man. The era is upon us when we should arise and say, "HOWARD SHALL BE ENDOWED."

G. S. ANDERSON.

The Way to Do It.

Words are good things. The world would be poor without them. They help. They cheer the heart, encourage the faint, comfort the distressed, enlighten the ignorant, and inspire the indolent, but deeds, works—they build up, they move the enterprise, they feed and clothe and warm. Deeds endow, and here is the record of a day in behalf of Howard College:

"The first installment is paid, and enclosed are notes to cover the remainder of my subscription."

W. B. CRUMPTON.

"My heart and what little effort I can make are with you, and my cash contribution and notes for the balance are with the Treasurer."

L. O. DAWSON.

"Here are my notes payable the 1st of December, that is when my money comes in. Come and see us."

E. W. SOLOMONS.

(We are coming Bro. Solomon, open the gate and loosen the purse strings.—G. A. N.)

"I am glad to know you have the work in hand, as it is an assurance of success. I return the notes signed."

T. G. BUSH.

(The "assurance" is not in me, but in such men as Bro. Bush doing just what he has done.—G. A. N.)

"As requested find notes enclosed. If I am at all successful in making collections I will at least double my subscription."

C. S. RABB.

"That's grand. That's the way to do it. Give all you think you ought, and then double it. There will be hundreds of subscriptions doubled before the endowment is completed, and Bro. Rabb has the honor of setting the example.—G. A. N.)

"Enclosed find check on Lehman, Durr & Co., for the first installment, and notes for the balance."

H. W. CAFFEY.

"I return notes signed, &c. As soon as I get my matters in shape, I may take up all the notes at one time."

G. R. FARNHAM.

(That's right, and begin again. Evergreen is a great country to produce two such men as Rabb and Farnham. The next Convention ought to meet

there and learn how to do some things.—G. A. N.)

"Enclosed find notes to cover my subscription."

A. P. BUSH.

(Short and crisp, but it had a great deal in it.—G. A. N.)

"My whole heart is in this matter. I want to do more than I have. Whenever I can help you don't hesitate to call on me. Enclosed find my notes."

J. M. McIVER.

"I am truly glad to hear of the success you are meeting. Enclosed find my check and notes. We must succeed."

J. H. MARRURY.

(And we will succeed when such men do this way. Why not 20 men make \$10,000 at once?—G. A. N.)

"Here's my check and here are my notes. Whenever I can help you any 'wink at me.'"

M. G. HUDSON.

(And I am "winking"—"winking" all the time when not asleep, and if I were to stay awake to see, I expect I would find myself "winking" when asleep. I want help all the time and from everybody.—G. A. N.)

Let all who have subscribed do like these—and let everybody else come up and do the same, and the endowment will soon be completed. Oil the bearings and sand the track, and let everybody push, and we will soon roll old Howard to the top of the hill. Eufaula. G. A. NUNNALLY.

P. S. Absence among the associations may cause some delay in answering letters, but just let the brethren write on—a good letter will keep until I return, and a bad letter can't spoil too soon. G. A. N.

The Gifts of the Students.

Els. Ala. Baptist.

While the Baptists and the friends of Howard College throughout the State are making an effort to endow this institution, I think that those who have received the greatest benefit from it are equally as anxious to assist. I therefore propose to start a special students' subscription list in the ALABAMA BAPTIST, with \$25.00 a year for five years, making \$125.00.

A. W. MCGAHA.

And we add the following students of former years who subscribed at Birmingham.—[Eos.]

G. W. Macon,	\$100	J. S. Dill,	125
J. M. Fortune,	125	H. R. Schramm,	50
Wm. A. Davis,	125	C. W. Hays,	50
W. D. Dawson,	50	J. M. McIVER,	50
J. L. Thompson,	50	H. W. Caffey,	125
W. H. Smith,	125	J. L. Wyatt,	125
J. D. Dickson,	125	F. C. Chambliss,	100
S. W. Welch,	100	S. P. Fowles,	100
B. H. Crumpton,	50	W. M. Webb,	50
A. Smith,	125	C. S. Rabb,	50
W. V. Adams,	50	J. W. Stewart,	250
J. A. Howard,	125	W. P. Pinckard,	100

Mrs. Norah Brooks.

Mrs. Norah Brooks, the beloved wife of Mr. Floyd Brooks, after painful and protracted sufferings, which she bore with Christian fortitude, sweetly slept in Jesus, August 20th, in the 23rd year of her age.

She professed religion, some two years ago, at Sea Shore campmeeting, was baptized by Rev. J. L. Thompson, and united with the Baptist church. A pure and lovely woman in all the relations of life, she had many friends to love her while living, and mourn her departure from their midst. Farewell, dear Norah, till we all meet on the other side of Jordan, when God himself shall wipe away all tears from our eyes. May God comfort her sorely afflicted husband in this dark hour of his gloomiest sadness. A FRIEND.

Verben.

Ordination of D. R. Cooper.

Bro. D. R. Cooper was set apart to the gospel ministry by the Baptist church at Whistler on Sunday, Aug. 29th, the following ordained ministers, by special invitation of the church, acting as the presbytery, viz., J. B. Hamberlin, P. L. Trotter, D. S. Myers, E. P. H. Judd, and J. R. Newell. The ordination sermon was preached by Bro. Hamberlin, the prayer was led by Bro. Judd, the Bible was presented by Bro. Newell, the charge given by Bro. Trotter, and the benediction was pronounced by Bro. Cooper. Of course a thorough and satisfactory examination of the candidate had preceded.

Bro. Cooper is no "novice." He recently joined us from the Methodist, among whom he had been preaching as a "local" several years, and on changing his position had made the Bible a special and laborious study. He is already in middle life or beyond, is vigorous in body and mind, is a sound Baptist, and will do valuable service for the Master among us. He is and has been for years connected with the railroad shops at Whistler, and preaching almost every Sunday in the country around and in Mobile. He now wishes to give up all secular employment and devote himself wholly to the service of the Master. We commend him to our churches.

Never be discouraged because good things go on slowly here; and never fail daily to do that good which lies to your hand. Do not be in a hurry, but be diligent. Enter into the sublime view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work; and bring forth her celestial fruits.—[G. Macdonald.]

Associations for 1886.

AUGUST.

Selma, Providence ch, Dallas co., 2nd.

Cedar Bluff, Mt. Vernon ch, Cherokee co., 13th.

SEPT. 1ST.

Troy, Shiloh ch, Pike co., 3d.

Beulah, Salem ch, Monroe co., 4th.

Tuscaloosa, Pleasant Hill ch, Tuscaloosa co., 7th.

Shelby, Columbia ch, Shelby co., 8th.

Highway, Sunterville ch, Sumter co., 9th.

Mt. Carmel, Cedar Grove ch, Madison co., 10th.

Cahaba Valley, Hopewell ch, St. Clair co., 11th.

Cherokee, Mt. Zion ch, DeKalb co., 14th.

Liberty, north, Mt. Zion ch, Madison co., 17th.

Cocoa River, Weaver's Station ch, Calhoun co., 18th.

Harmony, east, Shiloh ch, Polk co., (Ga.) 18th.

Pine Barren, Pineville ch, Monroe co., 18th.

Liberty, east, Providence ch, Chambers co., 22nd.

Beulah, Canaan ch, Wilcox co., 24th.

Canaan, Springville ch, St. Clair co., 24th.

Centerville, Mt. Carmel ch, Lee co., 24th.

Etowah, Union ch, Etowah co., 24th.

Town Creek, Poplar ch, Marshall co., 24th.

Boiling spring, Kanah ch, Coosa co., 25th.

Indian Creek, Hopewell ch, Hardin co., (Tenn.) 26th.

Malberry, Rehoboth ch, Bibb co., 26th.

North River, Pleasant Grove ch, Fayette co., 26th.

Sulphur Springs, Sulphur Springs ch, Blount co., 25th.

Union, Unity ch, Pickens co., 25th.

Tennessee River, Mt. Nelo ch, Jackson co., 25th.

Central, Wayside ch, Coosa co., 30th.

Beulah, south, Elam ch, Clarke co., 30th.

COLOSSEUM.

Elm, Abbeville ch, Henry co., 1st.

Madison, Chapel ch, Morgan co., 1st.

Elm, Elm ch, Escambia co., 2nd.

Maecenia, Oak Grove church, Washington co., 2nd.

Sulphur Springs, Union Grove ch, Heard co., (Ga.) 2nd.

Salem, Spring Hill ch, Pike co., 2nd.

Tallahassee, Cross Plains ch, Calhoun co., 2nd.

Union, Clinton ch, Chilton co., 2nd.

Yellow Creek, Pleasant Grove ch, Marion co., 2nd.

Columbia, Columbia ch, Henry co., 7th.

Harmony, west, Ebenezer ch, Bibb co., 7th.

Alabama, Hopewell ch, Lowndes co., 8th.

Callman, Beech Grove ch, Callman co., 8th.

Mobile Union, Union ch, Mobile co., 8th.

Antioch, Corinth ch, Choctaw co., 9th.

Big Bend, Bethlehem church, Colbert co., 9th.

NEW RIVER.

New River, Fayetteville ch, Fayette co., 9th.

Newton, New Hope ch, Dale co., 9th.

Cahaba, Friendship ch, Perry co., 13th.

Tuscaloosa, County Line ch, Lee co., 13th.

Wetzel, Coosa River ch, Coosa co., 13th.

Warrior River, Beulah ch, Marshall co., 15th.

 Pleasant Home, Crenshaw ch, 15th. || Clear Creek, New Prospect ch, Winston co., 15th. |
| Aristocles, Antioch ch, Randolph co., 16th. |
| Mt. Pleasant, Mt. Ida ch, Walker co., 16th. |
| Tallapoosa River, Tallapoosa church, Elmore co., 20th. |
| Etowah, Kanah ch, Barbour co., 21st. |
| Sandy Creek, Adoniram ch, Geneva co., 23d. |
| Southeastern, Palestine ch, Mobile co., 23d. |
| Harris, Brownville ch, Lee co., 26th. |
| NOVEMBER. |
| Evergreen, Star ch, Barbour co., 5th. |
| Montgomery, Deatsville ch, Elmore co., 5th. |
| Pear River, Elba ch, Coffee co., 6th. |
| Carey, Mt. Pleasant ch, Clay co., 10th. |

Rev. T. F. Thomason.

At a regular meeting of the Baptist Sabbath-school, of Deatsville, Ala., held August 22nd, 1886, the following resolutions, offered by Mr. J. K. Barton, were unanimously adopted:

Resolved, That as a Sabbath-school we tender to the evangelist, Rev. T. F. Thomason, our testimonial of the earnestness of his work in our midst for the past two weeks, and express to him our heart-felt appreciation of him and his efforts to proclaim the riches of the gospel in his own original and truly impressive manner; and to assure him that many of us have been led to accept Christ, and have consecrated our hearts to him and his service, while those of us who were already Christians have been renewed, instructed, and greatly benefited by his forcible preaching of God's Word.

Resolved, That we tender to him our thanks, and assure him that we will remember him in our affections and prayers for his continued success in the Master's cause; and blessings upon him in this life.

Resolved, That the secretary be instructed to transmit a copy of these resolutions to Bro. Thomason, and also to the ALABAMA BAPTIST, with the request that they be published.

W. M. LOFTIN, Secretary.

No knowledge, however vast; no matter, however Scriptural; no creed, however primitive and orthodox; no style, however faultless; no manner, however graceful, can avail without the force of the preacher's own character, example, hopes, aspirations, prayers, going along with his sermon.

—[Prof. Blunt.]

BROWN'S IRON BITTERS

WILL CURE

HEADACHE

INDIGESTION

BILIOUSNESS

DYSPEPSIA

NERVOUS PROSTRATION

MALARIA

CHILLS AND FEVERS

TIRED FEELING

GENERAL DEBILITY

PAIN IN THE BACK & SIDES

IMPURE BLOOD

CONSTIPATION

FEMALE INFIRMITIES

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Roy Judson Burton.

Son of Rev. W. H. and Mrs. M. B. Burton, was born Sept. 21, 1884, and died July 15, 1886.

His oldest brother, Willie, left us the 23rd of June, and now the swift-winged messenger, death, has taken our baby brother. It seems so hard.

We are so sad and lonely, but God knows best. Little Roy was the idol not only of the family, but of all who knew him. So intelligent; so interesting! Though so young, he never left his little bed without raising his hand and saying, "Lord bless us," and the same before he closed his eyes for sleep. Oh, how we miss him, but he is with the angels and Delia, Jenny, Eddie, and Willie. No more will we listen to his pattering footsteps, nor hear his sweet voice.

We cannot bring him back, but, blessed assurance, we can go to him. While we mourn from present bereavement, we rejoice with a joy that cannot be taken away from us, that all things which are worth having here will be restored to us again, when they will be better and purer and holier than here.

SISTER.

Thomas Evans Bozeman.

Died August 6th 1886, Thomas Evans, only child of T. E. and Nora D. Bozeman, aged eight months and three days.

Weep not dear parents, For Tommie you loved so well, Has bid adieu to earth and sin, And gone with Christ.

L. A. D.

Eternity gives nothing back of the moment that has struck [Schiller].

