## AN ENDLESS LIFE.

To the Entron or the New Nouthwner It was my good fortune to hear a sermon from Che pulpit of Rev. P. S. Knight by Professor Lambert on lisst Sabbath, and I hatee thought that perhaps some of your readers might like to hear something of the impression he made, since he is of human architecture, he awakens a hope that we of hat the years to come will not diasppoint Culture has thrown a mantle of grace and dignity about his person, and letters have set their meal apon his lips. More than.one who listened to his cermon must have caught the undertone of inetthble yearning after something ntronger, higher and more satisfying than aught that man has yet embodied. His text ran like this, "Christ is made, not after the law of a carual cone" I haye no inafter the power of an endiess hife." thaye no inonly some of my "impressions" of the man and his manner.
Bermonizing is an art with many a student, but seldom a master. Goethe's advice should be pondered by all who would seek to gain the public ear: "Do but grasp into the thick of human life Every one lives it-to not many is it known; and elze it where you will, 1 . very thoughtful eoul. With many a clear illusration, Mr. Lambert showed us the the three unation, Mr. lambers stares of the world's thought of immor-tality-how the first effort of different eivilizalons was to embody the instinet in almost imperishable matter. Among the Egyptians the pyramids, among the Hebrews the temple of solomon, and among the Europeans the eathedrals of the milddle ages, were all monuments of men's intinctive desire for an endless life. Higher than mortality as embolied in institutions, eodes of nortaility as embodied in instinominations, ideas, ete. The Mosaic wws, the Code of Justinian, the rules and regula tons of St. Paul, were all shown to illustrate the doetrine of immortality as an didea above the instinct. But the highent and last phase of the living power of an endless life was explained as a soctrine and is that stands far above instinet or doctrine and is a sours sure posession- not a far-off possible future inheritance, but a life enspeaker acknowledged his own personal inability o grasp this part of his subject was beautiful, and the high honor he gave to the Lord Christ as its only full exemplifier, surpass my power of transmission. The speaker was in every way pleasing, nstructive and devout. His theme had a "grasp Into the thiek of human life," and yet the darkness that emhirouds the entrance into the endless Ilfe was not dispelled. What higher praise can we give a speaker than that the beauty and imortance of his subject made his hearers forg Galen s. C. H.

## ELECTION DAY.

To the Eptron or the New Nortiwnst:
If there is a day in the year that should be kept csered-a day when responsible duties devolve apon the voters of a cointry-it is election day but, by the permission of men, it seems to be a te. Despite the law that saloons shall be elosed on election day, whisky, the destroyer of happy homes, is imbibed with impunity. The man that drinks when saloon doors stand open drinks when hey are elosed. Consequently the "polls" are raturally suggests the oft-repeated question, "Which is rough, the 'polls' or the voters "', or ourse those "rowdies" are not our fathers, husands and brothess. Oh, no! certainly not! But are they not dear to some other women? Did they not come from the Immediate presence of women ? Do they not asoociate with them at wher public places? It is rather odd that men munt be exeeptionally bad on election day.
The presence and influence of women will be an acciualy a soleer man that will not be reppectul in the prevence of as lady. There is not a gentleman that wrill permitiadrunken man to diagrace his sex in the presence of a lady. Hut some will exelaim, "Women are not all ladies?" I have beard men boastfully say : "I have seen women drink! I have seen them drunk, too. I tell you, it was the worst looking sight I ever see." People are at a lose for language to describe the depravity of an intoxicated woman, which is itseif proof of the rarity of such sights. The truth is, a man's erime. Customonly has decreed that she ur cemeteries are not occupped by women. They are gllled with the remains of law-makers, voters the aame that vill entruat the battot in the hands of an habitual drunkard (provified he "wear pants," the only thing that denotes his manhood) a preference to a mober, inteligen Yours ete. Fina Rtckez.
Sorfolk, September 14, 1880.
The young man looked plttable last Buncha apart and a fish-pole telewsoped out of ti.
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