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DEVOTED TO THE POLITICAL AND GENERAL INTERESTS OF THE PEOPLE.

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NO.

### J. NEWTON GALE.

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rearages are paid.

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responsible till they have selfled the but and ordered the paper discontinued.

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#### THE MISSION OF TEARS.

A Functal Section, delicered in the Coart House, Ea-gene City, Orn., Oct. 19, 1862; on the oversion of the death of Lamora C., daughter of E. F. and Mary Science, who de-parted this life at Particul, Orn., on Friday, August 28,1862. April 13 years, 11 months and 25 days.

peaceful exit from the bed of death, fills the cup of weeping with an excess of sorrow and pours its bitterest dregs, down-deep down into the heard with the anxious, penitent heart, singing: breaking hearts of those who mourn. The struggling dissolution of a stranger, staggering toward the threshold of eternity, goaded by some delirious disease, or the fearful disaster of the battlefield, are but miniature emblems, or what is less channel. These conflicts are but dimly seen when stumped upon this boundless "vale of tears" is as broad and variegated as are the desires and experiences of our race. This murky cloud, thick nected with our earth-life. and impenetrable, contains the earth history of

curtains, and they "only by the eye of faith." When viewing the past as an epitome of future life, the anxious, doubting soul, recoils upon the side of mortality. itself, exclaiming "why, O, why this deep abyss This view is so common that it needs but a friends, and his generous soul was touched with of human wretchedness and wrong?" The ansingle glance to make it sufficiently plain. It is swer comes—sustained by the omniscient power said that "happiness is our being's end and sim," the control of completence, with an issue independent of all the subtle influences of mortality—the wores and wars, vices and follies, discords eent shadow—passing away at twilight. They and dissensions, weeping and wailings, wrangling and abuses, from Adam to the end of time. These, and all kindred influences, are but links in the endless chain of being. That God, who made us as we are and placed us where we are—subject to laws and influences, ordained by his Wisdom and executed by his Power, is now, as of old, "all is vanity and vextion of spirit," stretched forth his hand and said, "Lazarus, feeble impress upon the infant face, until they find it like an evanes. The bumanity of descend far down into the mourner's heart, you will find them as a schoolmaster; leading us, and will find them as a schoolmaster; leading us, and will find them as a schoolmaster; leading us, and will find them as a schoolmaster; leading us, and will find them as a schoolmaster; leading us, and will find them as a schoolmaster; leading us, and the next moment changing those tears of said we who weeping and willings, wrangling and abuses, from Adam to the end of time. They seek for honor; but it is filled with all manner of extortion, debauchery and crime. They seek for honor is the twilight. They seek for honor is the twilight. They will find them as a schoolmaster; leading us, and will find them as a schoolmaster; leading us, and the next moment changing those tears of said who mour and the next moment changing those tears of some forth!" and the dead obeyed his voice. What a beautiful emblem. The bumanity of descend far down into the mourner's heart, you will find them as a schoolmaster; leading us, and the next moment changing those tears of some forth!" and the dead obeyed his voice. What a beautiful emblem. The bumanity of descend far down into the mourner's heart, you will find them as a schoolmaster; leading us, and the next moment changing those tears of some forth!" and the dead obeyed his voice. What a beautiful emblem. The him in this dangeon of passions, subject only to great ideal. They seek for treasures; but they stretched forth his hand and said, "Lazarus, By following the mission of tears from their finite love-love that makes "all evil, universal

"Deem not that they are blessed above,
Whose days a peaceful tener keep:
The God, Who beyes our race, has shown
A blessing for the eyes that weep.—
The light of smiles shall fill again
The light of smiles shall fill again
The light of smiles shall fill again
Are carnests of sweetlow with tears;
And weary hours of wee and pain,
Are carnests of serener years.
O, there are days of sunny rest
For every dark and troubled night!
Griof may abide, an evening guest,
Ifat joy shall come with early light.—
For God hath marked each anguished day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all his children suffer here."

To Advantisens.—Business men throughout Oregon and California will find it greatly to their advantage to advertise in the State Revenues.

life were to be emancipated by the light of his brighter to-marrow," Desolate may be the life that humbler heaven, dawned upon the world—when the worlds will be the life to the manipated by the light of his fruth. What a divine harmony in the precept and example of Jesust Prophet, Priest and King desired to see his day, but died without the sight. Wise men were made glad and shepherds of the pear to restore the lost estate of man. The desire of the past, the lope of the present and the joy of the future, were most gloriously blended in him. He held the keys of life and death. He walked upon the mitrored waters of Galliee, as upon a pavement of marble. He commanded the winds and the waves, and there was a great caim. Such was the character and mission of these who mourn.

But the apparent mission of tears differs that humbler heaven, which glad that humbler heaven, and there was a great of the winds and the waves, and there was a great daim. Such was the character and mission of these who mourn.

But the apparent mission of tears differs that humbler heaven, and there who destined of flowers may start the destined way. Despondency may surplice of the winds and the wave the destined way. Despondency may surpline that humbler heaven, and the mortality. Thorus instead of flowers may start the destined way. Despondency may surpline the the life for the variety of hower the destined way. Despondency may surpline the the life for the variety of hower the destined way. Despondency may surply deminions of hope. Wretehedness may conceal the peace-offering of joy; and the bleeding fragments of martality may fill the heavy surply defined the whole earth; and worlds. Seek ye first the kingdom of the winds amoved by it, as effectually as the filling apple is moved by it, as effectually as the falling apple is moved by it, it is effect the whole earth; and worlds, seek ye first the kingdom of this winds the whole earth; and worlds, seek ye first the kingdom of the winds and the whole earth; and worlds, see BY REV. A. C. EDMENDS.

(Pablished by request.)

Taxz. Bleased are they that morror for they shall be comforted.—Mait. v. i.

The pilgrimage of life is one of tears. Disappointment, privation and want are the common pointment, privation and want are the common common of the tenderest chord of human sympathy, and against grief. Poverty cannot evale the grim was allowing pointment, and in the comforting satisfaction force its way to desolate homes—assuring dispells the ideal. There is a substance, lieting around and swallowing up this show of vanity. By laying hold of this substance, we are enabled to solve the mysteries of life. We are pointment, privation and want are the common experimented to enjoy, with all who truly love cappriences of humanity. Blehes have no shield again with the thoughtless crowd. Oh, that we would heed the call while its adaptive.

The pilgrimage of life is one of tears. Disappointment, privation and want are the common of humanity. Blehes have no shield against grief. Poverty cannot evale the grim

Tax and heavy laden, and I will give you rest. There is a real which pervades and dispells the ideal. There is a substance, lieting dispells the ideal. There is a substance, lieting all the prophets. Do but these plain and simple dispells the ideal. There is a substance, lieting dispells the ideal. There is a substance, lieting all the prophets. Do but these plain and simple dispells the ideal. There is a substance, lieting all are safe; and in the end will be grief smitten, that in, God's good providence all are safe; and in the end will be grief smitten, that in, God's good providence all the prophets. Do but these plain and simple dispells the ideal. There will the grief smitten, that in, God's good providence all the prophets, Do but these plain and simple dispells the ideal. There is a substance, lieting all are safe; and in the end will be grief smitten, that in, God's good providence all are safe; and in the grief smitten, that in, God's good providence all are safe; and in the prophe

"Come, holy spirit, heavenly dove, With all thy quick ning power; Come, kindle a flame of sacred love. In these cold hearts of ours."

But there is a use in all things, if we can only we may learn the mission of tears, learn to properly apply them. There are tears more, but partial views of a single pulse of being. of joy as well as grief. Thorny trials are pathy is an attribute of our nature. It is given The world is filled with a million varied forms strewed along the pathway of glory. A brilliant for the purpose of stimulating the higher moral -all flowing in the same restless and remorse- future lies beyond this clouded present. These attributes. Without it, there could be no such truths present themselves in endless variety .-This val a extending from the cradle to the tomb, the ills we suffer, spring from a misunderstand. pathy, of itself, is not a virtue—it only precedes ing of the varied experiences so inseparably con

of mind, that He who made man, and placed The masses of mankind are seeking after this in agreement with his divine mission, he 6. Tears, lead to a holier and happier life, can portray in living beauty, the triumph of in Wisdom and executed by his Power, is now, as he ever has been and ever will be,

"From seeming Evil still educing Good."

In this sense, the 'veil of tears' is only dark to doubting souls. This darkness is to be submerged into light. This ignorance must give place to knowledge. This greef must be transformed to knowledge to knowledge that others are transformed to knowledge that the greef that others are transformed to knowledge that the greef must be transformed to knowledge that the greef that others are transformed to knowledge that the greef that others are transformed to knowledge that the greef that others are transformed to knowledge that the greef th Wisdom and executed by his Power, is now, as of old, "all is vanity and vexation of spirit," given him power to execute. into songs of rejoicing. This is the work of truth, revealed by nature, sustained by reason and sanctional sustained by reason and sustained by sustained by reason and sustained by sustained by reason and sustained by sustained tified by revelation. Are we bourn down with heavy burdens? we should take upon us that voke which is easy and that burden which is light. The same against this truth; too soon will it re-Are we troubled with the cares of life! we should turn to their cheerless home with desolating may be blotted out, that it may be said of us seek that peace which passeth all understanding, power. Its crushing weight will fall heavily "well done thou good and faithful servant," Thou with the full assurance that they who seek shall upon them, when least prepared to bear it. This hast performed well thy part, by visiting the find. Are we hangry? we should eat of that is the sad experience of every soul. Do you sick and relieveing the needy. Enter thou into bread which cometh down from heaven, and be filled. Are we thirstyl we should drink of the waters of life, and thirst no more. Are we prismers in the flesh, we should be followed by the filled by th Do we weep over the crambling tomb-stones of grief. But, alas, the instability of mortal joys, when the clouds lower darkly around, and we follows excessive grief. This leads us to con spring from every present ill. Yes, the comfort-mortality, and moura these broken ties and ra. A silent messenger enters that home, and the cir. hear the piercing cry of distress; how soon is sider,

Whose days a peaceful tener keep:
The God, Who loves our race, has slown.
A blessing for the eyes blat wep.
The light of smiles shall fill again
The hids that overflow with tears;
And weary hours of woe and pain,
Are carnests of servier years.
O, there are days of sunny rest
For every dark and troubled night!
Grief may abide, an evening guest.
Bat joy shall come with early light.
For God hath marked each anguished day,
And unmbered every secret tear;
And heaven's long age of blias shall pay
For all his children suffer here."

Such are a few of the consoling lessons inentcated by "the mission of tears." Let us, by the solemnity of the present, earnestly seek for those are spiritual graces and congenial relations, suggested thee over the billows of time; and safely, yea, fully perform them.

be comforted."

No declaration could be more important than this. It is the sinequanon of life. For four thousand the large transfer in the large transfer sand years the world had been lost in darkness, lifes laden gloom. They would rather bow

broke the fetters of the ley tomb and ascended tality can afford comfort to those who mourn. into heaven as the brilliant son of righteousness. We may truly say "he brought life and immor-tality to light." From his example and teachings

1. They are evidences of sympathy; and sym thing as benevolence. If we see a person in dis-And being true, we may safely conclude that all tress, our sympathy is at once aroused. Symand calls for benevolent acts. Sympathy is a passive passion, and calls for active duty. We These preliminary remarks are sufficient to have an illustrious example. When Jesus apus all. Few can see dimly through its invisable create an interest in the important considerations proached the sisters of Bethany, they said to him, which follow. I. The apparent mission of tears, taken from have died." And they led him to the grave of yea more valuable than all the kingdoms of Lazarus. He saw the auguish of his mourning earth.

THE STATE REPUBLICAN. incd hopes? we can find consolation in those inspiring words which divinely declare "How published every saturday by

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incd hopes? we can find consolation in those inspiring words which divinely declare "How blessed are they that mourn: for they shall be that they found the sting of death, bitter indeed. Surely not by a sluggish or indifferent life. Oh, how dark to them is the silent tomb. They grief, adds fuel to the fire of kindness and sup without wings are men who live without an ef-see no Savior there, with bleeding hands and port to the hand of charity. It soon shoots fort—stung to death by workers in the hive,

"There is a golden chord of sympathy,
Fixed in the harp of every human soul;
Which by the breath of kindness when 'usswept,
Inflicts sore chastisements for treasard wrongs,
And melts the ice of hate to streams of love;
Nor august but kindness that fine chord can touch."

Man's affections call for the immortality of man. edge of Paul. It pleasure is your great passion, The few glimmering beams of light, revealed in the Sacred Promises, were too feeble for the crude perception of an effeminate race. A Redeemer was needed—the time of his coming had already was needed—the time of his world wa

expanses of managery. The litterness of wanty has a grain streen being rich, Poverty cannot evade the grain anguint griet. Poverty cannot evade the grain anguint griet, Poverty cannot evade the grain anguint griet, Poverty cannot evade the grain anguint griet. Poverty cannot evade the grain anguint griet, Poverty cannot evade the grain anguint griet. Poverty cannot evade the grain anguint griet, Poverty cannot evade the grain anguint griet. Poverty cannot evade the grain anguint grain anguint griet. Poverty cannot evade the grain anguint grain anguint grain anguint griet. Poverty cannot evade the grain anguint grain anguint griet. Poverty cannot evade the grain anguint grain angu e), that I were a child gain." Such is a picture of human life—drawn from the protean fountain of human life—drawn from the protean fountain of humanity. Few pictures are more sad. The of humanity. Few pictures are more sad. The of humanity heart, Oh man, and give it NOW! To morrow thy soul may be required of thee, of all men and given dominion over all things, that his creation will prove a failure and his ex-Now is the accepted time! O, that we might be He conquered every opposing obstacle. He istence a sad misfortune. Nothing but immor-

"Could'st thou persuade me the next life could fail Our ardent wishes, how should I pour out My bleeding heart in anguish, new as deep! Oh! with what thoughts the hope, and my despair! Abhor'd annihilation, blasts the soul, And wide extends the bounds of human woe,"

5. Tears, give us an interest in heaven Tears, as an emblem of mourning, can only be dried by a realization of their fondest hopes. God hath called one of his children home,-Mourning friends follow to the tomb, and see

"It is the hope, the blissful hope, Whice Love Divine bath given: The hope that sin shall be no more And all shall meet in heaven."

narrow vale of tears." How holy the life of that it may have erred. Nor does it matter upon

"Hark to the mighty pean that begins
And swells and echoes to the fartnest bounds
Of the redsemed, perfected universe!
For every creature which in heaven is,
And on and under the earth and in the sea,
And all that in them are, take up the strain;
And blessing, honor, plory, power ascribe,
To him that sittath on the eternal throne,
And to the Lamb forever, evermore."

spirit. Are we sorrowfull we should learn to cence. Even the elements appear to be enlisted indifferent to their weifare, while the sun of can share their bounties—"their smiles by day ing." If we have God for our portion, we shall rejoice with joy unspeakable and fall of glory, in their service. Their hearts are strangers to prosperity shines bountifully upon them; but and glow by night"—the calm peace that ever find, by sweet experience, that future good will

necessary concomitants of life; and how to dispel them has ever been the greatest mystery. But it is not so great a mystery after all, The man of Nazarath hath made the way plain. If thou art rich, sell what thou hast and give to the poor. If thou art seeking wisdom, be care-4. Tears quicken the hope of immortality. ful that it is not as worthless as the legal knowldawned upon the world—when the wrongs of that "though thy sun set in tears 'twill rise of future life will point his untutored mind to greatest prize, you must be willing to lose all things temporal that you may gain Christ. Do

house, and we can only bow with broken hearts. But we have the promise, sure and steadfast, that the God of love will abundantly comfort those who mourn,

" Praise the lord for he is glorious, Never shall his promise fall; God bath made his love victorious, Sin and death shall not prevail."

But I will no longer intrude with private grief. The solemnity of duty forbids. I must comfort those who mourn.

If it were not for hope, we should be of all creatures most miserable. Hope is like an auchor to the soul, sure and steadfast-the only the loved one buried forever from view. We support against the miseries of life-poverty, know that the earthly can never return to us. sickness, disappointments, and death. We can-We can only hope to meet, in spirit, beyond the not raise ourselves above the blessings of hope. cold Jordan of death. We feel that we have an When terrestrial existence grow faint and feeinterest in heaven. Cold infidelity can never ble, this blest supporter, comes to elevate and laugh this hope to scorn. It is richer than gold; delight-by offering to our view more glorious possessions above and beyond the cloud-capped hills of time, where our weary souls can find rest and our tearful eyes be brightened with eclestial views of all that is good and glorious. But the christian's hope is the only one that

this foundation, builds upon a rock that cannot be moved, and shall stand secure forever,"

Viewing life in this glorious light, we are enabled to hope that all the ills we suffer will so quicken and invigorate our virtuous resolutions and designs, with moral and spiritual life, that through the conflict of tears we may rise in