THE EUGENE CITY GUARD.

ESTABLISHED FOR THE DISSEMINATION OF DEMOCRATIC PRINCIPLES, AND TO EARN AN HONEST LIVING BY THE SWEAT OF OUR BROW.

WHOLE NO. 538.

EUGENE CITY, OR., SATURDAY, FEBRUARY 23, 1878.

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The Eugene City Guard.

W. H. ALEXANDER. F. R. ALEXANDER,

ALEXANDER BROS., Publishers and Proprietors.

OFFICE-In Underwood's Brick Building, over Crain's Jewelry Store.

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POSTOFFICE.

SOCIETIES. EUGENE LODGE No 11, A. F. and A. M. cets first and third We incedays in each

WINAWHALA ENCAMPMENT No. 6, meets on the 2d and 4th Wednesdays in each month.

A CARD.

To all who are suffering from the errors and OF CHARGE. This great remedy was dis- of religion with the doctrines of the covered by a missionary in South America Send a self-addressed letter to the Rev. Joseph anity into the old bottles of church-T. INMAN, Station D. Bible House, New York. ism. They would be hard on the

GEO. B. DORRIS,

ATTORNEY & COUNSELLOR at LAW

Office on Willamette street, Eugene City. A. W. PATTERSON,

PHYSICIAN AND SURGEON

Office on Ninth Street, opposite the St.

Charles Hotel, and at Residence, EUGENE CITY OREGON. Dr J. C. Shields

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POST OFFICE BUILDING, EUGENE City. I have on hand and am constantly receiving an assortment of the Best School and Miscellaneous Books, Stationery, Blank Books, Portfolios, Cards, Wallets, Blanks, Portmonnaes, etc., etc.

A. S. PATTERSON.

> OPPOSITION IS THE

LIFE OF TRADE SLOAN BROTHERS

WILL DO WORK CHEAPER than any other shop in town.

HORSES SHOD FOR \$1 50, With new material, all round. Resetting old shoes 5 Cents.

All warranted to give satisfaction. Shop on Eighth st., opposite Hum-phrey's Stable.

BURGICAL AND MECHANICAL DENTIST, HAS REMOVED TO ROSEBURG, Ore-yices to the citizents of that place and vicinity in all the branches of his profession.

Trustee's Sale.

[Published by request.] SERMON

PREACHED BY REV. J. T. WOLFE, PASTOR OF THE M. E. CHURCH, AT THE FUNERAL OBSEQUIES OF tion of others. MRS. LETTY ANN HOLLOWAY, JANUARY 27, 1878.

"No man dieth to himself."-Rom. 14, 7. The drift of the Apostle in this chapter was toward the correction of harsh judgments against those whose opinions and practices do not agree

with ours.

Judaism had fallen into great hard-vegetable growths, seemed most dif-Diffice Hours—From 7 a. m. to 7 p. m. Sundays from 2:30 to 3:30 p. m.

Mail arrives from the south and leaves going north 10 s. m. Arrives from the north and leaves going north 2:33 p. m. For Siuislaw, Franklin and Long acuth at 2:33 p. m. For Siuislaw, Franklin and Long arrives at 6 a.m. on Weinesday, For Grawfords-ville, Camp Creek and Brownsville at 1 p. m.

Letters will be ready for delivery half an hour after a rival of trains. Letters should be left at the office one hour before mails depart.

A. S. PATTERSON, P. M. baptisms, meats, temple service, and things of that sort, not one of which is worth an hour's thought, being old Jewish forms which were admirable in their first intent, but afterward became hard and empty, and were abolished by Jesus.

Nevertheless, there were those in the Christian society in the city of Rome who were still afflicted with indiscretions of youth, nervous weakness, &c., I the rigidity of Judaism, and desired will send a recipe that will cure you, FREE to keep the ritualism of the old form brethren who were using the liberty of the gospel.

It was in human nature to retort by charging the Jewish converts with "formalism" and "resting in the let-

No feuds, dear friends, seem so bitter as those which are fought over no material issue. Of course if the Jew in Rome feared that he might, through ignorance, buy at the shambles or eat at a friend's table meat that had been offered to an idol, and therefore chose to confine himself to nuts and figs, as many of them did, it would be un reasonable to find fault with him.

It was a comfort to him, and did not interfere with other people, nor with his religious principles. But he must not endeavor to force his methods on his brethren. It they chose to make no distinction, and their principles were not shaken by a promiscuous eating of vegetables and meats, why shou'd the Jewish brother interfere? And yet, until they become thoroughly imbued with the spirit of liberty, men will insist upon conformity. We shall never be rid of this temper until we come to see DEALER IN GUNS. RIFLES, and materials. Repairing done in the neatest style and Warranted. Sewing Machines, Safes, Locks, life fellowmen. Our mistake is in reversing this process. We determine a man's relation to God by his relation to us. If he be in conformity to glides into the stream. A haze gath- heaven. our views, if he follow us, if he adhere to our clique, if he espouse and rigorously maintain our dogmas, he If he speak, we hear him no longer. Indeed, he knows that he could not

with us. served a party faithfully, that party tion can reach the ship. his talents were directed believe that the store on the other side. the man went straightway to hell, if world beyond the grave.

Paul writes this argument. religion disappears.

DR. JOHN HERRBOLD, God is to him, no sympathy with the God is to him, no sympathy with the God is to him, no sympathy with the no longer alarm him. You may flash has no faith in Christ should be anx. suffering of Jesus beyond the atoning influence of His sacrifice on this fore his eyes and he does not wink. influence of His sacrifice on this fore his eyes and he does not wink. wish to live on indefinitely. special Christian's personal salvation, no particular admiration of heaven beyond the cares not. The house beyond the comfort which the thought may be on fire, and he heeds not.

NEW STOCK OF HATS.—The best to have countless millions singing in thousand hearts about him, and have to have countless millions singing in thousand hearts about him, and have to have countless millions singing in thousand hearts about him, and have to have no choice as to with us. "Whether we live, we live cupied the Papal chair 38 years.

The best to have countless millions singing in thousand hearts about him, and have the human heart and with us. "Whether we live, we live cupied the Papal chair 38 years. an empty heaven; and he is willing vivid, wrapping ten thousand times a the Lord."

He judges all his tellowmen, and troops, alone, all alone.

art thou that judgest another man's die in.

We are not to hold every man to our standard. Every man is to be turned to God.

Second-It takes away our solici-

If we do not accomplish everything to save us from the breathless tellow-men in all parts of the world. Two and a half years ago Mrs. And it is a trait of men and birds that Holloway was stricken down with always for another, and that other is faith comes in with St. Paul's assurthey do not like to go back to the old paralysis, which rendered her almost toe Lord. We are His. He will not forsake His own. Our life is thus set That breaks the solitude. work of carrying the world forward and all aspiration.

to consummations the most sublime. It is perhaps more easy to perceive and feel that our life is not altogether our own than it is to perceive and man's history.

have a companion, in all the sorrows will go to my rest in my home." and joys of life he may have one who sympathises.

In all the walks of life he keeps step to the music of humanity. But when he comes to die he is

ing a burden which none can share, ties in early life. He is fighting a battle, single handed, in the dark, in a vacuum in which clashing steel can give no sound.

sailed out. The cables have been loosened.

The anchors have been lifted. is slowly moving from the post. The spectators look on in solemnity. He ers about him. But long before he

will preach him into heaven and paint | It is out on the ocean, and shall bepictures of his reception among the hold token of land no more until it b.essed and immortalize him in state see the birds that come flying and

there be a hell, and if there be not, that the existe ce of such characters that the existe ce of such characters certain point we can hold communion things for him to do than ever before. Such seems a man's death to us as the deceased would justify the ex- with him. We can follow him in He that is most fit to live is in this flash fling the doors of immortality on saving himself as to have no re- touch his sensibilities at any point. sponsibility on our parts.

WILL OFFER FOR SALE TO THE highest bidder, on the 26th day of January, large, lot No. 5, and the west half of lot No. 7, of Packard's addition to Eugene City, Lane county, Oregon, (being former residence of D. B. Gray.) Terms cash.

G. M. COOPER, Trustee.

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us will be so much more glorious than upon him. But the fatal blow falls. in human history there are two op- unto the Lord; or whether we die, we if his solitary harp and voice made He sinks, to die. He is not dead; posing forces. One is conservative, die unto the Lord." We have this assurthe only music in eternity. But that but crown, and wife, and child, and and makes us love to stay at home; ance but the very moment in which is all his selfishness sees in the salva-tion of others. country, and fame have all vanished the other is progressive, and leads us any Christian's life shall close will be to out in the hope that we shall be led that which shall give his whole earth-Such a Christian would very nate. The artillery thunders past him, and up. How we desire to cling to our ly existence its greatest capability of rally be very impatient with any ophe hears not. The cavalry gallop homes! There is not a man in Chrisposition to his judgment and any deover him, and he heeds not. He is tendom whose heart does not respond among men the knowledge of the viation from his religious practices. alone in the dense centre of massed tenderly to the sentiment of the air Lord our Savior. No Chriatian can

master; nor are you his slave; he be wife on the burning deck may lash It is what they should love to have. whom he has served. He leaves that longs to God; you belong to God; themselves together, striving to make he does not live to himselt; you do themselves one, and clasp each the to give to the idea of home some form Lord when he has gone, and then he ficult to eradicate from the field of the world. And, dear friends, it is the spiritual nut-grass. It prevails in the spiritual nut-grass and pressure. ficult to eradicate from the field of not live to yourself; he does not die other in the last embrace of fondest and pressure. self, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die we die unto heart, and cheek to cheek, each dies as lonely as it the other were a "camping" in hotels and boarding thousand leagues away. They can houses. And I venture to say that thought by the decease of Mrs. Letty to the Lord; whether, therefore, we not die together. A moment comes Dear friends, this great truth does two things for us. First—It breaks up our selfishness. We neither live A mine may cave in on a hundred workmen and mash them together so workmen and mash them together so was born. As what is called "civiliin this city on the evening of the 25th workmen and mash them together so was born in the therefore, to turn every stream into closely that they become one comthe reservoir of our personal inter- pact mass of flesh and bone, and yet wonder. We cannot tell where we State of Ohio, and subsequently reests and wishes, We are not to lead each of the hundred dies as solitary shall be next year. Civilization makes moved to the State of Illinois, where every man to our way of thinking. and alone as it he were the only one buried alive.

To human imagination nothing seems so indescribably and solemnly and awfully lonely as the act and fact their duties to the race the more are dence in this city, where she remained of dying.

To save us from the breathless

That breaks the solitude. And

fact is the loneliest; looked at from near that brings him to the death nounced his text, the startling intelthe other side, it is the most cheering. hour.

We can now, dear friends, contemfeel that our death is not altogether our own. To human observation it would seem that nothing so specially belongs to the self of a man and it in self," in several asbelongs to the self of a man, and so little to any one else, as his death, It is the most solitary fact in each little to any one else, as his death, It is the most solitary fact in each choice as to the time. We cannot may be at the Rich Man's door we have learned from those who choice as to the time. We cannot may Along all the ways of lite he may in the vineyard so long, and then I it ought to be. Where "we die we based her hope of salvation on the

We cannot engage to serve so long have no choice as to the manner. and then cease. We need not be According to a man's temperament

the ancients, "Whom the Gods is ve Others would desire brief noticities young." Whom the Lord there might be brief suspense. Or, to change the figure, he has loves live out all their days. These

A Christian need not be at all conis lost to sight he is lost to hearing. cerned about the time of his death. is right with God because he is right If he fire the farwell gun, we see the of himself make an appointment with flash down the bay, but there are too death. He could not say, "Thirty the old ties loosening, office by office many intervening sounds and we are years from this day at noon, will I go vacated, one association after another serves us, of course he serves God! too far off to hear the report. He goes with thee, Death, to the land beyond on and on like a yessel going to sea, the grave." He does not know but weariness to ourselves and a burden an enemy of God. And so, when a until his masts are like a speck on that at that very hour there may be to others? man dies after having been blasphem ous and obscene and a neglecter of God and a promoter of evil, it he have signals, no telegraphic communication. The old man God and a promoter of evil, it he have signals, no telegraphic communicative keek then do more for himself and prefer to live fully, in perfect play of a year now.

Indeed, I cannot conceive how any man can ever be ready to die, in the Locy, in a moment leap the narrow party in a most scientific manner. nes, while the party against which the flowers that come floating from sense of having nothing more to do. dividing stream from the banks of From that he shifted his weighty field and widening his work, and when of the continent of the life everlasting.

istence of a place of torment in the from the street, the crowded assem- sense least ready to die; and he that open. And yet it is not becoming bly. We can gather about his bed is most fit to die is the readiest man that you and I should be fondly dwell-It is, dear friends, to correct this in his last illness. We can speak to for all that is wholesomely active in ing on such pictures. It may be that violence of judgment and this wrong him until his hearing becomes obtuse, good living. It is the comfort of God intends us to long racking pain me had of judging that the Apostle and make images of our solicitous Christian faith that we do not die to that we may be made perfect through faces on his eyes until vision tails, and ourselves, that it is not a question of suffering, that we may be monumental Each man is the servant of God. grasp his hands until he can no long personal convenience with us. Let of that divine grace which is sufficient If a man realize that fact so thore er recognize whether it is the pressus thank God that the responsibility for us. He may assemble about our tion has no newspaper defender here oughly that it controls his life, so that he becomes convinced that he does not live to himself and does not live to himself the whole selfishness of wite and shillers. He does not have a life and shillers are life and shill have a life die Limself, the whole selfishness of wife and children. He does not hear us. We have been born, and that is teach. the sob of the manly friend who accomplished. We shall die some-There is such a thing as selfishness stood by him in all the emergencies time, and that will be accomplished in religion. A man may be so intent of life. He is all alone. You cannot with just as little influence and re-

me that the pathos of that song lies Christian dies "unto the Lord." servant? To his own Master he stand. No, we cannot have companion or in the fact that almost no one has a eth or falleth." And you are not his bride in death. The husband and home. To most men it is an ideal. with all its influences to the Lord

zation" advances, more and more we inst., aged 58. She was born in the out. It makes demands which can be four years ago she removed from satisfied only from without. As Christ thence with her husband and daughtians come to have larger views of ter to Oregon, and took up her resi-

cold nests. cure. There is a dignity in living and there is a grandeur in dying. the Lord." That binds the human and lay me here, and close my life in this church, and remarked that she amid the scenes that have been dear enjoyed the sermon. On Wednesday the life of God. All of our opera "Whether we live or die, we are the to me." But how immaterial are evening, feeling unusually vigorous, tions are wrought into His great Lords." That sanctifies all activity such considerations to a Christian! she insisted upon each of the family He is to be nowhere that duty does attending divine worships here, but, Looked at from this side the death- not call. He is not to consider how almost before the preacher had an-

> say, "I will stay in the field and labor with Lazarus. It will be just where knew Mrs. Holloway best, that she die unto the Lord." Moreover: We Lord Jesus Christ, and believed that

According to a man's temperament | quitted through Him. anxious to live to a good old age or will be his preferences in all things, be desirous of departing early. It is even in the matter of dying as to its a very morbid thing in young people place and method. Some would pre- known, but in Illinois it was different. separated. He is alone. He is bear to wish to pass from human activitier a long season of lingering disease, Unselfish, full of sympathy and tendas calculated to loosen the cords of erest interest in human weal, she It was a fond and foolish adage of life and let them away more easily. lived in the very hearts of a large

> Generally there seems to be a dedays may be few; then they are sire that death might not be instant. the needy who came within her reach. early with the Lord. They may be Thousands have repeated the petition, He many; then they are crowned with "From sudden death, good Lord de opportunites for usefulness, and are liver us." Is it a good prayer? To a counsel and comfort in her last mooccupied with laying up treasures in Christian is sudden death a thing so undesirable that it should be classed with pestilence, famme, battle and a life which is an ointment poured murder, as it is in the Litany? Is it more desirable to feel one's

powers wasting through long years,

for the world than he is able to do in all my powers, and busier than ever; ready to go but quite as ready to stay, and then like our dear friend, J. D. An active man is always enlarging his this island of mortal life to the banks

shall know anything about our latter the Republicans in Congress against end, as when men fall in the melee of the Bland Bill, and they find no debattle and are hurriedly buried in fender of their opinions in the Capital. of it gives him now and the good he hopes to get out of it hereafter.

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and words of the song, "Home sweet | desire more. Every Christian is sure specially all his fellow-christians, as that he shall not have less. "No man they "stand" or "fall" to him. In the heart of intense activity, death sweeps man who never had a home and who dieth unto himself." Not by himself, But Paul vehemently asks, "Who a place for the man to lie down and died a wanderer It has occurred to nor for himself, not to himself. The

not die together. A moment comes there are not half a dozene people in when the bodily embrace is forgotten this assembly who are living in the seemed to me to make illustrations of in a solitary wrestle, down in the houses in which their fathers lived,

less room at home. It presses men she remained eighteen years. About

they drawn out to work among their until the hour of her dissolution. tellow-men in all parts of the world. Two and a half years ago Mrs. helpless, and from which she never We cannot prepare a soft bed for more than partially recovered. Last The Lord regulates that. Stand- ligence was communicated to Mr. Holloway that his beloved wife had

at last all mankind would stand ac-

Here, owing to her infirmity, Mrs. Others would desire brief notice that circle of acquaintance. Kindness to there might be brief suspense. the poor seemed a part of her nature, and made her the ready helper of all

> Though stricken down suddenly, and not permitted to speak words of ments to the surviving loved ones, yet she leaves them the memories of forth.

> CRUEL.-We call the attention of the Society, for the prevention of cruelty to animals to the editor of the Linn County Leader. Hear him: "Old honest Edmunds gave us a 'creful dementia. He opened his exhaustive argument by abusing the Democratic guns to that of the Republican camp. We are rather pressed for space this week, so we will condense this 'bolters' harrangue in as little space as possible. One of the wise sayings of Confucius is very appropriate, viz: "Big me and tittle you."

The Washington correspondent of the Sringfield Republican writes: It is a curious fact that the Administra-Perhaps he will cut us off so that Noorhees. Here is one-third of Connone; of our most intimate friends gress anti-silver; here is a majority of

> This rifle practice is good enough in its way, but suppose one of these chaps should wake at midnight and see a burglar going through his vest pocket after cloves and coffee kernels? It's revolver practice that makes a man go to bed teeling safe with all the winders open.

Pope Pius IX died at Rome on the 7th inist., aged 88 years, having oc-