

Literary.

(ORIGINAL AND SELECTED.)

Doing his duty is the delight of a good man.

The cause only, not the death, makes the martyr.

How much better is it to weep at joy than to joy at weeping.

There is nothing so strong or safe in an emergency of life as the simple truth.

It is excellent to have a giant's strength; but it is tyrannous to use it like a giant.

We are all liable to fall, yet you should be convinced that there is no one more liable to do so than yourself.

God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.

There are two kinds of pity; one is a balm the other a poison. The first is realized by our friends, the last by our enemies.

To dread no eye and suspect no tongue is the great prerogative of innocence—an exemption granted only to invariable virtue.

A true faith can no more be separated from good works than the light of a candle can from its heat, or the heat from the light.

All the good of civilization for the ennobling of humanity, has derived its growth and development from the qualities of the mind called feelings.

Time is painted with a lock before and bald behind, signifying thereby that we must take time by the forelock, for, when it is once passed, there is no recalling it.

It frequently needs but a charitable word to convert a most obdurate heart; in like manner a harsh word is capable of desolating a soul and penetrating it with a bitter sorrow which may be very injurious.

It was wise advice of Sidney Smith, when he said that those who desire to go hopefully and cheerfully through their work in this life should "take short views;" not plan too far ahead; take the present blessing and be thankful for it.

If we have lost our own chief good, other people's good would remain; and that is worth trying for. Some one can be happy, I seemed to see that more clearly than ever when I was wretched. I can hardly think how I could have borne the trouble if that feeling had not come to me to make strength.—George Eliot.

Those who have enough individuality to think for themselves earnestly and deeply find in that very exercise a happiness that is all their own. They may share it with others, and it may be heightened by sympathy, but it cannot be taken away. It opens a refuge from many troubles and helps one to bear many burdens.

The tiniest daisy that smiles so sweetly at our feet owes its existence to the patient pushing upward of the small stem against all the obstacles of soil and stones; and were it conscious, it might tell a tale of daily difficulty and danger bravely met and bravely overcome. So humanity itself all that is finest and


most beautiful is intertwined with difficulty.

Take time. It is no use to fume and fret, or do as the angry housekeeper who has got hold of the wrong key and pushes, shakes and rattles it about in the lock until both are broken and the door is still unlocked. The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get. It is not riches, it is not poverty, it is human nature that is the trouble. The world is like a looking-glass. Laugh and it laughs back; frown and it frowns back. Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

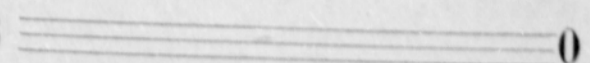
George Macdonald makes a very true remark when he says: "Things are unbearable, just until we have them to bear; their possibility comes with them." This we have all experienced more or less, but we have not learned from our experience. We are often as much daunted now as ever we were, when we meet with trials which are really no greater than those through which we have gone already. How many things have been gone through, and even well come out of, concerning which we declared that they would be our death; we sometimes on looking back on them wonder how we ever went through them—we don't know how we did—but we did. The fact is imagination conjures up a multitude of terrors of its own; we die, as it is said, "a thousand deaths in fearing one." Anticipation is often worse than reality. As no man knows what he can do until he tries, so no man knows what he can bear until he is tried. Until the time of actual trial comes, we do not experience the grace which belongs to it; if we felt the grace, we should face the trial. "I can never cross that boiling river," says the traveler when he sees it from a distance foaming on its rushing way; but when he comes up to it, he finds the foam and the rush are made by the great stepping stones which have been put across the stream. "I can never climb that mountain," says the traveler, as he sees it looking almost perpendicular at a distance; but when he comes close to it, he finds that there is a stone and here a little hole, which give him a foothold.

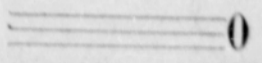
ON THE EXPRESSION OF DOUBT.

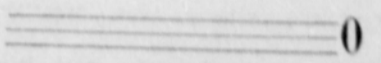
A man's convictions are his own, and he has a right to give of them to others. They are of his possessions, which he is to hold in trust for wise and loving use, and which he is to share as a matter of course with the friends of his heart. But a man's fears and doubts are not his own. He does not possess them, and he does not want to be possessed by them. He is to struggle against them, and he is not to give them new power by giving them larger prominence in his intercourse with others. For his friend's sake, as well as his own, he is not to share them with the one dearest to him, unless indeed he can no longer battle them unaided.

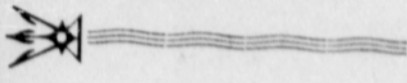
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