## Boss Cash Store is Selling Out at Large Reductions

Men's Duck Coats, Men's Duck Ulisters Men's Overcoats, Boys' Duck Coats Discount of 30 c on the Dollar
A Rare opportunity to purchase Dry Goods and Boots, Shoes, \&c.
M. Honywill

The Weekly Chroniele.



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| again that too great a confidence begets indifferenice, and indifference opens the way to poneible defeat. In every county in the state the Republicans should be alert and preparing themselves for a contest as though the result were one of doubt. The state campaigi can be called fairly opened. But a short time remains before the holding of the nominating conventions, and this period is the proper one in which the work of organization ehould be done. The recent state convention of clubs has shown how important factors these organizations will be in the campaign, shd the Republicans in every county precinet should form themselves into political agencies of this sort. In no way can interest be better stimulated and the work of education in the political needs of the state and nation be carried on. <br> The call to battle hise been sounded, and the answer should come strong and clear from every portion of the state. Oregon leads the way. Let the signal |
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| Rer. I. H. Hazel preached another sermon from bis series on Revelations last evening, the topic being ${ }^{\text {T }}$ God's Vengeance Againet Pagan Rome." He explained the meaning of the aymbole used in the fifth and aixth seals, and the fulfillment of the prophecy by the conquest of arms of Conetantine the Grea over the pagan world, which established over the pagan world, which establised Chrietianity on a firm foundation in the year $3: 4$. <br> Rev. J. H. Wood, at the Methodist church, took for his morning text "TheCurse of the Worid and Its Cure. ${ }^{3}$ <br> This curse he comprehensively denom This curse he comprebensively denom,inated as sin, and gave a very reslistic picture of its prevalence everywhere-in every human mind, in every society, in every political platform, in every church. He illustrated its insidious approach by a gigantic wisteria vine in Norwich, Conn., possibly the largest in world. Over a foot in dianeter at the base, it divided into two branches. One of them covered the front of a residence, the other divided into four branches and ran up into a gigantic oak tree, which it beautified and was beantiffed by. After a time the tree languighed and died, and it was discovered the vine had cut into the bark of theoak by its tenacions folds, constricting the tree and finally killing it . Sin enters human life by very elight infractions, bat always retaining what it gains, steadily increases its hold. $\operatorname{Sin}$ is also deceitful in offering rewards which it never makes good. The youth is attracted by its apparent pleaeures and by ambition, but which fail of realization. The care of sin the speaker found in the ecriptural text: "Behold the lamb of God, which taketh away the sin of the world," referring to the racrifice of Jesus Christ on the cross. The apilling of blood was necessary to cleanse from sin since the Mosaic law, and the sacrifice of Christ timaelf cleansed from all sin since the date of his death on the cross. <br> The theme of Rev. W. C. Cartis' morning sermon was "The Tribe of Do-as-you-likés." The discearse wat radically different in character from any preceding, and was a surprise to even the regular attendants of the Congregational church, to whom surprises are no longer a novelty. The sermon of yesterday dealt largely in allegory, being apparently prepared to please the children, but it was evident the older ones were interested. The morals and precepts were woven around a story of a chimney sweep, who had left his master and wandering away, fell asleep by a running brook. Wbile aeleep he fell in the water and became transformed into a water baby. He was taken in charge by two beautiful fairies, named "Do-as-youi-would-be-done-by," and "Be-done-by-as-you-did." The latter took the new charge under instruction and read a book to bim containing the history of a tribe called " Do -as-you please," portraying the life of a people without ambition, care or strife, and who take matters ss they find them, "and thie tribe,' seid thespeaker, "may be fonnd any where from Second street to the blaff." |
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