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SUGGESTIVE QUESTIONS

On the Sunday School Lesson by
 Rev. Dr. Linscott For the International Newspaper Bible Study Club.

May 30th, 1909.

(Copyright, 1909, by Rev. T. S. Linscott, D.D.)
 Believing and Doing—James II:14-26.
 Golden Text—Faith without works is dead. James II:20.

Verse 14—What does James mean here by "faith?"

Can a man have true faith, if he is not filled with love for his fellows and doing all he can to help them?

If a man "say he hath faith," what is the test of whether he is telling the truth?

Are there those to-day, who say, and probably think, they have faith, but lacking loving hearts, and the fruits of love, are deceiving themselves?

What is a Christian's proof to himself that he is not a deceived man in claiming to be in the favor of God?

Verses 15-16—How do you class those who see people in need of food, and clothing, and do not do all they can to supply the need?

Which person more nearly resembles Jesus, the one who talks very piously, and prays with the needy, but giving them no help, or the one who generously supplies the need without any religious pretensions?

If a man helps the needy to supply their own needs, is that as well or better, than supplying the needs direct?

Is it possible for a church to be doing full Christian service which is not helping the needy, either in its own or some other community?

Verses 17-18—Is it possible to show faith without works?

Have all those who, with loving hearts, are engaged in good works, also got saving faith, whether they profess to have it or not, and whether they are members of the church or not, and whether or not they are even orthodox in their views?

Have any, who attend church regularly and profess to be religious, but are harsh, with the poor, giving nothing to charity, and care nothing for the needy, got saving faith?

Have those got saving faith who pray for the poor and needy, and for the sick and suffering, and yet do nothing to feed the poor or comfort the sick?

Verses 19-20—Is there any moral merit in mere orthodoxy, or is there any essential moral blame in mere heterodoxy?

Granted a man with the spirit of Jesus, engaged in good works, what does he lose by being heterodox, and what does he gain by being orthodox?

Verses 21-25—When God told Abraham to leave his own country and to start for another that God would show him, was there any other way that he could have faith in God, but by actually starting on the journey?

What is the meaning of, "and Abraham believed God and it was imputed unto him for righteousness?"

Love is an essential part of faith, and love implies action, or good works, hence is it at all possible for a person to have faith who is not engaged in good works? (This question must be answered in writing by members of the club.)

Lesson for Sunday, June 6th, 1909.
 —The Power of the Tongue. James III:1-12.

What will the Future Be?

This question asked at this time can not be answered. When our sturdy forefathers landed on the windswept shore of Massachusetts, not one of them could

have answered such a question. Had Washington, with all his faith in God's love, been asked it, he could not have known; had the great, awkward, kind hearted, noble Lincoln been asked it, he could not have answered and known. Who can answer now? Not one of us.

The oldest pioneer can recollect the early day, the rough and ready way, and can recall change after change in this thing and that thing, and now when he reads, when he hears, when he travels, he realizes that no man of us can say, "I know what the future will be."

But a few years ago two thousand miles east, was a land wholly different from this. There, mighty cities, great institutions and large factories were. Here immense tracts of country, a few scattered bands of red men, and occasionally a pioneer cabin.

Eastern states, Eastern people, Eastern enterprise, Eastern customs and Eastern life altogether was one thing, while Western, was distinctly another.

Time did not seem to enter in as a factor in the great difference. One could as truly say that the Western life was a thousand years behind the Eastern, as to say it was a hundred.

But today, how is it? Has the West made good? Has it diminished this difference? New York city was to the westerner a few years ago a great city. 'Twas the great experience of one's life to go to New York and see the wonders there. Time, money, travelling experience and perhaps a certain amount of courage were necessary to make a trip East a few, a very few years ago. Now four days of time, a few dollars, and no more courage than it requires to see one's rich uncle over the farm, need be exercised.

Yes the wonders of the East are no longer wonders to us; the primitive methods and hardships of the west are no longer here; The difference is not the difference that it was. All the comforts all the refinement, all the pleasures, all that can enter into, and make life worth the living are here and here in abundance.

Cities? yes we have them. Our Portland has more than doubled its size and wealth in only three years! Did any eastern city ever do so much? To one who spent his boyhood in the Portland of thirty years ago, as did the writer, it is today a wonder; and what will its future be? To one who lived on an Oregon farm thirty years ago, the farm of today is a wonder; and what will its future be? To the sturdy pioneer of the Willamette Valley it is a wonder today; and what will its future be? To the western man of the days of '49 the Pacific coast is an

Coffee Talk

Dear Ladies;—I have faith in humanity. That's why I believe you are willing to let your friends and neighbors know about a really good thing that has come under our own personal observation.

And again, that is why I feel you are willing to "push a good thing along" by telling others just what you think of our favorite brand of coffee.

Of course, I do not expect you to proclaim the quality of this coffee from the house tops, but when you have an opportunity to drop a word for it, won't you do it? "Give in your

testimony that others may be blessed by your experience."

What do those say about it who have tried it? Simply that Chase & Sanborn's Coffee is ALWAYS THE SAME, that it has a richness of flavor, a delicacy of aroma, and "filling quality" unobtainable in any other brand.

If you have not already obtained a package of this exquisite blend, do so without delay, and you will thank me for telling you of it.

Thanking you in advance for this kind favor, I am,

Truly and gratefully yours,

T. RIGGS

Monmouth - - Oregon

Sharples' Tubular Cream Separator



The Tubular skims closer, under all conditions than any "bucket bowl" machine; produces a perfectly smooth frothless cream, which will yield more butter than it is possible to get by any other machine. Other points are: Runs with one-third less power than other separators, has low supply tank and can be cleaned in one to three minutes, or one-tenth the time it takes on other makes.

HANNA BROS.

Sole Agents,

Independence,

Oregon

enterprising, wonderful opportunity. What will its future be? We who are here need waste no more time in wondering, but by making use of brain, brawn and muscle, those of us with a few years of life, with ambition and a love of progress are assured of enjoying the brightest of futures in this western land, the land of promise, the land of realities, the land of sunshine, health and of real prosperity.

May all who are honorable, home loving, enterprising, fearless and free, settle with us feeling secure in their homes. May that time soon appear when the greatest curse humanity has to battle with, the curse of drink, shall be forever banished from us. Yes, the future of Oregon is assured. Our Willamette Valley will blossom as a rose, but with valuable fruit blooms. When train loads of walnuts, apples, and other train loads of products of factories are leaving each day for the markets of the world, when the thousands of homeseekers from the Eastern states have

helped to bring this about, when the ever present kicker and knocker has gone to that other land, then some one may be able to tell what our future has for us.
 G. A. PETERSON.

Memorial Day Service.

Next Sunday, May 30th, being Decoration Day, the occasion will be observed by a union service in the Auditorium at Independence, all the churches in the vicinity being invited to participate in the service. The address will be delivered by Rev. H. Chas. Dunsmore, D. D., pastor of Calvary Presbyterian church in Independence, and other pastors will assist in the service. Music will be rendered by members of the various church choirs with other volunteer singers. The service will commence at 11 o'clock. A universal invitation is extended to all to attend this service and show their appreciation of the noble men and women who suffered and sacrificed so much for our country.

Monmouth Heights.

Charlie Shepard is helping Will Herren haul wood.
 Dave Olin is working for Rufus Smith, of Monmouth.
 Thomas Strain, of Monmouth, was in this vicinity Monday.
 Clarence Bruce moved Mr. and Mrs. Tuck to Independence Saturday.
 F. Y. Mulkey and T. A. Riggs, of Monmouth, were in these parts Monday.
 P. L. Fishback made a business trip to Independence the last of the week.
 Elda Clarke is visiting with her sister, Mrs. Belle Sullivan, of Monmouth.
 Grandpa Foster, of Monmouth, and son George, of Dayton, spent Sunday with Mr. J. L. Fishback and family.
 Allie Griffith, wife and small daughter Nettie, visited with Mrs. Sliger and family, of Rick-reall, Sunday.
 Bessie May Sullivan, of Monmouth, who has been visiting with her aunt Bessie Clarke, returned home Sunday.