

Downers Grove Reporter

Issued every Friday from the office at Downers Grove, Illinois

G. H. STAATS, Editor and Publisher

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CAT GOES TO FIRES.

Firemen's Pet Slides Down Pole and Rides With Driver. New Orleans. A cat that leaps from its box on the second floor of Engine Company No. 25 quarters when the alarm sounds, springs for the brass pole and with its fore and hind feet embracing the rod, slides down to the main floor and then jumps on the driver's seat of the engine. It is the new mascot adopted by the firemen there. "Willie" was found one day asleep in a soap box upstairs. The animal seemed satisfied with accommodations and was allowed to remain. A day later, when an alarm rang, the astounded members saw a ball of fur shoot for the rod and later spring for the engine. In off days, when alarms are few, some one taps on the bell just to see the cat jump. Children in the neighborhood gather around the door, and some one makes a noise like a signal, and down slides "Willie."

IRRELEVANCIES

Ajax defied the lightning, but he had to come to the light company's terms. In the American Bohemia you will usually find little art but a lot of artfulness. The man who is anxious to scrape an acquaintance usually wants to go a step further and skin him. Illusions are the scaffolding on which we mount; once there, we can make shift to do without them. The reason that women are fond of wearing their hair over their ears is that it only interferes with their hearing. A man can irritate a woman most quickly by saying something mean, a woman a man by simply maintaining an injured silence.

BITS OF TRUTH

An ounce of prevention is a good antidote for remorse. Many a man's will is broken long before he has made one.

MRS. CATHERINE BOOTH-CLIBBORN

The Moody Bible Institute of Chicago announces the coming to America of Mrs. Catherine Booth-Clibborn, the daughter of the late General William Booth. Mrs. Booth-Clibborn, with her husband, expects to attend the Bible Conference at Winona Lake, Indiana, August 24th to 31st, and will speak from that platform. It is then her purpose to spend the fall and winter in American in Evangelistic Missions.

Mrs. Booth-Clibborn has had a busy and remarkable life in Christian service. She conducted her first mission at Leicester, England, when a mere girl of fourteen. She traveled a great deal with her mother, especially in Scotland, and was wonderfully used of God to stir that country.

When twenty years old, she was sent to France to start and superintend the work of the Army at Paris in the slum district known as Quai de Valmy. Later she married Mr. A. S. Clibborn, an Irish evangelist, and they labored together in Switzerland. In this last country she was imprisoned for two weeks, but was released through the efforts of Queen Victoria, who sent a special ambassador to Geneva to plead her cause.

Not only in Scotland, France and Switzerland, but also in Germany and Holland, has Mrs. Booth-Clibborn labored in the Gospel and has conducted missions in hundreds of towns and cities of England. She has labored with all evangelical denominations in England for the past six or seven years. She comes to America with a message.

Any pastor or Christian worker who would like to arrange for a visit from Mrs. Booth-Clibborn, may correspond with the Extension Department of The Moody Bible Institute, 153-163 Institute place, Chicago.

Mr. J. Charlton Steen, formerly Director of the Religious Work of the Central Y. M. C. A. London, England, has accepted the position of representative of The Moody Bible Institute of Chicago, in Great Britain. He is now in this country familiarizing himself with the work of the Institute, and returns to England in August.

Gems In Verse

WASTE.

FOREST and field and orchard, mountains of coal and ore, Mighty has been their bounty, kindly seemed their store. So we have blithely squandered, so we have sapped and spoiled, boasting about our "progress," bragging of how we toiled. Drunken with nature's bounty, we laid our plenteous gain To the magic of Yankee bustle, to the vigor of Yankee brain. And we looted the goodly forests and planted the wasteful crop. And we hooted the careful prophet who said that the loot must stop. But we're learning our little lesson, and we relish it not at all. And we're paying for past excesses in bills that are far from small. We gutted and gouged our forests, and the floods came roaring down. To ruin the farmer's acres and ravage and wreck the town. Over and over and over we planted the same old field. With the same old crop repeated, then sighed at the dwindling yield. And we wasted our coal and iron not cared for the wealth we lost Till the price moved up and onward, and we growled at the added cost. We are learning our little lesson, but we have not learned it true. For we waste in some directions the same as we used to do. Our natural gas we squander to poison the healthy air. We're wasting our oil loss blindly, and nobody seems to care. In factory, farm and forest we're throwing our wealth away. And the bill for our careless living our children will have to pay. Tariffs and trusts and wages are problems that must be faced, But the greatest of all our problems is the problem of careless waste. —Berton Braley.

IN THE WOOD.

I LIE on Joy's enchanted ground. No other noise but these green trees That sigh and cling to every breeze And that deep, solemn, hollow sound Born of the grave and made by bees. NOW do I think of this packed world. Where thousands of rich people sweat Like common slaves in idle fret, Not knowing how to buy with gold This house of Joy that makes no debt. WHAT little wealth true Joy does need! I pay for wants that make no show; I pay my way and nothing owe; I drink my ale, I smoke my weed And take my time where'er I go. —W. H. Davies.

"THE FOUR LEAF CLOVER."

I KNOW a place where the sun is like gold. And the cherry blooms burst with snow. And down underneath is the loveliest nook. Where the four leaf clovers grow. One leaf is for faith, and one is for hope. And one is for love, you know, But God put another one in for luck. If you search you will find where they grow. But you must have faith and you must have hope. You must love and be strong, and so. If you work, if you wait, you will find the place Where the four leaf clovers grow. —Unidentified.

Point of View.

A mind prepossessed by high beliefs interprets all things largely.—George Eliot.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. G. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR AUGUST 3

THE PLAGUES OF EGYPT.

LESSON TEXT.—Ex. 10:1-13 (cf. Ex. 7:1-11:10). GOLDEN TEXT.—"Whoever shall exalt himself shall be humbled; and whoever shall humble himself shall be exalted."—R. V. Matt. 23:12.

While this Psalm is a succinct statement of all that is contained in Exodus, chapters 7 to 12, still no teacher can judge himself as having made proper preparation who has not studied carefully the earlier record. Beginning with those of discomfort the plagues become more and more severe until the last and the crowning one, the death of the first born, caused the Egyptians to thrust out the Israelites with haste and gladness, laden with an abundance of "gold." Pharaoh trusted in the superior greatness of the Egyptian gods, he also had great pride in his absolute power and hated to lose the profitable service of his Hebrew slaves. Over against this was God's right to demand the worship of his chosen people, God's profuse warnings to the proud Egyptian, and the inevitable outcome of the man, tribe, or nation who sets up human will in opposition to the plans of an Omnipotent God. True thanksgiving and praise are based upon "His marvelous works" (v. 5 R. V.) Israel Made Strong.

I. The induction of Israel into Egypt, vv. 23-25. By "Israel" in verse 23 the Psalmist does not refer to the nation but rather to the supplanter who became "Israel, a prince." His induction into Egypt was in accordance with God's purposes and plan, yes, his specific command, Gen. 46:2-7, Acts 7:9-15. God increased the descendants of Israel greatly in the land of Egypt, see v. 24. At the same time God made those same descendants stronger than their "adversaries" on account of the fact that Jehovah fought on their side, see Rom. 8:31. II. The Exodus of Israel from Egypt, vv. 26-36. Now the Psalmist is referring to the nation. In Exodus there are recorded ten plagues, here there are mentioned but eight. The plague of the murrain of beasts and the plague of boils, the fifth and the sixth, are here left out for some reason best known to the Psalmist. God saw the afflictions of Israel but sends relief through human agents. Moses was God's "servant" (v. 26) and Aaron "His chosen" (I Sam. 12:6) so also is every true believer. Their work has to "show" (v. 27) God's wonders in the land of Egypt (Ham). They were to show "His" wonders, signs, the "Words of His signs" (R. V. marg.), and none of their own. In other words they were to be the visible embodiment of God's character and power.

Worshipped the Nile. The Psalmist then turns to the first of the historic plagues. The Egyptians were so dependent upon the Nile that they personified it and worshipped it. They had shed the blood of the Israelites and were given blood to drink, see Rev. 16:5, 6 and Gal. 6:7. The third plague was directed against the goddess "Hekt," queen of two worlds, and who was represented by a frog-like figure, see Ex. 8:8. It was after this calamity that Pharaoh temporized. The third and fourth plagues are grouped together in verse 31. God often uses very little things to humble the great ones of earth. Life is made up of trifles, but life is no trifle. Pharaoh had proudly boasted of his agnosticism (Ex. 5:2) but when he sought to try conclusions with God and said, "Neither will I let Israel go" God let him wrestle with frogs, lice and flies. We thus see a man setting himself against God who is not able to overcome these smallest of pests. As we have mentioned, the fifth and sixth plagues are omitted from this record, hence the plague mentioned in v. 32 is in reality the seventh (Ex. 9). It was a rebuke to the God of the air, and from Rev. 8:7 and 16:21 we learn that it is to be repeated in the end of time.

Though Israel was free from the eighth, the plague of locusts (v. 34) they did suffer from a like experience in later days, Joel 1:1-7. These small pests can turn a fruitful land into a barren waste.

But the culminating plague (v. 36) was the smiting of the first born. Even Israel could not escape this calamity except by the previous shedding of blood, Ex. 12:3-15. God gave Pharaoh ample warning, Ex. 4:23. Refusing to yield under the lesser judgments, God brought this supreme penalty, smiting all the first born, "the beginning of all their strength" (R. V. marg. v. 36).

III. The Teaching. Before the plagues Pharaoh was warned; before the second one he was given an opportunity to repent and because of the suffering thereby he relented and asked for a respite. Refusing to declare God's greatness (Ex. 8:10) "He (Pharaoh) made heavy his heart" (Ex. 8:15), an act of his own, not an act of God. No warning is given of the third plague for Pharaoh had broken faith. The acknowledgment upon the part of his magicians of a power greater than their own did not serve as a warning and he continued in his rebellion.

Church Notes

CONGREGATIONAL CHURCH.

The regular Sunday morning service will be held in this church. Mr. Arthur S. Phelps of our village will occupy the pulpit Sunday, Aug. 3, in the absence of Rev. Viehe. The service begins at 10:45. Sunday school at the usual hour.

Sunday Services.

ST. ANDREW'S EPISCOPAL CHURCH. Mr. Wilbur Dean Elliott, student in charge. Sunday—Sunday school, 9:45 a. m.; morning prayer and sermon 11 a. m.; Holy Eucharist, second Sunday in each month. Week Days—Altar Guild first Tuesday in each month; Woman's Auxiliary second Tuesday in each month; Woman's Guild first and third Wednesday; choir practice, Fridays, 8 p. m.

THE BAPTIST CHURCH.

Rev. Judson B. Thomas, D. D., of the First Baptist church of Austin, will speak at the Baptist church here next Sunday, July 27. Dr. Thomas is the father of Mrs. R. W. Babcock, and a man of real power. Everyone who can ought to hear him.

GERMAN EVANGELICAL ST. PAUL'S CHURCH, GROVE ST.

Sunday school every Sunday, 9:15 a. m.; German service every Sunday, service, 10:30 a. m. English service, 7:30 p. m. Tuesday, 8:00 p. m. choir practice. Every first Monday of each month Brotherhood; every second Thursday of each month, 7:00 p. m. Ladies' Aid; 8:00 p. m., Young People's Society. Visitors always welcome.

G. PAHL, Pastor.

FIRST CHURCH OF CHRIST SCIENTIST.

Sunday service, 11 a. m.; Wednesday, 8 p. m.; Sunday school, 10 a. m. The reading room is open to the public on Tuesdays and Fridays from 2 to 4 p. m. The Bible and Christian Science literature may be read or purchased of the one in charge. Visitors are welcome.

FIRST EVANGELICAL CHURCH.

Leo Schmitt, pastor, Sunday services: Sunday School at 10 a. m. Sermon at 11 a. m. and 7:30 p. m. Junior Y. P. A., 2:45, and Senior Y. P. A. at 5:45 p. m. Mid-week meetings: Wednesday at 8 p. m., and Thursday at 7:45 p. m. Choir rehearsal at 8:45. German preaching service every second Sunday of the month at 3 p. m. Sunday A. M. Sermon: A Divine Offer—Unlimited. Y. P. A. Topic: Favorite Verses in the Prophetic Book. Evening Service: We join with union meeting at Baptist church.

METHODIST EPISCOPAL CHURCH.

Rev. J. H. Williams, pastor, Sunday services: Class meeting at 10:00 a. m. Public worship at 10:30 and 7:30. Sunday school at 12:00 m. Epworth League, at 6:30 p. m. Mid-week meeting, Wednesday, at 8:00 p. m. Women's Missionary Societies, first Thursday afternoon of each month. Ladies' Aid Society, second Thursday afternoon of each month. Choir rehearsal, Friday, at 7:45 p. m.

"DOWN IN A COAL MINE."

I AM a jovial collier lad. As blithe as a blithe can be. And, let the times be good or bad, It's all the same to me. It's little of the world I know And care less of its ways. For where the dog star never glows I while away my days.

CHORUS.

Down in a coal mine, underneath the ground. Where a ray of sunshine never can be found. Digging dusky diamonds all the year around: Down in a coal mine, underneath the ground. At every shift, be it soon or late, I haste my bread to earn. And anxiously my kindred watch And wait for my return. For death that levels all alike, What e'er their rank may be, Amidst the fire and damp may strike And fling its darts at me.

How little do the great ones care Who sit at home secure What hidden dangers coilers dare, What hardships they endure! The very fires their mansions boast To cheer themselves and wives Mayhap were kindled at the cost Of jovial colliers' lives. So cheer up, lads, and make ye much Of every joy ye can. But let yer mirth be always such As best becomes a man. However fortune turns about, We'll still be jovial souls; For what would the nation be without The lads that look for coals? —Unidentified.

Always Well to Go Slow.

Beware of undertaking too much at the start. Allow for accidents. Allow for human nature, especially your own.—Arnold Bennett.

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