

Downers Grove Reporter

Issued every Friday from the office at Downers Grove, Illinois

G. H. STANTS, Editor and Publisher

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SCIENCE NOTES

There are 20,000 different kind of butterflies. The average watch is composed of 275 different pieces. There are 12,000 miles of paved streets within London's police area. The hair grows considerably faster during the summer than in the winter. Rice forms the principal article of food of about one-third of the human race. It takes the constant labor of 60,000 persons to make matches for the world. In Durham there are no fewer than 115,000 miners at work in the coal mines. A century ago there were in all Europe only 22 cities with more than 100,000 inhabitants. The output of motorcars in the United States in 1912 is estimated at between 250,000 and 285,000. Montreal has an area of 40.23 square miles, or 25,747 acres, whereas in 1853 the acreage was only 3,494. The French people are great chicken-raisers. A return gives the income derived by them from this industry as \$325,000,000. The total Indian population of the Dominion of Canada on March 31 last was 104,956. In addition there were 4,600 Eskimoes, making a native population of 109,556.

SAVE ME

From bridge whist and insanity. From society repartee and pink lemonade. From socialists, anarchists and a cold kiss. From society climbers and trained monkeys. From young men just out of college and imitation.

Gems In Verse

OLD FAVORITES.

PERFECT DISENTHRALLMENT. THAT still pray at morning and at eve. Loving those roots that feed us from the past. And prizing more than Plato things I learned. At that best academy, a mother's knee. Thrice in my life perhaps have truly prayed. Thrice, stirred below my conscious self, have felt That perfect disenthralment which is God. —Lowell.

"THE KERRY DANCE."

O H, the days of the Kerry dancing! Oh, the ring of the piper's tune! Oh, for some of those hours of gladness, Gone—alas, like our youth—too soon! When the boys began to gather In the glen of a summer's night And the Kerry piper's tuning Made us long with wild delight. Oh, to think of it, Oh, to dream of it, fills my heart with tears! Was there ever a sweeter colleen In the dance than Eily More Or a prouder lad than Thaddy As he boldly took the floor? "Lads and lassies, to your places! Up the middle and down again!" Ah, the merry hearted laughter Ringing through the happy glen! Oh, to think of it, Oh, to dream of it, fills my heart with tears! Time goes on, and the happy years are dead, And one by one the merry hearts are fled. Silent now is the wild and lonely glen, Where the bright, glad laugh will echo ne'er again. Only dreaming of days gone by in my heart I hear Loving voices of the past once more. And the sound of the dear old music Soft and sweet, as in days of yore. —Unidentified.

A HEALTH.

FILL this cup to one made up of loveliness alone. A woman of her gentle sex the seeming paragon. To whom the better elements and kindly stars have given A form so fair that, like the air, 'tis less of earth than heaven. Her every tone is music's own, like those of morning birds, And something more than melody dwells ever in her words. The cadence of her heart are they, and from her lips each flow As one may see the burthened bee forth issue from the rose. Affections are as thoughts to her, the measure of her hours. Her feelings have the fragrant, the freshness of young flowers, And lovely passions, changing oft, so fit her she appears. The image of themselves by turns, the idol of past years. Of her bright face one glance will trace A picture on the brain, And of her voice in echoing hearts a sound must long remain, But memory such as mine of her so very much endears. When death is nigh my latest sigh will not be life's, but hers. I fill this cup to one made up of loveliness alone. A woman of her gentle sex the seeming paragon. Her health, and would on earth there stood some more of such a frame That life might be all poetry and weariness a name! —Edward Coats Pinkney.

WHAT SHE IS.

MORTALS that behold a woman Rising 'twixt the moon and sun: Who am I the heavens assume? an All am I, and I am one. —Francis Thompson.

"TWO SONS."

I HAVE two sons, wife— Two, and yet the same? One his wild way runs, wife. Bringing us to shame. The one is bearded, sunburnt, grim and fights across the sea; The other is a little child who sits upon your knee. ONE is fierce and cold, wife. As the wayward deep Him no arms could hold, wife; Him no breast could keep. He has tried our hearts for many a year, not broken them, for he is still the sinless little one that sits upon your knee. ONE may fall in fight, wife. Is he not our son? Pray with all your might, wife. For the wayward one. Pray for the dark, rough soldier who fights across the sea Because you love the little shade who smiles upon your knee. ONE across the foam, wife. As I speak may fall. But this one at home, wife. Cannot die at all. They both are only one, and how thankful should we be. We cannot lose the darling son who sits upon your knee! —Robert Buchanan.

AN AUTOGRAPH.

OVER the wet sands an insect crept. As ere we men was known. And patient Time, while Nature slept, The slender tracing turned to stone. 'Twas the first autograph. And ours? Prithce, how much of prose or song. In league with the creative powers, Shall 'scape Oblivion's broom so long? —James Russell Lowell.

EVENTIDE.

THIS cottage door, this gentle gale, Thy scent, whispering round; Thy path side rose that down the vale Breathes income from the ground, Methinks should from the dulcetest clod Invite a thankful heart to God. BUT, Lord, the violet, bending low, Seems better moved to praise. From all what scanty blessings flow, How tedious close our days! Father, forgive us, and the flowers... Shall lead in prayer the vapor hung. —James T. Fields.

INTERNATIONAL SUNDAY SCHOOL LESSON

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

LESSON FOR AUGUST 24.

THE BREAD OF HEAVEN.

LESSON TEXT—Ex. 16:1-18. GOLDEN TEXT—"Jesus saith unto them, I am the bread of life."—John 6:35.

The Psalm of praise (Ex. 15) is followed by the sorrows of sin. After leaving the bitter waters of Marah (14:23-26) the Israelites encamped for a time at Elim (v. 27). They then entered the wilderness of sin (16:1). This name is certainly suggestive for it was the sin of unbelief that lay behind their murmuring.

I. Despair, vv. 2, 3. We sometimes censure the Israelites for their complaining within a month after their miraculous deliverance from the Red Sea, but if we examine ourselves closely we will not be surprised at their lack of faith nor at the Savior's delight when he discovered faith (Luke 7:9). Their song, Chapter 15, of deliverance has scarcely died on their lips when a new danger confronts them, viz., that of privation. How many today fall at just this point, and think only of the "flesh-pots." They complained more over the privations of God's service than over the slavery of Pharaoh, though as a matter of fact the man in Egypt does not have "bread to the full." John 4:12, Eccl. 1:8. Truly Moses and Aaron had a task on their hands for "the whole congregation murmured." They had to bear the brunt of it all for they were God's visible representatives (Nu. 6:9; Rom. 15:3). Human nature is ever the same. Rather to die by the hand of Pharaoh with a full stomach than to live in a freedom which was accomplished by any privations. The trouble was that having everything done for them they lacked that moral backbone, that fixedness of purpose, which a great principle inspires and moves men to suffer and to overcome. The life of slavery in Egypt had made the Israelites craven.

God's Answer.

II. Deliverance, vv. 4-10. God answered their grumbling with a most gracious promise. He met their bitter cry with a bounteous provision of bread. That they might know it was he who provided, God said "I will rain bread from heaven." But to guard against oriental improvidence or excess, they were directed to gather a day's portion for the day (v. 4 marg.). This provision was also to be a test to see if they would obey him, "walk in my law, or no." Some of them failed at the very first, and that which they attempted to keep over spoiled, see vv. 19, 20. To hoard is to lose, to use is to increase, Prov. 11:24, 25. To hoard wealth, whether it be temporal or spiritual, is to distrust God, and it was this very distrust which God was combating. It was a supernatural gift and was a type of Christ, John 6:31-33, 35. The manna sustained life for a day at a time; he, Christ, sustains forever, John 6:58. Notice, God did not place the manna in their mouths, each must gather, appropriate, for himself, so also must they who feed on the bread of life, Christ Jesus, and as they were to gather daily, so also must we feed anew each day on Jesus, Matt. 6:11.

Visible Proof.

That the Israelites might realize fully that Moses and Aaron were not working some trick of necromancy, or taking advantage of some botanical or ornithological knowledge of the country, God revealed to all, at the break of day, his glory, v. 10; and that their descendants might see and know of God's marvelous goodness and deliverance, they were commanded to fill a vessel with manna as a visible convincing proof (v. 32). Nor did this supply fail as long as it was needful, v. 35, Phil. 4:19.

III. Delight, vv. 11-16. What emotions must have filled the hearts of the Israelites when at evening they beheld the quails and in the morning the manna. The mighty God who brought them out of Egypt has again shown his power. The manna was to teach them that "man does not live by bread alone but by every word that proceedeth out of the mouth of the Lord," Dent. 8:2, 3. Do not lose time speculating upon what the manna was like, simply read vv. 14-17 and Num. 11:7, 8. Strangely enough not all were satisfied with the bread from heaven (Num. 21:5) but they had to eat it or die. Some cried out for the food of Egypt, (Num. 11:5, 6) even as today some who profess to be Christians are not satisfied with Christ. As against these feelings of delight there must have been a sense of rebuke (v. 9) when God through Aaron commanded the Israelites to "come near before the Lord."

IV. The Teaching. The gift of the manna taught the Israelites that they must depend upon God. Man not only needs spiritual relationship but material sustenance for the maintenance of his life.

The words of the golden text were spoken in connection with our Lord's feeding the multitude. He is able to provide for the physical, and also to satisfy the deepest spiritual needs of all who put their trust in him. "It is usually not so much the greatness of our trouble as the littleness of our spirits which makes us complain."—Jeremy Taylor.

Church Notes

Sunday Services.

Union Meeting. The union meeting will be held at 7:30 p. m. at the Methodist church. The Rev. P. G. Viehe is the preacher. Let all who can come out. Our union services have been well attended. Let us make these last two the best of all. Next Sunday evening the Salvation Army will have charge in the Baptist church.

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, 2:00 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 6:45 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 2 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.

ST. ANDREWS' EPISCOPAL CHURCH.

Mr. Wilbur Dean Elliott, 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.

"The Loyalty of Jesus" is the subject of the sermon at the Baptist church on Sunday morning. This is one of the series on the character of Jesus. These meditations ought to help to build up Christian character. Let every one who can attend.

The Moody Bible Institute has arranged for Rev. G. Campbell Morgan of London, England, to hold meetings as follows:

Noon, Sept. 1-4—in the Central Y. M. C. A. Evening services: Sept. 1—Church of the Covenant, Halsted street and Belden avenue. Sept. 2—New First Congregational church, Washington and N. Ashland boulevards. Sept. 3—Englewood Baptist church, 62nd place and Stewart avenue. Sept. 4—St. James Methodist Episcopal church, 46th street and Ellis avenue. He will be assisted by Dr. D. R. Townner, director of the music course of the Moody Bible Institute, and a large chorus choir. Dr. Morgan is in this country and has been speaking at Northfield and Winona Bible conferences.

Got His Answer. When the Rev. John McNeil was holding revival services at Cardiff a young man one night, thinking to perplex the preacher, sent up a note to the platform with the request that the following question be publicly answered. "Dear Mr. McNeil: If you are seeking to enlighten young men kindly tell me who was Cain's wife." Mr. McNeil read the note, and then, amid breathless silence, said: "I love young men—inquirers for truth especially—and should like to give this young man a word of advice. It is this: Don't lose your soul's salvation looking after other people's wives."

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