# iers Grove Reporter every Friday from the office a Downers Grove, Illinois

C. H. STAATS, Editor and Publisher

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# Looking Backward

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East Bound. No. 4 6:02 a. m., No Despatch. No. 124 9:07 a. m., Local. No. 42 9:58 a. m., Through, No. 22 1:34 p. m., Through, No. 132 2:00 p. m., Local. No. 14 5:45 p. m., Local.

"No. 142 5:45 p. m., Docal. No. 146 7:45 p. m., As at Present. West Bound. No. 109 8:35 a. m., Local Receipt.

No. 19 8:49 a. m., Through Des. No. 11 11:40 a. m., Through Des. No. 117 12:26 p. m., Local Receipt. No. 133 4:59 p. m., Local Receipt. No. 41 5:10 p. m., Through Des.

# WHITES POOR PEARL DIVERS

Tried in Australia, but All Engaged in the Business Are Either Dead or Paralyzed.

Efforts have recently been made to employ white men as pearl divers of the coast of Australia, and legislation for the purpose has been adopted, in order to more fully open that industry to Europeans.

But it now appears that the experiment has been by no means satisfactory. A very interesting statement on this subject has recently been made by Captain Talboys, who has had wide experience of pearling on the Australian coast. He says emphatically that white divers are an impossibility.

He had hoped that the white man would have proved a successful diver. but he says that, after a very lengthy experiment, the idea had been aban-

The divers, six or eight of them, who were brough' to Australia by the master pearlers, from Messrs, Siebe, Gorman & Co., and Messrs. Henkie & Co., submarine neers, about two years ago, were all either dead or par-

alyzed. In view of the further facts alleged. there appears to be no scope for white pearl divers in Australian waters. For, as the result of a year's diving, says Captain Talboys, the best returns of the white divers did not exceed a ton, whilst the average yield of an Asiatic's work was between four and

five tons. Besides, the Asiatio worked for \$10 to \$15 per month, plus a commission on the shell raised, while the white man received \$79 per month, with a similar commission, in addition to which the cost of keep for the white man was about three times that expended on the Asiatic.—Far Rast.

Jealous Minister. "Why did you and that young minor quarrel?" asked the friend.

but he was so horribly jealous dair," said the fair d usel to om the young divine had been pay rions attention.

# Gems In Verse

SYMPATHY. Y heart was broken yesterday By one who would not learn She lightly bade me go my way

And tossed a rose for me to

Her answer to my earnest plea Was but a thoughtless little jest, Yet graciously she tossed to me A fragrant crimson rose that she Had lately worn upon her breast.

I heard her laughter when I turned To go my hopeless way-to try To let the love that she had spurned Die as the rose she gave must die. The path which had been bright before, When I had blithely gone to her, Was dark; the branches bending o'er Possessed their former grace no more,

And not a songster was astir.

My heart was broken yesterday By one who flung a rose to me. But yesterday is far away. And all the future is to be! Another sweetly listened while I lingered with her to complain, And sympathy was in her smile. The past is yonder many a mile-My eager heart is whole again.

-Chicago Record-Herald.

## ISLE OF SOMEWHERE.

COMEWHERE the sun is shining: Somewhere the song birds dwell. Hush, then, thy sad repining. God lives, and all is well.

COMEWHERE the day is longer; Somewhere the task is done; Somewhere the guerdon won.

SOMEWHERE the load is lifted, Close by an open gate; Somewhere the clouds are rifted; Somewhere the angels wait.

SOMEWHERE, somewhere, Beautiful Isle of Somewhere, Land of the true where we live al-

Beautiful Isle of Somewhere! -Unidentified.

# WHOT

TX7HO is the man whose lefty fre The people gather to admire, Whose ringing phrases lead the shout, "Arise and turn the rascals out?" The answer-do not hesitate; You have it right—the candidate.

A ND who is he that every year Will choose another name to chees And thinks 'most any man will do, Provided he's a figure new? With confidence speak up again. Correct-the fellow citizen.

WHO smokes in splendid case afar A big torpedo shaped cigar And says, "I'll make 'em all behave, But in the meantime let 'em rave?" You know it all the time-the boss, -Washington Star.

# EARTHBORN.

Y soul, like wheeling swallows t Flies low-flies low-Unto the roofs wherein desires And earthly lusts, like slow fed embers

Nor akies beyond gray clouds aspire to My soul, like wheeling swallows in the

My soul, like swallows, builds her nest and bides

Under low eaves. Within whose shelter, guarding, love re-

Changelings, that flesh by fettered spir-My soul, like swallows, builds her nes

My soul, like restless swallows, knows her

Hears the air cry-The wide free air, where, higher, the lark And ever bends to lure her the blue sky. And ever call the clouds that idle by, My soul, like restless swallows, knows her

-Louise Driscoll.

# CHALLENGE.

FITHE quiet and courageous night, The keen vibration of the stars. Call me from morbid peace to fight The world's forlorn and desperate wars.

FIRE air throbs like a rolling drum-. The brave hills and the singing sea. Unrest and people's faces come, Like battle trumpets, rousing me.

A ND while life's eager banner files A. I shall assail, with raging mirth, The scornful and untroubled skies, The calm complacency of earth! -Louis Untermayer.

AN OLD LOVE SONG. ELL me what within her eyes Makes forgotten spring arise And all the day, if kind she Flow to a tune like tinkling

brooks. Tell me why if but her voice Falls on men's ears their souls ratoles. Tell me why if only she Doth come into the companie All spirits straight enkindled are As if a moon lit up a star.

Tell me this that's writ above And I will tell you why I love.

Tell me why if she but go Alone across the fields of snow All fancies of the springs of old Within a lover's breast grow bold. Tell me why when her he seen Within him stirs an April breeze And all that in his secret heart Most sacredly was set apart And most was hidden then awakes At the sweet joy her coming makes.

Tell me what is writ above And I will tell you why I love. -H. C. Bunner.

# HEART'S TIDE.

THOUGHT I had forgotten you, So far apart our lives were thrust. Twas only as the earth forgets The seed the sower left in trust.

TIWAS only as the creeks forget The tides that left their hollows dry. Or as the home bound ship forgets Streamers of sedweed drifting by.

The secret of the seeds that sleep

# INTERNATIONAL

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

# **LESSON FOR NOVEMBER 9.**

ABSTINENCE FOR OTHERS' SAKE.

(World's Temperance Sunday.)

LESSON TEXT-Rom. 1497-31. GOLDEN TEXT-"It is not good to ea flesh, nor to drink wine, nor to do any thing whereby thy brother stumbieth. Rom. 14:21.

Paul was in Corinth, a city of luxury, learning and licentiousness when he wrote this letter to the believers in Rome, a letter of profound logic and ethics as well as a profound study in psychology and philosophy.

I. None of us liveth to himself, vy. 7-11. Paul begins this chapter by giving a caution as to doubtful disputations, "judgments upon thoughts," whether it be in the matter of eating herbs or meats, or in the observance of set days. Who are we but fellow servants (v. 4) of God? About such things as habits and observance of days we must each be assured in our own minds, (v. 5), but while that is true yet, "none liveth to himself" (v. 7), for "we are the Lord's" (v. 8). He is the universal Lord, both of the living and the dead, (v. 9), What folly, therefore, for any believer to set himself up in judgment upon his brother.

Four Things Suggested. IL "Give an account to God," vv 18-18. Verse 12 suggests four things: (1) A universal summons, "each one of us," great and small, obscure or fa mous, each one must appear, none everlooked, none excluded, none excused. (2) A particular summons, "sach one of us," not en masse, but as separate units. (3) A purposeful summons, "to give account," not of others but each of himself. It will not be "blind justice" that shall await us there, but a holy God, one who knows all, sees all, every thought and imagination of the human heart (Gen. 6:5) and whose judgment will be righteous. (4) A rightful summons, because of its source, "before God," and shall not the Judge of the whole earth do right? No excuse because of the failure of others will avail, no subterfuge be acceptable, "strict justice" will condemn. Man-made laws and ordinances as to what we cat or what days we may observe will then be revealed in the white light of the God whose name is love. In the light of such a prospect how pertinent therefore that we turn (v. 13), from judging others and look well to our own conduct, lest that conduct become a rock of stumbling to other and weaker brethren.

Another Law. III. "Follow after things which make for peace," vv. 19-23. To follow that which shall edity is to exercise the "law of liberty." James in his epistle (1:26, 3:12) tells us to look into this law and to continue therein for by it we shall be judged, yet there is still another law, "the royal law" (2:8, Matt. 22:36-40), the fulfilling of which will settle every question of man's relation to man. We should so use our or become a rock of stumbling to any. Whether or not the kingdom of God Wednesday and Thursday, 3:45 p. m. be in us, or we in the kingdom, depends not upon the scrupulous observance of ordinances either as to eat ing, or the observance of days, but rather in the manifest righteousness of our lives and in having peace in our hearts, ch. 15:13, being filled with "joy in the Holy Spirit" v. 17. Therefore, if to eat meat shall cause my brother to stumble or to be made weak (v. 21) "I will eat no flesh for evermore,"

L. Cor. 8:13. All of this leads up to the true principle of total abstinence as revealed in verse 21, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth or is offended." This does not alone apply to the Great American Juggernaut, the commercialized liquor traffic, which, according to the United States Supreme court, has no legal ground upon which to stand. When the members of the church of God in this "land of liberty" shall each be governed by this principle it will not be long before the liquor problem any many other questions that are troubling us will be settled. The real question will not be "Is it wrong?" but rather, "How will it affect my brother?" All meats are clean, we know that, Acts 10:15, but we also know that many cannot eat, cannot participate in our acts, with a clear conscience because in so taking part there comes before the mind of the weaker brother the evil associations and practices which so frequently accompany such acts or such eating. ices: Sunday School at 10 a. m. Ser-Our indulgence, no matter how inno- mon at 11,a. m. and 7:30 p. m. Junior cent and entirely harmless it may be to us, is therefore not to be thought 6:45 p. m. Mid-week meetings: Wedof. This settles the drink question, needay at 8 p. m., and Thursday at the tobacco habit, flancing, card play- 7:45 p. m. Choir rehearsal at 8:45. ing, theater going, and all "question- German preaching service on the

able amusements." For once teach a temperance lesson not on the ground of the harrowing effects of this awful traffic, but try to show that intemperance is largely the result of selfishness. Show how less selfishness in our social relations would help to keep men away from the saloon. Loss selfishness in money would keep us from accepting bloody tax money. Less selfishness on the part of churches by activities during the week would keep children and young people, from growing familiar with and fin sale montracing the mon-

Sunday Services.

## METHODIST EPISCOPAL CHURCH.

James Freeman Jenness, minister, Sunday services: Class meeting at 10 a. m. Public worship at 10:30 and 7:30. Sunday school at 12 m. Epworth League at 6:30 p. m. Mid-week meeting, Wednesday, at 8 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.

The pastor's themes for next Sunday are as follows: Morning, "Earth and Heaven: A

Contrast." Evening, "The Light of the World." All are cordially invited to these services.

# EAST GROVE U. B. CHAPEL

Sunday school at 10:30 a. m. preaching by the pastor at 11:30 m., Christian Endeavor at 7 p. m November 5, 6 and 7 Superintendent V. W. Overton will preach here at

7:30 each evening. C. A. LITCHFIELD,

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 Auxillary second Tuesday in each month; Woman's Guild first and third Wednesday; choir practice, Fridays, 8 p. m.

## CONGREGATIONAL CHURCH.

Worship with preaching Sunday morning and evening. Bible school at noon. Y. P. S. C. C. at 6:30 p. m.; subject, "The Christian Home;" leader, Mrs. John Graves. Prayer meeting, Wednesday; "The Crown of Life" is the topic.

Sunday evening, Nov. 16, the choir will give a musical service. Ladies' bazaar and chicken supper Thursday.

## ST. PAUL'S GERMAN EVAN GELICAL CHURCH.

Grove Street, G. Pahl, Pastor, German Evangelical, St. Paul's Church.—Sunday school every Sunday, 9:15 a. m. German service every Sunday, 10:30 a. m.; English service every first and third Sunday of month, 7:30 p. m. Sunday school workers' meeting every Wednesday, 8 p. m. Choir practice every Thursday, 8 p. m. Ladies' Aid meeting every second Thursday of month, 2 p. m. Young People's Society meeting every second Thursday of month, 8 p. m. Brotherhood meeting liberty that it be not evil spoken of every first Monday of month, 8 p. m. Confirmation school, every Monday, in church. Saturday school, from 9 to 11:30 every Saturday.

# THE BAPTIST CHURCH.

"Seeking After God" is the subject of the sermon at the Baptist church. This is the first of a series of three sermons on the "Three Greatest Discoveries of the Century."

"What Christ Said to the Senator" is the subject of the Sunday evening sermon. There will be special music and good congregational singing.

This is one of the series of special meetings in which men and women are brought face to face with the real ities of the gospel. Everyone is invited. All seats are free.

# 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.

# EVANGELICAL CHURCH.

Leo Schmitt, pastor, Sunday serv-Y. P. A., 2:45, and Senior Y. P. A. at

afternoon of the second Sunday at 3 Great interest is manifested at the

evening revival services. Quite a number have been led to Jesus Christ and still more are coming right along. The public is most cordially invited.

Fills a Long Felt Want.

Parke-"I suppose you feel pretty

"Not at all. I've wanted to know for the will

hadly over this income tax?" Lane-

years what my income is; with I

overnment back of me, k



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