

Downers Grove Reporter

Published every Friday from the office at Downers Grove, Illinois

G. H. STAAE, Editor and Publisher

Entered at the Downers Grove Post Office as second-class mail matter. Advertising rates made known upon application.



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Looking Backward

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SCHEDULE OF MAIL TRAINS. Effective Nov. 3, 1913.

Postoffice Open from 7 a. m. to 7 p. m. Arrival. 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. Local. 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.

JUST THOUGHTS

The rotten leaves of the literature of decadence often fertilize the ground for a good crop. Teach the young men—or the old, if they be not past teaching—that only goodness is manliness. The new birth in Christian theology is but the technical term for awakening of spiritual life. The eternal masculine is as potent a force with women as the eternal feminine, as Goethe noted, is with men.

FACTS CONDENSED

Bombay averages more than 73 inches of rainfall a year and gets most of it in four or five months. Electrically operated needles and serges have been invented to make tattooing more simple and rapid. The world production of tin last year was 114,196 tons, as compared with 106,528 tons the year before. A paper cap for a milk bottle that can be washed and used repeatedly has been patented by a Pennsylvanian. Including all the various movements of the earth, a person travels 54,000 miles in taking a three-mile stroll. Sheafs sunk into a coal field in Germany which has been burning several years revealed 12 veins of mining coal. Five times as many earthquake shocks are recorded on the Pacific coast of the United States as on the Atlantic. For scouting purposes the German army has adopted a telescoping tower that lifts eight men 150 feet above the ground. A Maine inventor's apple core which the core from the cutting tube with a spring as it is withdrawn from the fruit. A machine to remove the impurities of the bottom of a tubular as a vessel is used over it has been invented.

Gems In Verse

SUMMER'S GOODBY. HE smiles goodby in gates of green; She lifts her hands o'er eyes to screen The garish, burning August sun; Her fields are ripe, her race is run. Goodby, goodby, dear lady mine, With all your golden harvests done And all your heart of ruby wine!

She stands beside her bin and byre, Her golden girlhood of desire Still beating with its dream of morn Within the rustling gates of corn. Goodby, goodby, how soft and low The echo of her voice is borne, How terrible it is to go!

The vales are weary of the light, The round moon tips the magic night, The homing dove goes by in gray, The world is very sad today. Goodby, goodby, to all thy dreams, Dear sister of the league of May, Borne outward by eternal streams!

Her cheeks are brown, her hand is round, Her bare feet touch like dew the ground; She sings goodby through smile and tear Besides her gates of green, the dear. Goodby, goodby, sweet maiden light, In love beyond the reach of fear— Through gates of dream she cries good night! —Baltimore Sun.

LOST LOVE.

WHO wins his love shall lose her, Who loses her shall gain, For still the spirit woos her, A soul without a stain, And memory still pursues her With longings not in vain.

HE loses her who gains her, Who watches day by day The dust of time that stains her, The griefs that leave her gray, The flesh that yet enchains her Whose grace has passed away.

OH, happier he who gains not The love some seem to gain! The joy that custom stains not Shall still with him remain, The loveliness that wanes not, The love that ne'er can wane.

IN dream she grows not older The land of dreams among, Though all the world wax colder, Though all the songs be sung, In dreams doth he behold her Still fair and kind and young. —Andrew Lang.

IMMUNITY.

I HELD your hand; I kissed your mouth And caught the germ. I felt the sting Of it. The wind blew from the south; I slept and wakened worshipping.

I said: "I'm old, with heart still young; All that's to learn of love I know; So many times have I been stung I am immune." It is not so.

I hurried north. Your sunny land, Wherein my boyhood's passions grew, Held fire that I could not withstand; Yet could not get away from you.

I rested near a northern stream; Where wonderful wild roses are; You overtook me in a dream; I rose and sought the glacier.

The northland breathes the breath of June; The glittering glaciers melt and flow, And I—I thought I was immune! It is not so. It is not so. —Cy Warman.

A SONG OF THE CITY.

IF you come to ask your fortune of the city You must swear to take whatever she may give. You must strip yourself of frivolous desire, Wanting nothing but a fighting chance to live.

You've got to look her in the eyes, unshrinking, Forgetting when she tries you everlong.

You've got to gamely take a long day's grilling And start the next one whistling a song.

Then, when she's found that you won't take a breaking, That you can play the game, she'll play it fair. When you've offered her your strength and youth, unflinching, She'll take you to her heart and hold you there. —Elizabeth Kirkman.

THE BEWILDERED BEER.

I KNOW that eggs and butter-bread Will make me strong and wise; I know that silkworms spin their thread To dress the butterflies.

WHEN roses blossom on the earth Their tears are mist and dew; When little babies die at birth They paint the heavens blue.

I KNOW a thousand stranger things, Like toads the turn to flies And bats that take of water wings And dry them on the grass.

BUT I don't know where hours stay Nor where time keeps the light, Nor how a big thing like today Can hide itself tonight. —Jane Dure.

LOVE'S CRUCIBLE.

WHAT a grim thing it is that you and I, So intimate, so bound by every tie, Can never read each other's secret thought.

Must be contented with the glimpses we've caught, Can face each other calmly, eye to eye, And, with our souls protesting, speak a lie! That while you wound me with indifference Or cruel words or meager recompense, Your heart with love for me may be aglow, Yet, looking in your eyes, I cannot know. —Lillian Lanfery.

THE VOICE.

THERE is only one law and only one God For all things under the sun— The sea, and the sand, and the wind blown soul, And the God and the law are one.

AND whatever the law and the God be named By things like you and me, They speak supreme in that cosmic voice When men call harmony. —Albert Bigelow Paine.

INTERNATIONAL SUNDAY SCHOOL LESSON

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

LESSON FOR NOVEMBER 30

CROSSING THE JORDAN.

LESSON TEXT—Joshua 3:7-17. GOLDEN TEXT—"Pass thou not for I am with thee."—Isa. 41:10.

The spies sent out by Joshua (ch. 2) were animated by quite a different motive than that which governed those who first visited Canaan, and they brought back a much different report (Num. ch. 13). The story of their experience in Jericho with Rahab, their escape from her house, and the incident of the "scarlet thread," will prove an interesting introduction for today's lesson. There are two suggestions in the preparation for the crossing of the Jordan mentioned in the first seven verses of this chapter: (1) It was to be an orderly advance (v. 4); no disorderly crowding about those who led. This was also to be a sure path, though they had not passed that way before, for God was leading. (2) It was to be a prayerful advance (v. 5). Literally, they were to "undertake great things for God and to expect great things from God."

Jesus Must Lead. I. The Leader, vv. 7, 8. The circumstances surrounding this episode are far different from those at the crossing of the Red sea. Moses' encounter with Pharaoh had stamped him as the one who should save the nation. True, in the battles and in his association with Moses Joshua had occupied a position of leadership, but now he is to deliver Israel from the death of the wilderness into the life and possessions of Canaan, hence the words, "I will magnify thee in the sight of all Israel." It is noticeable, however, that Joshua did not lead this forward march, but rather the priests. The ark which they bore is a type of Christ and he must always lead. Jehovah magnified Joshua because Joshua had magnified Jehovah, see I. Sam. 2:30, John 17:4, 5.

II. Those Led, vv. 9-13. Joshua at once communicates Jehovah's order for a forward march to the people (I. Thess. 2:13). But God graciously accompanies his word by a visible manifestation of his presence (v. 10, 11) cf. I. John 1:1, Col. 2:9. It was the word and presence of the "living God" (v. 10) that was to work this miracle, and to accomplish the victorious possession of the land in accordance with his own sure promise.

This lesson is a great lesson of types. God, through the leading of his priests bearing the ark (a type of Christ), leads man from the failures of his wilderness experience, through death (the Jordan), into newness of life (Canaan), Rom. 6:4, 9. Previously the mention of the names of these enemies (v. 10) had so frightened Israel that they turned aside in a panic, but Israel had been learning in the bitter school of discipline and failure. "The Lord of all the earth" (v. 11) is to lead, why then fear? There was, however, to be a test, viz., the path was not to open until their feet were in the waters. There was no such test at the Red sea, for they did not then have sufficient faith, I. Cor. 10:12, I. Peter 1:7.

Israel's One Way. III. The Dry Ground, vv. 14-17. Up until the moment they stepped into the water, priest and people alike relied upon the bare word of Jehovah, I. Sam. 15:22. We, too, will surely find a way of escape if we yield him implicit obedience, Isa. 43:2; I. Cor. 10:13. As if to heighten this miracle we need to remember it was the season of flood tide (v. 15). The river Jordan is a great type of the judgment passed upon sin. Verse sixteen tells us that the waters were backed up beyond "the city of Adam." Our Joshua delivers not only us from all sin but his deliverance is also sufficient for the whole human race, Heb. 9:28, I. John 1:7. Our deliverance is complete, let us praise him. The Jordan would not, however, have opened had those bearing the ark passed upon the bank. The people could not have been delivered except as the ark remained in the river bed. Jesus went into the waters for us, 9 Cor. 5:21; Gal. 3:13. He has condemned sin for us, Rom. 8:3. He alone has opened a pathway for our deliverance. There was no other way whereby Israel could be delivered and further they were delivered "right against Jericho" (v. 16) viz., before their next big task, and "all the nation were passed clean over Jordan" (v. 17), John 17:12.

Representatives of each tribe (ch. 4) carried from the river twelve stones for the building of an altar so that the history of that deliverance might be perpetuated.

IV. The Lesson. In this lesson we are brought, in company with Israel, into the land at last. Abraham saw and believed. Jacob and his sons left it when threatened with moral contamination and physical death. Much has happened since that time, but God's purposes have gone on unchanged. Now has Jehovah ever been defeated. Israel is delivered because, in the language of Ps. 114:3, "Judah became his sanctuary, Israel his dominion." Note how Ps. 114:3 united forty years of history, "The sea saw it and fled; Jordan was driven back." This is the history of Israel.

Church Notes

ST. ANDREW'S 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.

CONGREGATIONAL CHURCH.

Worship, with sermon by the pastor, Sunday morning and evening. Bible school meets at 12. Endeavor meeting at 6:30, leader Mr. Harvey Drew; subject, "Our Church at Work for Our Country." The Wednesday prayer meeting will consider "The Promise of Power."

ST. PAUL'S GERMAN EVANGELICAL 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 every first Monday of month, 8 p. m. Confirmation school, every Monday, Wednesday and Thursday, 3:45 p. m. in church. Saturday school, from 9 to 11:30 every Saturday.

THE BAPTIST CHURCH.

"THE CRY OF THE WORLD" this is the subject of the sermon on Sunday morning at the Baptist Church. This service begins at 10:45. Every one is very welcome.

"The Most Decisive Battle in History" is the subject of the sermon Sunday evening. There will be gospel solos and good singing. Every one is invited. All seats are free. Strangers and newcomers will be made to feel at home.

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. Sunday school in the morning. Keep in mind that prize, "The World," by Dec. 1.

There will be the regular preaching of the Word both morning and evening next Lord's Day. Remember the Sunday school contest for gaining the world will close with next Sunday. The Y. P. A. topic for the evening is: "Our Church at Work for Our Country."

The morning service will be devoted to the subject of "Missions Abroad," with the usual annual offering. Good music. The public is most cordially invited.

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 a. 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, Pastor.

Safe. "Johnny, you naughty boy, you have been fighting again, and lost two of your teeth." "No, I ain't, mother; they are in my pocket."

Doubtful. "Do you think you could learn to love me?" "Well, I never was much of a success as a student."

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