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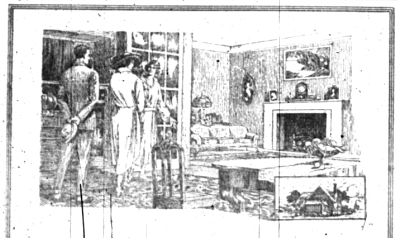

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CLASSIFIED ADS

UNDER THIS HEADING—"For Sale", "For Rent", etc., per word 1½¢; for each consecutive insertion of same ad, 1c per word—minimum charge 25c. CASH must accompany each ad—absolutely no ad. charged.

FOR SALE—REAL ESTATE

LARGE LOT 100 x 215, in Village, overlooking Gnarwin Lake. Best located lot, and real buy from the owner. Call Birmingham 890. 17*

LOT FOR SALE—50 x 145 ft. on Henrietta St.—Just opened. First class location. Pear trees and other small fruits on place. Inquire 2555 Blaine Ave., Detroit. 17-19

SITUATION WANTED—FEMALE

WANTED—Good cook and waitress wants lunches and dinners. Will help all around. 152 W. Maple. Phone 714. 17*

WANTED—Laundress wants laundry or housework. 152 W. Maple. Phone 714. 17*

WANTED—ROOMS

WANTED—Three or four furnished rooms for light housekeeping. Write Eccentric Box 78. 17*

HELP WANTED

WANTED—Good plain Cook; one who will assist with housework. References required. Mrs. W. W. Booth, Cranbrook Cottage. Telephone 44-M. 17tf

HOUSEWORK, girl for general work, cooking; no washing. No children in family. Cranbrook Road near Woodward. Mrs. R. W. Watts. Phone 44-M. 16tf

FOR RENT—ROOMS

FOR RENT—Furnished room, suitable for two. 229 Brown St. Phone 475-M. 16-17*

FOR SALE AND FOR RENT—LIVESTOCK

FOR SALE—Registered Hampshire Boar, 14 months old. Inquire of Geo. W. Scott, two miles west of St. John Seminary, Orchard Lake Division. 16-17*

FOR SALE—Beautiful pedigreed Brown Tabby Persian Kittens, 9 weeks old, $10. H. R. Langley, R. F. D. No. 6, Royal Oak (13 Mile Road, W. Detroit, Davis St.) 17*

FOR SALE—MISCELLANEOUS

HONEY—Best new Clover Honey, 10 lbs. (net) in new pail, $1.50; 5-lb. pail (net) 75c. Why pay more? Kindly inform acquaintances and call A. W. Smith, 500 Hazel St., for your usual supply. 15-17

FOR RENT—HOUSES AND APARTMENTS

FOR RENT—Houses, $55—$100 per month; eight months' lease. All improvements. Phone 304 or call at 124 Gray Court. 16-17-18*

FOR SALE—HOUSEHOLD GOODS

THREE-BURNER Wickless Oil Stove, used only three months; is in good condition; has large oven with glass door. Cheap. 17*

WASHING Machine for sale. Price $5.00. Minnie M. Baker, 205 Landon St. 17*

LOST AND FOUND

LOST—A Diamond Stone, Sunday, between Ford Factory and Maple Ave. Finder return to F. W. Conant. Reward. 17

FOUND—Child's Coat, Tuesday, corner Pierce and Maple. Owner may have same by identifying and paying for ad at Eccentric Office. 17*

LOST—Small White Baby Pillow on Pierce, Woodward, Oakland or Park. Please call 590. 17*

MISCELLANEOUS

CERTAINLY we are still Dry Cleaning and Dyeing. Suits pressed, 50c. Phone 355. Gravlin. 5tf

HOUSECLEANING? Let us help you. We clean all or part of your house, painted walls, ceilings, wall paper, woodwork and windows. Floors waxed and polished. Work done neatly and quickly. Acme Window Cleaning Co. Phone 1158. 217 North Washington St., Royal Oak. 12tf

"PRINTING is the inseparable companion of achievement." If you would achieve, let us do your printing. Prompt service. Birmingham Eccentric. Phone 11-17. tf*

HYDROTHERAPY Treatments and Baths. Mrs. E. J. Oliver and Mrs. M. L. Clough can still be found at 110 Center St., Pontiac, Mich. Visits to your home made by Mrs. Oliver. Phone Pontiac 1146-W for appointments. 14-15-16-17-18*

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CHURCHES

Christian Science Society

Services at Church Building, Woodward avenue, south of the D. U. R. waiting room.

Sunday, 11 a.m. Sunday school, same hour.

Wednesday evenings 8 o'clock. All are invited.

Free Reading Room, open Tuesday, Thursday and Saturday from 2:30 to 4:30 p.m. and Wed. from 7 to 8 p.m.

St. James Episcopal

Twelfth Sunday after Trinity. Morning service with sermon, 10:30. Preacher, the Rev. Herbert Wilson of Detroit.

Birmingham Gospel Tabernacle of the Christian and Missionary Alliance

Corner Bates and Merrill streets. Saturday night street meeting at the corner of Pierce and Maple streets at 8:00 P. M. Everybody is invited to be present, and your presence will be greatly appreciated. Sunday morning service at 10:30, theme, "The Great Desire of Every Real Christian"; Sunday school at 11:45. Junior Young People's meeting at 6:30. Sunday evening service at 7:30, theme, "The Mission of the Son of Man." There will be special music. A cordial invitation is extended to all.

Tuesday afternoon at 2:30, prayer-meeting. Tuesday evening at 7:30, "The Greatest Revival in the History of the World," (continued from last week).

First Methodist Episcopal

Sunday, Aug. 19. 10:30 a.m., morning worship, theme "The Church at Laodicea." 12:00, Sabbath school, lesson, "Stephen the First Martyr." 6:30 p.m., Epworth League; every Leaguer knows their duty; be present. 7:30, Union service. Rev. McKay, former pastor of the Baptist church will bring the message.

Wednesday evening we meet for prayer; let us get together and consider the work before us. Friday afternoon the regular meeting of the Ladies' Aid Society. Every member of church should be interested in the coming of the Colegrove evangelistic party whose work begins with us on September 27.

Southfield United Presbyterian

Rev. W. T. Armstrong, minister. Preaching service every Sabbath at 11 a.m.; Sunday school at 12 noon, Charles Parks, superintendent. Everybody welcome.

First Baptist

Corner Bates and Willetts streets. Rev. T. J. Edwards, pastor. Morning worship at 10 o'clock. Former pastor, Rev. Peter McKay, will preach. Bible school at 11 o'clock. Union service in the Methodist church. Rev. Peter McKay will preach at 7 o'clock.

We Do Typesetting, Too.

STATE FAIR TICKETS

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CHURCH TRAMP ARTICLES

Having To Do With a Real Revival Of Religion In Christian Homes By GENERATION AND REGENERATION

The Birth of Holy Children (I. Cor. 7:14) and Their Nurture By Christian Parents, in Christian Homes, Directed and Supported By The Christian Churches

(Editor's Note: This is one of a series of articles that appeared in the Detroit News-Tribune between the years 1909-1916. They were written by Henry Wood Booth, of Cranbrook, Bloomfield Hills, under the nom-de-plume of "Laic." Although we, perhaps, may not agree with all that "Laic" has written, still we believe them of sufficient value and interest to our readers to reproduce them in The Eccentric.)

NOVEMBER 19, 1905

(Continued from last week)

Bell, Book and Candle Family Altars

Two months more than a year ago, I noticed, on this page, the formation of a society for the encouragement of household religion, christian nurture and family worship. It is known as the "Bell, Book and Candle society". I, myself, now an humble member, and have been lighting my candle and ringing my bell—not absolutely every day, but with pretty fair regularity, since the plan was broached. We are not actually organized yet, but hope soon to be. The regulations are very simple. Each member provides himself with a candle in a candlestick. When the hour of prayer arrives the priest of the household, the father, or someone for him, preferably one of the children, lights the candle—because the world is in darkness and christians are to "let their light shine" (Matt. 5:16). This attracts the attention of the stranger, if only he present, and prepares all for what is coming. Then a bell is provided, which is rung to call other members of the family and suggests quietness and attention. Lastly, a bible, which, after the candle is lighted and the bell rung, is opened at the place where the scripture is to be read from.

There are no specific directions as to just how the family worship is to be conducted. It is hoped that all who call themselves christians—catholics, protestants or liberals—may be induced to become members. And, I would say, here is something that we can all unite on! In my family, at 10 p. m., we first sing a verse or two, or more, of a familiar hymn, usually not waiting for accompaniment. After which I read a chapter—if too long divide the chapter. Then I offer a prayer, short or long, after a form or free, as I may be moved to at the time, if there are present persons present (we have no small children now), I always either begin or close with the Lord's Prayer, and usually conclude the whole with a benediction in the form of a prayer. It is the intention in time to furnish short forms of prayer and hymns on cards, for those who need them. Meanwhile, any such will find "The Church in Thy House," by Dr. Rufus Clark, of St. Paul's P. E. church, Detroit, a very useful manual for the purpose.

* * *

A very pleasing incident in connection with this society has recently been brought to my attention. It took place at the wedding of Marjorie Agnes, elder daughter of Dr. Hanford, the well-known pastor of Forest Avenue presbyterian church. Miss Barkley was better known to the readers of the News Tribune as Mlle. Celeste. The following extract is from an account of the wedding as contained in the Michigan Presbyterian:

"The home of Rev. Dr. and Mrs. J. M. Barkley, 140 Hancock avenue west, was the scene of a very pretty wedding on Tuesday afternoon, Sept. 26, when their elder daughter, Marjorie Agnes, was married to Franklin Evans McClure, M. D., of Neenah, Wis.

"Previous to the ceremony, which took place at 5 o'clock, the bride-elect, with her parents, received the few close family friends who were guests at the wedding. As the hour for the marriage approached, Earl Barkley, brother of the bride, accompanied by Miss Edith G. Beach, sang Chipman's "An Evening Love Song," and Alward's "Beloved It Is Morn." During the singing the members of the bridal party quietly withdrew, and as the accompaniment gradually moderated into the Lohengrin Wedding March, the groom, attended by F. S. Shattuck, of Neenah, and the bride, attended by her sister, Miss Gladys Barkley, took their places. Rev. H. W. Reherd, of Bethany church, brother-in-law of the groom, read the opening sentences of the service. Then Dr. Barkley, who had led the bride into the room and given her into the hands of the groom, took up the ceremony and carried it to the close, explaining the prayer, which was offered by the Rev. Reherd. One unique feature was introduced into the service. Dr. Barkley, in the course of a brief address to the bridal pair, reminded them of their dependence on divine help and of the importance of prayer as a factor in their lives. Continuing, he said: "Not only individually and privately, but unitedly and publicly, pray. Let the family altar bear your daily oblations. You, Franklin, are to be the priest of the home, and you, Marjorie, the priestess. Aid each other in this holy service. To that end, I hereby constitute you members of the Bell, Book and Candle club." Then suiting the action to the word, Dr. Barkley took from a stand, a silver tray on which lay a new bible, a new candlestick and a new silver bell, and said: "I present you this silver bell to summon your worshiping assembly in the home, this book for your instruction and inspiration, and this candle and stick to light your family altar." It was a most pleasing and tender innovation.

* * *

I sincerely hope that this "innovation," as it is termed—which I understand was suggested by the bride's mother, who is also a member of the society—may be copied by many, and that a bell, book and candle, as furnishings for the family altar, may always be included among wedding presents. I am bold to predict that in the home where these are set up and used daily with the sacrifice of praise and prayer to God, not forgetting at the same time to "do good and communicate" the same to others, neither scandal nor divorce will ever enter, for, "with such sacrifices God is well pleased" (Heb. 13:16, 16).

JUNE 3, 1906.

Laic Starts on the Seventh Year of

I am often asked, "What particular lesson have you learned as a result of your extended experiences in witnessing church services of so many different kinds and talking with professing religious people of so many varying creeds?" And I have answered, "The thing that has impressed me most, the lesson that I have most thoroughly learned, is this: There is, everywhere, a very great deal too much attention given to, and reliance placed in, outward, formal, organized, professional churchianity, and a very great deal too little attention given to, and a very great deal too little dependence and reliance placed on, inward, spiritual, personal, practical christianity. This remark applies universally—to Roman catholics at one extreme right down to the Disciples or the Brthren, say, at the other extreme. Everywhere it is church! church! church! Meeting! meeting! meeting! Go to church! Go to meeting! Go! Go! until it would seem that the only kind of piety that avails for recognition is the piety that is constantly on the "go"—not on errands of mercy to those sick or in prison or perishing, but "to church."

With catholics it is a sin—mortal, I believe—not to go to church and hear mass on the morning of Sundays and other holy days of obligation. But, having done that, men strike matches on the church doorposts, light their pipes and cigars and go about their worldly pleasures or business for the rest of the day—or for the rest of the week, for matter. Few catholic men—very few, I am assured—ever offer a prayer in their homes, or read their bibles as the present and the late excellent popes both have urged their people to do, or corporately their families to sing psalms and hymns to God. Their religion practically begins and ends with going to church.

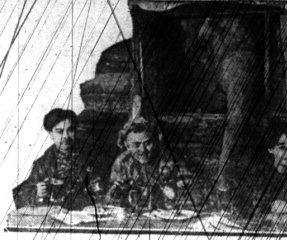
Are protestants any better? Very little, if any. Some of them do not so well, for they do not even go regularly to church. Thousands of men who were born of christian parents, have been baptized, have at some time in their lives "confessed Christ" and "joined the church," and whose names are now on church rolls—yes, and who contribute regularly—their wives or their children placing their so-called "offerings" on the collection plate for them—are always "too tired" to go to church in the morning, and too plouk, it would seem, to go in the evening. "Sunday concert features," "sensational sermons," "too hot," or "too cold," or some other equally cogent reason being always ready as an excuse for staying at home then also.

My lesson has not been learned so much from the shortcomings of derelict catholics and protestants, such as I have described, as from faithful and regular churchgoers. And let me put in a disclaimer before I go farther, lest I be misunderstood—I have nothing to say against churches and church-going as such. It is only that I have discovered a centering of all religious life in these to the exclusion of personal, home, family and other everyday exercises of religion in schools and places of business. In another case of "These ought ye to have done and not to have left the other undone." There should be none the less of churches and pastors and public worship. But some of our protestant churches are being turned into pantechnethicas or "catch-alls" "church homes" they are called, all other "homes" being subordinate to them. So there are societies for numerous to mention, meeting on every day of the week, which keep one trotting to church and on the go incessantly. And what is the result? Why, the old-time christian home has become a thing of the past, for christian life centers now not around the christian home but around the christian "church"—and the christian church in this case means a building which certain "business men" usually have managed to "raise the money" to erect.

Let us look at this said "church," which has become, I firmly believe, not only the rival, but the actual ruin of many christian homes. Mind, I do not say that churches ruin homes, but I do say it has come to pass that some churches are ruining some "christian" homes—put the emphasis on the word christian. Such homes are being ruined by taking distinctive, demonstrative christianity out of them and transferring it to the omnibus home—that is, the church building and its accessories.

Take a case. A congregation are worshiping in a modest building, comfortable, convenient and quite large enough for their present requirements, and paid for. But the people are comparatively poor and the congregation does not grow; moreover, the pastor's salary, etc., although modest, is somewhat of a burden. A happy thought strikes the manager. If they had a better building, more, and more "influential," people would join them; "respectable" members will not nowadays belong to such a mean little church—those having beautiful homes say that the church home should be still more beautiful. The pastor also reminds the manager of the Savior's words—"Where your treasure is, there will your heart be also." So, as a business proposition, he tells them, it will be wise to build, and get the people to contribute as largely as possible, for thereby their continued interest and permanent contributions to its support will be assured—their "treasure" being invested in the church building.

A "scheme," therefore, is started, and all are urged to "put their shoulders to the wheel"—which means, to sign a pledge promising to contribute an amount periodically for a certain number of years. Neighbors also, of any religion or no religion, are canvassed for subscriptions to the building fund, on the plea that the new elegant edifice will greatly enhance false pretenses.



A Scene from Thos. H. Ince's "SOUL OF THE BEAST" At the Baldwin Theatre, Royal Oak, next Thursday and Friday, August 23 and 24.

all the value of their property. It is then piously and hypocritically proved, using another case of "These ought ye to have done and not to have left the other undone." There should be none the less of churches and pastors and public worship. But some of our protestant churches are being turned into pantechnethicas or "catch-alls" "church homes" they are called, all other "homes" being subordinate to them. So there are societies for numerous to mention, meeting on every day of the week, which keep one trotting to church and on the go incessantly. And what is the result? Why, the old-time christian home has become a thing of the past, for christian life centers now not around the christian home but around the christian "church"—and the christian church in this case means a building which certain "business men" usually have managed to "raise the money" to erect.

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CONSTABLE MOONEY GETS THEIVES AND STOLEN GOODS

(Continued from Page 1.)

their parting. Their whereabouts were unknown.

Found in Port Huron

Working on the clue that they had relatives in Port Huron, Constable Mooney went to that city and found a sister by adoption of Mrs. Pratt's who said, after Mooney introduced himself as an insurance agent, that Mrs. Pratt was then working in the Port Huron salt block. He also was told where Pratt was working, and went to talk to him first. Pratt at first denied all knowledge of the theft, and so Mooney searched the house of Pratt's parents where he was staying and found cut glass goblets and a pitcher that had been taken from Miss Parks' house and that Pratt had given his mother for a Christmas present.

When Mrs. Pratt was confronted with the evidence secured against her husband, she is said to have confessed her share in the robbery and told that they had both taken the silverware to the pawn shops in Detroit, and that she had given the tablecloths, napkins and hand-painted china to her mother who lived at 3049 Trumbull, Detroit. Her mother had married again recently and Mrs. Pratt had given her the stolen goods for a wedding present.

Finds Mother In Tears

Mooney went to Detroit and found that Mrs. Pratt's mother had moved, leaving no address. Through a moving van company he found that they were living in a tent 15 miles out W. Fort street. When Mooney arrived at the tent there was no one in it, but through the woman who lived next to them he learned that the stolen goods were there. That evening Mrs. Pratt's mother returned and the last piece of stolen goods was recovered.

Neither Miss Parks, Miss Satterlee nor the Banyens will prosecute the Pratts, but they are being held in Jackson on the charge of stealing the gold watch and typewriter under

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