

ANNOUNCEMENTS
A Free Lecture on Christian Science
 By JOHN C. LATHROP, C. S. B., of Brookline, Mass.
 Member of the Board of Lectureship of The Mother Church,
 The First Church of Christ, Scientist, in Boston, Mass.
Sunday Afternoon, June 24, 1923
 AT FOUR O'CLOCK
Baldwin High School Auditorium
 MAPLE AVENUE WEST—Three Blocks from Woodward
 THE PUBLIC IS CORDIALLY INVITED TO ATTEND

The real reason for buying Columbias
 —they last longer

The largest laboratory, devoted to dry cell research, experiments continuously to make them "last longer." Columbia Hot Shot or Columbia Ignitors are "right" for your needs. That's why people have the habit of asking for Columbias.

Columbia Dry Batteries for all purposes are sold by hardware and general stores, electrical and auto supply shops, garages and implement dealers.

Columbia Dry Batteries
 —they last longer

Flashlamp Spring Clip Binding Points on Ignitors for extra charge

CHURCH ARTICLES
 (Continued from Page Six)

done for them and for others whom they personally like to know. Men should also go down into the corners of actual life and talk to men and women and girls and boys in shops and offices and laundries. It is what the real revival will bring—in time. But at present it is "like a revival." Like people in many of our college bred priests, who preach only the gospel of the schools, but get only a samby-samby lot of people as we shall now see.

What, then, are modern protestant congregations like? Of course, I am dealing with averages and types. Perhaps I had better confine myself to the members of churches that regard themselves as being "members of Christ, children of God and inheritors of the kingdom of heaven," who and what are they in dealing with separate denominations have frequently shown how little is required of one in order that he may be admitted to full membership in any one of the churches with which I am now dealing. So far as I can learn it is a very rare thing indeed for an applicant to be refused admission, and once admitted, the communication is still rarer. In fact, about the only time when names are removed from the church roll is when a new minister is installed. He then usually goes over the church book and reduces the list as much as he can, knowing his success or failure in his new pastorate will be measured by the number of names on the roll when he leaves, compared with the number which the roll showed when he entered on his order. I recently the rector of Grae-E. E. church, Chicago, on being installed cut down the communicant list from 1,812 to 1,000 and the new rector of Trinity of the same city cut his from 1,387 to 500. (Living Church Annual for 1904, p. 9.)

But what is the character of those whose names remain on the membership roll of our modern protestant churches of every denomination? Is their religion a real religion or only a sham religion? Have they all passed from death into life or are many of them still in darkness and the shadow of death? Are they all what are the larger number tares? How can we know? There is only one way of knowing and that is by applying the Lord's own test: "Ye shall know them by their fruits; every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. When church members are seen bringing forth exactly the same fruit as is brought forth by the people of the world, and when the fruit brought forth by the people of the world is seen to be every what as good as that brought forth by some church members, is it not time for such church members to be looking for a revival? Jesus said: "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." But I often wonder what it is that some church members "forsake"—they seem to me to hold on to the world as firmly as it is possible for anyone to hold on. Jesus said that it is impossible for a camel to go through the eye of a needle, so it is impossible for a rich man to enter the kingdom of heaven, and yet there are very few church officials that will not rejoice more over one rich man who joins the church, however weak and uncertain his faith may be, rather than over ninety and nine

poor people who are well known to be rich in faith and heirs of the kingdom. Paul says, "If any man have not these things, he shall not see the kingdom of God." How can church members who spend one-half their time in considering what they shall eat, what they shall drink and where with all they shall be clothed, and most of the other half in worldly pleasures and amusements, be said to have "the spirit of Christ? I would like to know. Do not they also need a revival?

Then, what about the homes and families of the majority of church members? Are they really church homes? One can scarcely go into the home of a Roman Catholic without finding some kind of a Christian picture hanging on the walls, most likely a number of them. Thirty or forty years ago if one entered the home of certain protestants he would find a picture of King William III, or maybe one of "Billie Crossing the Dunes," but one would visit the houses of a good, I mean, number of protestant church members in Detroit before he would find anything whatever on the walls that he would enable said visitor to determine herefrom the religious character of the head of the family. The chances are that he will find little in sight of a religious character at all, for it is not fashionable now to even have the family bible lying on the parlor center table. Then? I wonder how many protestant pastors, when they visit the homes of their parishioners, either talk to them on religious subjects or ask for a bible and then after reading a portion of scripture kneel down and pray with them, or even briefly catechise the children to find out to what extent they are being brought up in the nurture and admonition of the Lord. I have read of such things being done and I have a faint recollection of seeing where within the last 25 years. If readers who know of any pastor who makes his official calls on parishioners in the manner I have referred to will send his name on a postcard addressed to me I shall be glad to publish the list on this page—such names should be known—they will make a valuable nucleus for the revival which I am suggesting.

But, to say no more about what we do not find in the homes of members of protestant churches, I would ask, what do we find? First, we find the head of the house not merely diligent in business, but absorbed in business of some kind; he lives to work and make money; he does not work in order that he may live a Christian life. If he prays silently when he gets up in the morning—the chances are he does not because he "hasn't time," or at night before getting into bed—which possibly he may do, and asks a blessing at meals—at least when strangers are present to one he does not maintain family worship, and it is almost certain in the average case, that he never prays with or reads the bible to his family at all, and as to instructing his children religiously, why he says, "That is the Sunday school teacher's duty." And then, the mother. She does an "beautiful" job. She makes a study of how "they" do things. Every item of furniture, the hanging of pictures, curtains, draperies, portieres, even to the laying of the tablecloth and the work of the eating apparatus, upon it is done in accordance with the pattern which "they" set. In

order to keep posted she reads all the latest home magazines, the "Home Journals," fashion books and dime magazines. When she is invited to a party, she reads the better off than herself, her argus eyes see everything and she comes home with what "they" do. She watches every well-dressed man or woman coming in in going out of a street car or in any public place, to see what she wears. She herself, likely wears all the latest stock of information as to fashion, or thinks so, you will probably see rings on her hand valuable enough to pay her pastor's stipend for a year, or to maintain three or four for the same time. I need say no more; the reader knows her very well. But what of her children—if she has any? She may have two—little nuisances. As soon as they were weaned, or if both of us a long time before that—if she could afford it, of course—they were handed over to the tender mercies of a nurse and at two or three were sent to a kindergarten. Now, if the father had any religious ideas, on prayer meeting nights the husband takes a large stiff bible under which the exercise book is hidden, and very sedately, together. But neither one offers a prayer, or has one word to say to the other, but sit and listen. When they come out they shake hands with others and say, "What a delightful meeting we had. Sunday morning—especially if her husband has a new hat or a new anything else—they go to church and give the children the comic section of the Sunday paper to amuse them while father and mother are away. After partaking of a good hot Sunday dinner which entails such an amount of work that those who prepare it get no Sabbath until the evening at best. I say after such a dinner comes the inevitable Sunday nap, to insure which the children have studied off to Sunday school. But they go without any lessons learned, for neither father or mother have "had time" to teach them, besides modern Sunday school teachers do not "hear" lessons which the children have studied at home, rather, they undertake to "teach" lessons which they know very little about themselves. If "rich" Christians—God knows how many—do think are in no wise derogatory to their profession and standing in the church of God, and pastors never dream of discipline in such cases. Is a revival needed? Must it not begin with the professing church itself?

Among protestants practically all the religious education their children get is that which they receive once a week in the Sunday school whose sessions are perhaps never longer than one hour and a half—the direct result of the lesson in class being usually less than half an hour. Very little if anything is now memorized at home to be recited at school; catechisms have been abolished. Gradually lessons have been made easier and easier until now a scholar is expected to do it all still, listen and answer questions asked on that by the teacher tells him. All kinds of devices have been used and are still resorted to in order to draw in and retain the children. They are made easier, but not more interesting. One-half the staff of most public libraries is employed in distributing works of fiction.

The most recent device for keeping up interest in the Sunday school is the Sunday school orchestra. It was thought some years ago a great drop when Sunday school organs were in their place, but now we have fiddles and flutes, horns, bugles and great-grandfather bass viols. I don't remember having seen a drum in Sunday school, but if the drawing and holding principle is sound, drums and tambourines, banjos, bones and jewsharps are in the near future. In a word, like everything else, excellent and admirable, but not more so, it certainly is, the Sunday school has outlived its vocation. Established in the first place for children who did not go to school at all, those who attend it now are all children who are sent to school regularly during the week. To impose lessons and studies on such children for the Sabbath day is an enormous waste. They are made to continue their regular work-day employment on the Sabbath which is the essence of Sabbath breaking. Christian children who are old enough should attend the regular church services on Sunday with their parents. Young children should be taught at home by their mothers. If they go to church on Sunday it should be in company with their parents or older brothers or sisters. At such meetings the children should be subjected to their young minds. They should be made to like the church and to want to go to it. There should be religious pictures and religious music for them and every thing presented to them should point forward to the church. The church is not the place where tasks and lessons may be imposed on Sunday; it is a place of joy and peace, and the Sabbath day is a day of holy rest.

Thus, as do all good physicians before prescribing a remedy, I have endeavored to diagnose the disease. I have given some hints for a remedy. I think a revival of real religion is now needed. Next week I intend to treat the remedy for a revival of religion, beginning with the christian nurture of christian children by christian parents in the christian home.

Among the commencement guests this week, Mr. and Mrs. Harvey Howe of Bates street, entertained Mr. and Mrs. G. E. Chamberlain, of Detroit, with their house guests, Mrs. J. W. of Defiance, Ohio. Their guests also included Doctor and Mrs. Wilson, and Mr. and Mrs. Bert Howe, of Detroit.

Miss Elsie Doying, of Merrill street, will be among those receiving post-graduate diplomas this evening at the commencement exercises of the Detroit Conservatory of Music. She will teach in the Conservatory this summer.

Victor Peck, of Bates street, has returned to his home for the summer from Albaton, where he attended college this year.

The Grand Laundry
 OF DETROIT
 (Phone Main 6049)
 caters to the requirements of the most exacting. Our success is due to the fact that we try to fulfill any promises made. Your business is solicited.
 Suburban Representative
H. A. RECK
 Phone Birmingham 664-W

FREE!
No. 2 Film Pack Hawk-Eye
 Eastman-made

Picture Size 2 1/4 x 3 1/4 inches

Because we want everybody in this community to realize how easy and inexpensive it is to make splendid pictures we have decided to make the following offer:

Starting Promptly at
Sat., June 23, at 9 O'clock a. m.

We will give a No. 2 Film Pack Hawk-Eye camera FREE to everyone who buys at our store three or more 7 1/4 x 3 1/4 Kodak Film Packs for this camera at 50 cents each. There is absolutely no other condition attached to this offer which will continue only as long as our supply lasts.

Only One Camera to a Customer
CHARLES J. SHAIN
 Prescription Pharmacist - Drugs
 Birmingham, Mich.

ANNOUNCEMENT

Saturday, June 23
Birmingham's New
Dry Goods Store
Will Open Its Doors
to the Public

It will be our aim to carry a complete line of Men's, Ladies' and Children's Furnishings, as well as all the seasonable Dry Goods merchandise. We have had many years' experience in this business and believe our real values will obtain and hold your desired patronage. Come in and see us.

F. J. Mulholland Co.
 NEXT TO FIRST STATE SAVINGS BANK
 109 N. Woodward
 Birmingham

Give Him Credit

Sure—everybody does. Credit for having good, common sense. He can walk into any store in town and walk off with whatever he wants, and why?

Because he has financial standing in the community. How does he get it?

He has a **BANK ACCOUNT**.

Everybody will give you credit, too, if you start in now and build up a savings account in the **First State Savings Bank**. It's a bond—a personal guaranty that tradesmen accept. We extend to you a cordial invitation to open a savings account here.

4% Interest on Savings Accounts

FIRST STATE SAVINGS BANK
 Birmingham, Mich.
 Capital and Surplus - \$125,000.00

"STRENGTH, SERVICE AND COURTESY"