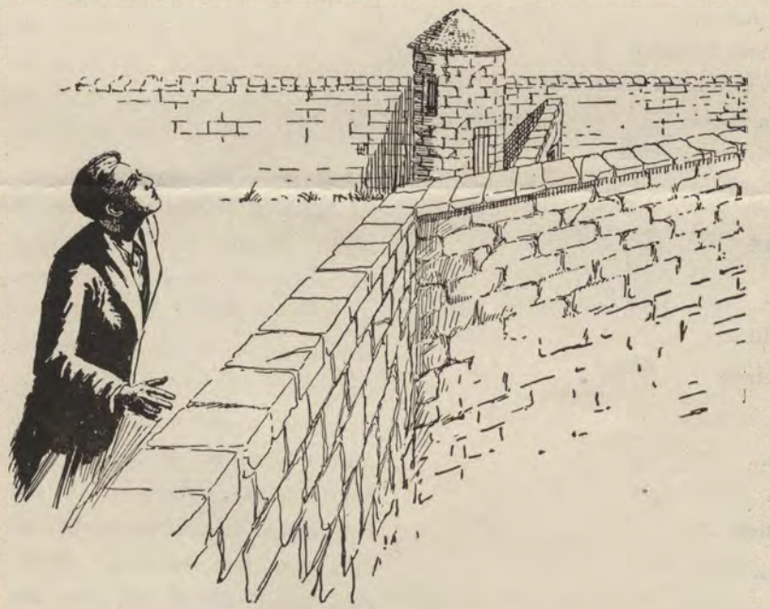
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The Spiritualists' Mouthpiece



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Vol. 10 No. 10 NOVEMBER 1950 Five Cents

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"Life . . More Abundantly"

By Paul A. Danielson

"I am come that ye might have life, and have it more aboundantly" —Christ Jesus.

Each individual, through his or her own environment and experience in life, has developed some sense of values. What is valuable in life to one person is not necessarily valuable to another. To the materialist the few years of earth life seems most important. To the Spiritual thinker eternal values are important. We sould examine our attitude to learn if our sense of values is such that we are getting the full measure out of our life.

After self examination, contemplation and study let us approach the real values of life which are spiritual and eternal. Let us try to appreciate the blessings that are with and about us now. When we stop to count our blessings we will be surprised to find that they are legion. Realize the opportunities for meditation, worship, study and spiritual growth. Let no opportunity escape that can possibly enrich your life. Stop to be grateful Gratitude opens many doors to greater blessings. A grateful heart nourishes the seeds of faith and hope. Spiritual thoughts fill our days with joy and song. As we grow spiritually we are more and more ready to accept the abundant life which has no end.

HUMILITY—blessed tender word. Modesty is born of knowledge, but humility is conceived in wisdom. All that we are or all that we ever hope to be is ours only in the tender love of God. Of ourselves we can do nothing or be nothing. Should not this postulate in the science of infinite being cause us to be humble? All boast, all bombast and all vanity will quickly vanish in the light of this simple truth. God often gives His servants work and problems that seem difficult. When this happens in your life realize that you have been given precious opportunities for growth and progress As you are faithful in little things you will be made master over greater things.

In the Christian religion there is no salvation without Charity (Matthew: Chap. 25.) "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Is not all salvation, revelation, growth and progress ours in the charity of God? The Divine command, "freely have ye received, freely give" did not say give only to the deserving and the worthy. Who are we, objects ourselves of God's grace and charity, to judge others? In humility and charity it is important to remember "the least of these" for in them we serve Christ the Master.

God loves us with an everlasting love. But, God commands that we also love Him. In a life of gratitude and service man finds his best way to express his love toward God. We serve God best when we serve some human need. The greatness of the service we render is not measured by the size of the work we do, but by the tenderness and faith in

(Continued on page 3)

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THE HOPEFUL MESSENGER

Vol. 10 DETROIT, MICHIGAN, NOVEMBER 1950 No. 10

What Does Spiritualism Actually Teach and Stand For?

The Principles of SPIRITUALISM

What is the Good of Spiritualism?

The Fatherhood of God.

•

The Brotherhood of Man.

•

The Continuity of Life after the transition called Death, and Communion with the Spirit World.

•

The Ministry and Teachings of Angels.

•

Individual Responsibility on Earth, and Compensation and Retribution hereafter for all the Good and evil done on Earth.

•

Eternal Progression of the Soul.

•

The Teachings of Jesus of Nazareth, and all other Great Masters.

By Arthur Conan Doyle

(Continued from October)

But here for a moment we must distinguish. Who are these kindly souls who meet the quivering spirit at the moment when it most needs help and guidance? All agree that they are those who love us. But if we have not won love how can they be there? Who is there to meet the cruel man the selfish man the man who has lived for himself alone? There are no parasites or sycophants over there. Wealth and temporal power are gone.

What We Are Told

As a famous spirit said bitterly to me once "We do not carry our cheque-books over. We have been so busy over the things which do not matter that we have neglected the things that do matter!" For such people it is a bleak and lonely moment for they have begun to reap the harvest which they have sown.

I will revert presently to what we know of the sad fate of such undeveloped souls who are not the lowly of earth but very often those of the greatest wealth and of the highest intelligence who have not used their wealth and intelligence for unselfish purposes or have perhaps allowed their brains to grow at the expense of their hearts. I will for the moment follow the fortunes of what I may call the average kindly man or woman when released into their etheric life.

We are told that things follow each other in a very natural sequence. For a short period he is congratulated and reassured by the friends around him and it is during that short time that his thoughts flash back often to those that he has left and that he can as so often happens make some sort of telepathic impression upon their minds.

Many Confused by False Standards

These visions at the time or just after death, make quite a literature of their own, so to that extent we corroborate from this side what they tell us from their own experience. Then comes a time of rest

This rest would appear to be of a longer or shorter duration according to the need of the individual When it is over he finds the same kind friends by his side who will introduce him to the glories and the duties of the new world which await him.

(Continued on page 2)

By W. H. Evans

IT'S GOOD TO THE INDIVIDUAL

In dealing with the influence of Spiritualism on the world, we have incidentally shown what is the good of Spiritualism to the individual, for these benefits flow out to the world from the individual. There are one or two points of interest which will still further elucidate the good of Spiritualism.

The stranger who comes into contact with our Movement makes many discoveries, chief among them being new faculties. He finds that wonderful as man may seem, in the light of Spiritualism he is even more wonderful.

In addition to what is specifically spoken of as the normal consciousness which relates him to this world, he finds that there are facilities which relate him to a vaster universe, and one even more sublime than the one he is specially acquained with.

Now, the discovery of new powers must result in the individual's good. It must, and it does, benefit in many ways those who make this discovery. Even those who are not mediumistic find that a study of the facts of Spiritualism enriches feeling and deepens their emotional life.

They gain a new vision of life, and no longer consider that death is the arc which bounds existence. But to those who possess mediumistic faculty, the developing of such brings into life a comradeship with the angel world that fills life with song.

(Continued on page 4

What Does Spiritualism Actually Teach and Stand For?

(Continued from page 1)

I have already spoken of the natural, and if I may use the word, homely nature of this new life. To us the spirit body and its surroundings may appear to be vaporous, unsubstantial things. But that is a misconception. If people who lived in a world of lead looked upon our world it would seem to be light and vaporous.

It all depends upon the comparison between the body and its surroundings. If these are all to scale, then the spirit body finds the world around it just as real and solid as we do ours. When this is realized, all our difficulties about the shadowy ghost disappear. You get a false standard if you compare the things of one sphere with those of another. You must judge their condition by their own environment.

Life in the Spirit World

We have now got to the stage where the freed spirit goes forth into his new life. It is inconceivably beautiful in externals and the soul is happy with such a deep satisfying happiness as this world cannot give. He is with those he loves and all jarring elements have been removed. His home has been prepared for him by the loving hands of those who preceded him. It is just as he would like it to be. His own tastes have in all matters been consulted. He finds flowers and gardens, woods and streams, all illuminated by a golden radiance.

Soon he is offered a choice of duties so that he may use his natural powers in the best way. Where he has several powers his vocation may be as hard to find as it often is here. Thus Lester Coltman in his posthumous description of the life beyond had to choose between music and science, eventually choosing science as his study and music as his recreation.

All Evolution Is Gradual

There, as here, facilities are provided for the work in hand, libraries for the scholar, laboratories for the man of science, Temples, lecture rooms, center for dramatic, artistic and musical education. All these matters are pushed, they declare, far further than with us—indeed, our own developments are merely reflections from above.

For the children we read of delightful playing fields, simple innocent pleasures, education under the most charming conditions. A mother will mourn the physical absence of her dead child, but when she knows what we can tell her the tears will be dried and the heart uplifted as she realizes all that the child has gained and all that it has been spared.

The religious sense is awakened and stimulated by the glories which surrounded the newborn soul. His love and adoration increase when it is understood how infinitely kind the Creator has been, and when the riddle of Life's apparent injustices and cruelties has been partially solved.

And yet it is not a life of monotonous devotion. There, as here, they should have God in their hearts, but life itself is a round of domestic peace, of pleasure, and of useful congenial labor.

Such is the picture of the other life which we have received from the other side — in its most favorable aspect. Is there anything unnatural in it? Is it, on the face of it, improbable? All evolution is gradual and we can well understand that the soul cannot at once be altered by its disengagement from the body. It carries with it the same tastes and aspirations and it is reasonable, therefore, to suppose that the means of gratifying them is there.

Nothing Is Final

Is the artist to be cut off from his art or the musician from his music, or the literary man from his expression when in each case it is the man's very self, and if you took it away he would indeed be another individual? Such a supposition revolts our reason. But if all these arts are practiced, then an audience is also predicated, and thus one gets a glimpse of the reality of that happy community.

Do not suppose that this semi-material heaven is a final one. Nothing is final. We grow and grow through the ages. But at least it is the next step, and it is so happy a step that we may well be satisfied, even if other glories await us beyond. It is the Compensation for the troubles of life; it is the rest

(Continued Page 5)

Announcement

Rev. Mabel Holcroft wishes to announce that she is giving private readings and divine healings daily at her new home address, 14436 State Fair East, and her phone number is VE. 9-9037. She will be happy to welcome her old and new friends.

Developing Class

Rev. Sarah Hugi-Todd wishes to announce a few chairs left in her Thursday developing class. If interested, you will please call Rev. Todd at Trinity 5-6656 and make an appointment with her. Rev. Todd wants only sincere seekers for the truth and development.

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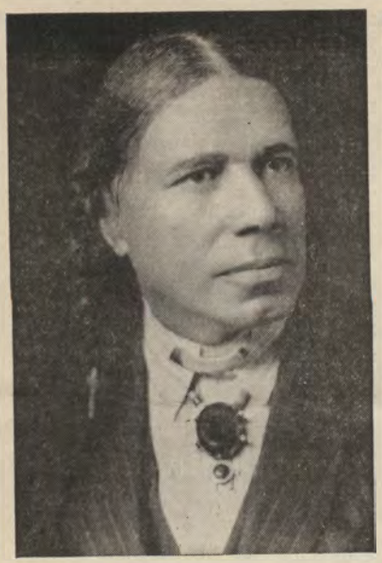
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The Friendly Spiritual Church

Our bazaar will be held on Saturday, November 11th, at 1000 Adeline, beginning at 2 p.m. and we will have lovely gifts for Christmas presents, which we know you won't want to miss. There will be a bunco party in the evening.

First Psychic Church of Brightmoor

The 22nd anniversary of the above church was observed on Sunday, and a wonderful group was in attendance, both at the afternoon and evening services and also at the dinner. Many out of town workers were present from Jackson, Flint and Toledo, and Rev. Elizabeth Arnitage, the pastor and her co-workers are most grateful for the attendance and help, and they want to take this opportunity of thanking everyone who helped in any way to make this the most successful anniversary meeting thus far. There were flowers in profusion and many workers to bring the gospel of Spiritualism closer home to everyone.

Do You Want Your Voice Recorded for Future Reference?

Dr. Clara Barnett-Smith, 2024 Vinewood, will be pleased to help you in this respect, as she has purchased a recording machine for the purpose of recording special events, and special voices for future reference. So why not make your voice a special occasion to yourself? Think of what it will mean to the generations to come to have your voice permanently recorded. This merits your consideration, and we know you will be more than pleased with the results. Call her today, at TA. 5-1024, and make an appointment.

Auxiliary Notes

On Tuesday Nov. 7th, we will have our annual election of officers, and would like to see a goodly group of our members on hand for this occasion.

"Life . . More Abundantly"

which we give of our best efforts. He who is willing to serve is not lost or lonely. He will always find an opportunity to benefit himself and others.

There are untold fields of service for the Spiritual thinker. So many are thirsting on life's wayside for the great truth we hold so dear. In so many ways can we heal and help those we daily meet. We cannot always preach and teach to those who are unwilling to listen, but our lives can be a joyful living testimony to the truth that sets us free. We should rise to our full dignity as sons and daughters of God. Though we may be bound by circumstances and limitations we can express in some measure the assurance and fortitude of the free-born of Spirit. Mighty radiations of loving spiritual thoughts go out to every corner of this world. Join in, tune in, and be one with those who are working that there might be more health, harmony and peace among the peoples of this earth.

The abundant life is filled with love. God is love. Love is the one power that is greater than all others. In the presence of infinite love all discords of life vanish. With loving thought the Spirit heals the sick and suffering of the world. With loving thoughts the sinner turns to the good progressive life. In an atmosphere of love we commune with the departed loved ones and the devoted guides and leaders on the higher planes of life. In the spirit of love let us meet the problems and obligations that are before us in the present. With the armor of love we shall meet the enemy. With the power and energy of infinite love we can labor and progress on the Lord's highway to a higher sense of life. Thus are the beauties and riches of the abundant life ours to have now and forevermore.

National United Church

Church services every Sunday as follows: Song service at 7:45 p.m.; Evening service at 8:00.

Bunco parties continue on Wednesday and Saturday evenings, with messages from 2 to 9 p.m., followed by bunco and lunch. All welcome.

Trinity Spiritual Church

Each Wednesday night, there is a short discourse, and this is followed by healing, and a message to everybody. Bring your problems and we will help you.

The Ladies Guild meets the first and third Wednesdays at 12 o'clock noon.

Social parties are held on the first and third Saturdays, at 8:30 p.m. Good lunch and prizes.

Our fall bazaar will be on November 11th, and great plans are in the making for that day. A good home cooked dinner will be served at 5:30 on that day.

New Address

Avis Weithoff, a Stanley home demonstrator, wishes to announce to her many friends that her new address is 13953 Marion, Detroit 23, and that her phone number is Garfield 4488. If you wish to make money for your church, just call Avis, and she will acquaint you with all the details.

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EDITORIAL

SPIRITUALISM

Teaches . . Personal Responsibility—which means that each individual reflects some measure of the Divine Power of God and is thus equipped to bear his own burdens and overcome his own difficulties. While Spirit guidance is available to all, it can only be effective when the individual seeking it does so with sincerity and at the same time retains his own initiative and judgment.

Eliminates . all fear of death, which is but the portal of the Spirit World, and therefore merely a change of condition.

Teaches . . that man is a Spiritual being now even while clothed in the physical form; that under certain conditions communication between the earth and the Spirit Spheres can and does take place. This has been scientifically proved and thus are the bereaved comforted and their sorrow alleviated.

Teaches . . that life in its successive phases provides every soul with the opportunities and incentives for continuous SPIRITUAL progression.

Spiritualism has a SCIENTIFIC significance since its phenomena are capable of scientific investigation and proof. Its PHILOSOPHIC significance is founded in the fact that the proofs of spirit communication and survival shed the light of intelligent understanding upon the causes and principles of life and its affairs. Its RELIGIOUS significance lies in the conviction it affords our kinship with all life—and with God.

What is the Good of Spiritualism?

(Continued from page 1)

Consequently, a note of joy is struck, a note that re-acts upon the physical body, and, far from injuring the health, as many suppose, exercises a beneficent influence upon it. But some may say, "What, after all, are these powers but subtle processes of subliminal mentation, and of what practical value is this to man?" Of very great practical value.

"MAN, KNOW THYSELF"

On the temple of Delphi was the motto, "Man, Know Thyself," and to this may be added the Baconian aphorism, "Knowledge is power." Now, no one will dispute that anything which reveals more of man must benefit man. The more man knows of his hidden powers, the greater does his power became. And one of the chief benefits to be derived from Spiritualism is the increased knowledge which it gives to those who study it.

Even though the new powers did not reveal the existence of another world than this, they would still be of benefit, and are so, in many ways. But when to this is added the fact that by their wise and judicious exercise we are able to learn of that life beyond the grave, the benefits are incalculable.

Besides, it is worth a great deal to be able to look beyond the clouds and to realize that the sun is always shining. It is worth a great deal to have the fear of death taken out of the heart, and to know that our beloved are not lost.

It is worth a great deal to know that we are not "lost" or "saved" at the dictates of a capricious deity, but that law and order prevail in all realms. To know this is to have a steadying influence on one's life, and to feel that there encircles us a power that continually works for righteousiness. And we gain this and more thorough Spiritualism,

(Continued on page page 3

MY DAILY EXAMINATION

1. Have I remembered throughout this day that God, the good, is the only real presence and power in my life?
2. Do I look to certain channels for my good, or do I acknowledge that God has countless channels through which my blessings can come to me?
3. Have I been as faithful this day in trying to express God as I want Him to be in blessing me?

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What Does Spiritualism Actually Teach and Stand For?

(Continued from page 1)

house after the journey; it is the fulfillment of God's promises and the Justification of all his dealings with the human race.

So much for the fate of the deserving people who are really the vast majority of the human race. All this talk of our being naturally wicked, and always plunged in sin, is perfect nonsense. When one has subtracted all the sin which is due to circumstances, to environment, to heredity, the balance is not so very serious. The human race have been far too modest about their own achievement. Most people make a brave good fight amid all the disabilities which have to be faced, and instead of punishment they deserve what they get, and that is reward and compensation.

Law of Compensation

But we cannot deny the existence of evil—of real evil which is within our own control. There is selfishness, which is the root of nearly all flaws of character. There is cruelty, and nothing brings such retribution as that. Physical cruelty may be rare, but mental cruelty — the cruelty of the bitter speech, of the ill-natured gossip, is very common. That brings its own punishment.

Then there is bigotry, which is really a form of cruelty, since it is confining God's mercy to a chosen few. And there is pride, which again rises from selfishness. Surely a conceited person standing under the arch of the milky way is the most absurd object in nature.

Then beyond all this there is the brutish mind, the mind which has no spirituality in it, the mind which has been entirely engrossed in the things of this world, successful perhaps in worldy success but paying the price that it is sunk in the mud of the world until it cannot disengage itself. These are the various types which suffer in the beyond.

Purpose of Rescue Circles

We must make a distinction as to the form of suffering. There is the person who is tied to earth by his earthly interests. He is like an aeroplane which is too heavy to rise into the air. It lingers upon or near the surface of that world towards which its mind is turned. These are the earthbound spirits, and enormous assembly, millions and millions of them, a few here and there so near to matter that they actually impinge upon our material senses and are seen by us as ghosts. The miser is held by his gold, the man of intellect by his study, the monk by his cell, the criminal by his crime, the merchant by his ledger.

All whose thoughts have been utterly engrossed by the world are to be found there, many of them unable to realize that they are dead. At our rescue circles they ridicule the idea that they are dead. For centuries they may remain as in some vague nightmare. Then at last realization comes and that is the beginning of regeneration. Those who have read the posthumous writings of Oscar Wilde and of Jack London will realize the position and emotions of the spirit who is conscious that he is earth-bound.

Sympathy and Understanding

Then apart from the earthbound, the existence of whom is testified to by the experience and traditions of all ages and nations, we have those who have passed on into true spirit life, but who are conscious of their own shortcomings upon earth. How low some of these may fall and how acute their punishment may be is a matter upon which we are not clearly informed.

There is reason to think that there is a lowest stratum of evil beings whose fate is not far different from that of the Hell of the Scriptures, save, indeed, that there is always at long last the hope of amelioration of soul and therefore of condition.

Above these are other strata of whose fate we know more. These are heavy-hearted at the thought of their own failure, and their condition seems to correspond with their mental and spiritual state, so that they are for the time in dim and cloudy places where dreary surroundings match the dreary thoughts within. There they must linger until sooner or later their own conscience or some ministering angel comes to give them that upward help which is the beginning of their regeneration.

It would seem to be a sad state while it lasts, but only by sorrow and pain does chastening and amendment come as we may see so often in our ordinary human life. How intolerable often is the human being who has known no sorrow, Only by it does he learn sympathy and understanding.

Philosophy of the Spirit

So much we are told of the next stage of existence. Again I would ask, is it in any way incredible or unreasonable? Is it not more reasonable, for example, than that one should lie inert for countless ages until some judgment should come? Is it not also more reasonable than the idea of a heaven of adoration, for which we are by no means fitted, or of an endless hell, which as it did not amend the soul, could only serve the purpose of divine revenge. And yet these are the schemes of afterlife existence which so many generations have found themselves able to accept.

The present philosophy, too, is not drawn from witnesses long dead or from chronicles which can never be translated with copious errors being discovered, and never examined without fresh forgeries and interpolations being suspected, but they are messages direct to ourselves, of a far higher morality than that of these anciet tribes, and fortified by preternatural signs which show their other-world origin. These high teachings profess to come from lofty spirits who have gained wisdom in the beyond. Their beauty and dignity bear out the claim.

Character and Behavior

If it be said that such messages cannot be proved to be from such a source, one can only reply that at least the proof is as clear, or even clearer, than it has ever been in any message in the past history of the world.

How does such teaching react upon Christianity? It does not in any way touch upon the ethics of Christ. I have, if I may for a moment be personal, had more beautiful messages about the teaching and personality of Christ from my own guide Pheneas that I have ever had or heard of from any source. But there is nothing narrow in such messages. There is nothing which makes the monstrous claim that God supports one clique of mankind against another.

Always the teaching is that belief

(Continued next page)

I. S. A. CHURCHES AND WORKERS

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What Does Spiritualism Actually Teach and Stand For?

(Continued from page 5)

and faith are small matters beside character and behavior, that it is these latter which determine the place of the soul in the beyond. Every faith, Christian or non-Christian, has its saints and its sinners, and if a man be kindly and gentle there is no fear for him in the beyond whether he is or is not the member of any recognized church on earth.

Those well-meaning folk in the Christian churches who shrink away from this new knowledge because it is new, must remember that there is outside their churches a vast assembly of men in every country, often as earnest as themselves, who have been so abashed by the degenerate religion which they see around them that they have lost all belief either in a God or in the survival after Death.

The Philosophy of Spiritualism

It is to these people that Spiritualism has often come as a light in the darkness. They have longed for some firm spot of ground in the quagmire of the faiths, where every creed had its own interpretations, and they have found that firm spot—the only one which my foot has ever found—in the philosophy of Spiritualism, which may start in a lowly atmosphere of puerile phenomena but leads upward step by step in an unbroken line of experience and reason until it reaches an elevation too rarefied for the human mind.

Even this life extends from the hooligan to the Saint, and can we wonder that the next presents similar extremes all within the same system of thought?

One cannot in a single short discourse do more than sketch the outlines. Reading and experience must supply the details. But I would end as I began in emphasizing the extraordinary overmastering importance of the matter.

Will You Take Heed?

Three great things have happened in the history of the human race, things so permanent that the mere rise and fall of Empires are as nothing in comparison. The first is the idea of a single God in the universe. The second is the idea of the unselfish code of morals which may be found in many places but which we mainly associate with Jesus of Nazareth—a code which distinguishes man from beast. The third is the breaking of the veil which separates our sphere of life from the next one. It is at this last tremendous revelation that we now assist.

Blessed is he who is privileged to forward the manifest work of God. But let those take heed who resist Him, or who stand in the way of this great comforting knowledge which His infinite love has sent to uplift and inspire His children upon earth.

What is the Good of Spiritualism?

(Continued from Page 4)

which has truly been called

THE RELIGION OF JOY

The contrast between Spiritualism and official religion is sharp. "One of the blessed privileges of the church," said the Bishop of London, "is to help men to die." The statement is in striking contrast to the teaching of Spiritualism, which may be summed up as that of helping men to live, which is the difference between official theology and Spritualism.

While Spiritualism speaks of more abundant life, theology has developed a morbid appetite for death. The one sees the joy of living; beholds in all the multitudinous changes of life opportunities for newer and far larger expressions of life; while the other sees only decay and death. The one is optimistic, joyous, glad; the other, pessi-

(Continued next page)

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What is the Good of Spiritualism?

(Continued from page 6)

A PROTEST AGAINST CREEDALISM

mistic, gloomy, sad, therefore in proportion as Spiritualism as a movement expresses the spirit and interprets religion in tones of joy and power, so will its success be.

It is significant of much that Spiritualism from its inception set itself against the narrow restrictions of creed. It came with joyous affiirmations bearing down the negations of fear and mistrust. It emphasized faith in God, trust in His goodness, confidence in His will.

With large open vision it penetrated the arcana of things, beheld the world as one of a chain of worlds; discerned in all the changes of material existence the operations of law and the expressive power of God. God is good, it is said, and goodness is positive, not negative. It implies all heavenly virtues, all human instincts. Man is divine, and is impatient to express his divinity. Let him but realize it, and he will love it; loving it, he will act it; acting it, he will establish the kingdom.

AN IGNORANT OPPOSITION

When the world ignorantly opposed Spiritualism it knew not the beauty of that which it opposed. It thought, so strongly was it psychologized by a gloomy theology, that only devils from the pit could approach us. It did not understand that even such a thing as spirit communion is subject to law, is the result of law.

Theology believed in miracle, the Divine Will was omnipotent, and when Deity considered it right to do so He would interfere. He would come in power, and with the majesty of His might blast the powers of evil. In the meantime it pleased Deity to ignore the machinations of the evil one; or, if he did become active, it was to "send them a strong delusion that they should believe a lie."

How ancient it all sounds. With sane, sweet reasonableness the spirit people have shown how futile are these vaporings, and how beautiful is the order and lawfulness of the universe. That religion is a "thing of beauty and a joy forever." That out of the heart it flows as a crystal spring, pure and free for the healing of the nations.

Even so, it exacts obedience to the demands of law, and "I will establish righteousness in the heart of my people" can only be accomplished when the people are ready to love righteousness.

Announcement

Our forms close on the 20th of the month for the following month's issue. All copy must be in our hands by that date.

—THE EDITOR

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11707 Lauder, 8 P. M.

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Direct Voice circle Tuesday, 2 P. M. and Friday at 8 P. M.
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Healers—Don Hamilton, William Basney, Rev. Dunn Trombly, Dr. W. C. Orr and Rev. C. B. Slaughter.

Lyceum Supt. Rev. L. Drake, 11 A.M. Sunday

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Mediums—Mary Guiseppi, Anna Burvin, Georgia Ellerbusch and Rev. A. Demerlien

Healers—Louis Ellerbusch, Agnes Paterson and C. McDermott

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St. Paul's Church

The first and third Saturdays, are social nights, when we play pinochle and bunco, at 8 p.m. A cordial welcome is extended to all.

Messages are also given at these social nights.

The potluck lunch is held the second Tuesday of each month at 12 o'clock noon. Many good mediums in attendance.

There is a potluck lunch, bunco party and message circle the fourth Tuesday of each month at the home of Mrs. B. Fritz, 1987 Fullerton.

There is a message circle at 3 p.m. and a dinner at 5 p.m. on the fourth Sunday of each month. A cordial

Church of Harmony

Ladies' Aid bazaar and dinner will be on Saturday, November 4th, beginning in the afternoon.

He Dreamed Up His Business

By V. B. Shay

For a long time A. D. Purvis of Waller, Texas, had been worried about his neighbors, most of them poor sharecroppers. He felt sorry for them because they were constantly in debt to large plantation owners. He wanted to do something to help them. Then he had his dream!

One night, according to Purvis, God came to him in a dream, and told him to sell his farm; to go to the nearest town, and there set up a store for sharecroppers.

Firmly believing in his dream, Purvis sold his small farm, moved to town where he built a small shack. He stocked it with everything and anything that sharecroppers could use.

The unusual thing about this store was that there was not a clerk in the place, and every item in the shop was marked AT COST . . . the customer decided the owner's profit! If a customer came in and wanted something, he took it off the shelf, wrapped it himself, and then on the way out showed the shopkeeper the ticket, marked with the cost price. The customer paid whatever he thought the article was worth; if he handed the storekeeper a $1 bill for an item marked 40c, and said he wanted 60c in change, he got it without question.

So, because of a dream, Purvis started one of the strangest stores in the world, called it God's Mercy Store, and for over twenty years has operated the only successful store in the world where the customer decides what the storekeeper's profit shall be.

True Mystic Experiences

This happened to me some years ago in a farm home. A neighbor had summoned me to care for her three children whose ages ranged from three to six years, while she went to the county seat, where her husband had been taken following his arrest for injuring a man in a drunken brawl.

Before leaving, Mrs. Smith assured me that whether or not the case was settled, she'd return home before dark. Happy in the thought that I would not have to spend the night there, I busied myself entertaining the youngsters and almost before I knew it the day was ended. Mrs. Smith had not yet returned.

It grew dark and still no sign of Mrs. Smith. When the children's bedtime arrived, I undressed them and put them to bed. Then returning to the dining room, I reseated myself and took up a magazine to read a story. I had made up my mind to wait up until 11 o'clock. If the Smiths had not returned by that time, I'd retire.

A few minutes after the clock had struck 10, footsteps sounded on the porch outside. It was Mr. Smith who came in; his wife was not with him. I asked him where she was. He did not condescend to reply. I saw he was in an uncongenial mood and still under the influence of drink. Finally he mumbled something and advanced toward me. The next minute I was struggling with all my strength to escape his embraces.

Suddenly Mrs. Smith stood framed in the doorway between the dining room and the kitchen.

"Mrs. Smith!" I cried. Smith's back was toward the kitchen, but on becoming aware that I apparently was seeing someone, he turned to look, and upon seeing his wife, pushed me from him.

"Christine!" he exclaimed and rushed toward his wife as if to strike her.

What followed then happened so quickly that I in my excited state hardly got a clear conception of it. I heard the outside door slam. Shaking, I went into the kitchen. It appeared to me that Mrs. Smith must have fled outside and her husband had pursued her. I ventured

(Continued Inside Back Cover)

True Mystic Experiences

(Continued from page 8)

to open the outside door. The moon was shining brightly, and thinking that Smith had caught his wife somewhere in the yard, I half expected to see him beating her. But there was neither sight nor sound of the two.

Being afraid to venture outside and investigate further, I locked the door. I then waited until after midnight, momentarily expecting to hear Smith or his wife at the door; but neither of them came. I lay down on the couch in the dining room, but I did not fall asleep until near dawn, when I dozed off.

The next morning there was still no sign of the Smiths. I became both worried and puzzled. There was no phone in the house through which I could have gotten information. Then about the middle of the forenoon a neighbor drove in to inform me that during Smith's trial, Mrs. Smith had collapsed in the justice's office and had been rushed to the hospital, and there she had given birth to a baby girl around 10 o'clock in the evening. She had been unconscious during the ordeal.

I couldn't make sense of it. Last night, at the time she had come home and stood in the doorway, Mrs. Smith had been in the hospital! My worrying and mystification nearly made me frantic. Certainly I hadn't dreamed of Smith's coming home and attacking me, and his wife's sudden appearance in the doorway.

The next day I visited Mrs. Smith in the hospital. The very first thing she asked me was: "Did you get along all right the first night? Did Fred" — meaning her husband — "come home?" I thought it best not to tell her the truth for the time being, so instead I told her I had managed all right. At that Mrs. Smith breathed a sigh of intense relief, saying: "Etta, you can't imagine how I worried about you."

She then told me that her husband had been released upon paying a fine and how, before lapsing into unconsciousess, she had been greatly worried that her husband would cause me trouble upon his return home. Then she told that in the course of her coma she had dreamed she had come home and found her husband attacking me.

In her anxiety over my well being that evening did Mrs. Smith project a strange ghostly double to her home, and was that what Smith and I had seen? Upon contacting the intangible nothingess of his wife's phantom the inebriated Smith was so frightened out of his wits that he fled outside and left the place.

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What to Read

If you have the blues, read the twenty-seventh Psalm.

If your pocket-book is empty, read the thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you can't have your own way, in everything, keep silent and read the third chapter of James.