



The COMFORTER

Edited by FLORENCE GLORIA CRAWFORD

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No. 11

To What Are You "Tuning In?"



THE PRINCIPLE of Radio has certainly given the world food for thought—and that in a most literal sense. We have seen how responsive the ethers are to sound—how the waves of varying intensity and length are set up through the action of sound, how they radiate from multitudinous centers in multitudinous directions, and how they may be picked up by any one at any distance, if he have but the proper instrument, and knows how to "tune in."

How marvelous that it is all there—the air full of it, and yet, he never senses it until he has "tuned in?"

Can one possibly listen to the message, the song, the band concert, the orchestra, the violin, the whistling solo, and not realize that the ethers are as vibrant with thought as they are with sound? Can one possibly escape observing that the mind is as sensitive a receiving station, as it is possible to conceive of—that it is also the most powerful transmitter anywhere to be found? Can one avoid the recognition that we must receive in thought that to which we are attuned, and only that to which we are attuned? The air may be surcharged with all that is gross, low, offensive, destructive, in thought, but the mind that is **tuned high** escapes it all. For him, it simply is not!

What wonder that Paul knew by inspiration to tell us, "Whatsoever things are true,

whatsoever things are honest, whatsoever things are just—and pure—and lovely—and have virtue—and are of good report—and worthy of praise—to think on these things!" Ph. 4:8.

What wonder that Jesus said, "Take heed, watch and pray"—for the Son of man hath left his house, hath given authority to his servants, and to every man his work, and hath "commanded the porter to watch"—lest coming suddenly to his house we be found sleeping! That is, having broken conscious connection with this high state of consciousness, not being **attuned to it**, we be found unable to respond to it when it sends the "Call" to us. Read of this in Mark 13:34. Also the account of how to enter the sheepfold, John 10:3, for both are references to the same marvelous principle, and are directions given as a guard from danger—through lofty thought!

Tune high, then he who tunes low cannot impinge upon your thought—your door is closed to him. "Bless them that curse you bless, and curse not"—stay high. Never lower your thought!

FOR ALL PEOPLE OF ALL FAITHS

"But when the Comforter is come—even the Spirit of truth, which proceedeth from the Father, he shall testify of me—he shall not speak of himself; but whatsoever he shall hear, that shall he speak. He shall glorify me; for he shall receive of mine, and shall shew in unto you." John 15:26; 16:13-14.

WE ARE ALL ONE IN CHRIST JESUS

What Do You Gaze Upon?

FLORENCE GLORIA CRAWFORD



ANKIND has been slow to realize the marvelous union between his world of consciousness and his world of form; and, not having connected them in thought during the ages past, has failed to recognize the more wonderful truth that, actually, his outer world, the material, is the exact reproduction of his inner world, the mental. The startling Biblical statements, bearing evidence of this, have stood unheeded because his understanding had not, as yet, grasped their significance. Now, however, that scientific research is astonishing the world's thought with its discoveries, man is beginning to awaken little by little to the amazing revelation that all that science is teaching us has already been taught in our Bible, but we could not comprehend its simple statement of the truth, because it had not yet become a part of our conscious experience in the outer world.

Of late, it has been brought home to us that the feathers of birds take on strangely the coloring of their environment. We have noted that certain Alaskan foxes have white fur in the winter when the ground is covered with snow, and that in the spring of the year, when the snow melts, these same little creatures put on coats of brown to match the color of the ground in which they burrow the holes for their habitations. It has been discovered that fish with perfect eyesight, when put into water in a dark cave, soon become blind; also that, if allowed to breed for sufficient time in such a cave, soon cease to form eyes. We have the record in all these instances that bodily form can be made to change in creatures, being affected by what those creatures see, or gaze upon.

The Greeks, who in the flower of their civilization gave expression to such exquisite forms in their men and women, left us the secret, but we have considered it lightly, not really understanding its significance, and not appreciating sufficiently our opportunity. Greek women, expecting to become mothers, gave especial care to their environment. These women gazed upon only the most beautiful art—exquisite pictures, perfect sculpture. They surrounded themselves with a wealth of color in drapery and tapestry. Their gardens were fairylands of beauty. They read the choicest poetry and prose, and listened to the best in music. With inner and outer vision they gazed upon the beautiful. That which they looked upon, they thought upon, and the beauty of form that they conceived in mind shaped beautifully the form

of the young they had conceived in their own bodies.

The word **conceive** in the dictionary is defined as meaning both to **think** and to **become pregnant**. The soul of mankind **conceives** an idea, and woman, symbolizing the soul, **conceives** a child. It is interesting to observe that what the soul conceives is as truly given birth in the experience of the individual as is the babe to the mother in the fullness of time. The same law governs the production of both, and the former conception affects the latter, being primary to it. That which the soul of the mother conceives will affect, not only her own body and affairs, but the body and affairs of her child as well—this is proved to us by the Greek mothers who brought to birth such an exquisite race of men and women.

With this in mind, we can now consider a few Bible texts that give evidence of this truth. In Proverbs we read, "As a man **thinketh in his heart**, so is he." Isaiah tells us, "Former troubles are forgotten (no longer held in mind); lo, they are hid from mine eyes (no longer gazed upon with outward vision), for, behold, I create a new heaven (new mental conception) and a new earth (a new expression of that heaven), and the former shall not be remembered (the mental concept no longer re-membered, but dis-membered), nor come into mind (its image not permitted to make the slightest impress upon thought)." The second commandment, "Thou shalt not make unto thee (unto thyself) any graven image, etc.," tells the same wonderful story, and, considering how many are the references to this great law of mind that operates with such exactitude upon the physical plane, we wonder that man has not guessed the secret of his dominion upon the earth, and exercised this law to transform his body and his affairs, and even his very world, as well. Not understanding this as a law which can act destructively as well as constructively, he has ignorantly conceived a mis-shapen world, and brought it forth; he has produced a diseased body, not only for himself, but has transmitted that misconception to "the third and fourth generation," allowing disease to bring forth disease, when at every step in the way, he had the power to correct his error through the **right use of mind**, had he only been aware of it. Paul gives us the secret plainly—"Be ye transformed through the renewing of your mind." Jesus gives it clearly in the words, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

(Continued Page 4)

Parables Made Plain

FLORENCE GLORIA CRAWFORD

Lesson 7—The Prodigal Son—Luke 15:11-32



IT IS NOT until one arrives at a consciousness of true values, as shown in the parable of the Lost Coin, that he can have true understanding in regard to himself. Thus Jesus gives us the parable of the Prodigal Son in order to show us two mistaken points of view in regard to ourselves—the mistaken idea of the elder brother, as well as that of the younger one who went astray. Both types of mind must be instructed in order to understand themselves and their relation to the Father's bounty at their command.

We are told that the younger brother craved experience; he wanted his own, and the freedom to express it. This was his right, as the son of his Father, and the Father granted it to him, without argument, or question. The mistaken idea of the younger brother was that he had not properly estimated the value of his own—he limited it. He did not know that all that the Father had was his, and, instead asked only for his **portion**—

"And the younger said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

Life, as we have already seen in the Parable of the "One Penny" gives to us according to our own agreement with Life. We make our own terms, and set the boundaries of our own limits. Thus, we find the younger son limiting himself through his consciousness of division and separation. He demanded "a portion," and Life gave unto him the fulfillment of his desire, which desire was shaped by the limits of his own "belief" in regard to his relation to the Father.

Impelled by the creative energy moving within him, desiring full expression of his desires, he separated himself from his Father—the Source of creative energy—and lavishly expended his substance in "riotous living." Accustomed to the endless bounty of good in the Father's house, he had not learned that a "portion" of that good is but a part of good, and not being the all, must finally expend itself, and reduce the one expressing from such consciousness to poverty. Thus it was that, at last, having spent all of his "portion," the famine came upon him, and he knew "want" for the first time in his experience. Not having understood his Father as the Source, or beginning of all good,

he looked for another source, and "joined himself to a citizen of that country" in which he now found himself. He sought for good from another as mistaken as himself. This one sent him to "feed swine"—to labor among the selfish and the sensuous, and the husks he gave unto them, he fain would have eaten himself. But, looking for his good from that which knows not how to give good, but only to receive it, he found himself more impoverished than ever—then he came "to himself," remembered his noble birth, and his Father. He recalled that it had not been so "at home"—that his Father had not so treated his hired servants. He determined to retrace his steps—"I will arise and go to my Father, and I will say unto him, I . . . am no more worthy to be called thy son: make me as one of thy hired servants."

If we picture this young man as one who had walked from a light, and who, having realized his mistake, had turned toward it again, we can clearly understand the situation in which he now finds himself. With his back to the light and walking from it, he obstructed the light,—it was always behind him, following him. But, with his face turned toward the light, he had himself out of the way, and the light that he now faced was streaming "to meet him." His whole difficulty had been selfishness—his sense of separation and division, his insistence upon having "his portion" instead of the all good that is for all. Immediately that he had come into true conscious relation with good—all good bounded to him for acceptance and for use. How it rained its blessings upon him! The "best robe," the "ring for his hand," the "shoes for his feet," the "feast," the "fatted calf"—love, merriment and laughter, all, all, rushed upon him in lavish measure. The sense of earning was lifted from his burdened soul. As the "son" he was "home" again. He, who had been "dead" to his good was now "alive" to it, and, of course, was thus prepared to receive it, and to utilize it. It was a time of rejoicing indeed! But there was one who could not rejoice—the elder brother. He, too, had a mistaken idea of his Father's realm; he, too, was held within a limit in which he had bound himself. This profligate brother who had gone abroad to waste his own substance had now come home to eat his! He, the elder, had **kept his good**, he had stayed home with the Father, he had never broken a single command of the Father, he had lived within the limit of duty, he had never asked for anything, and the

(Continued Page 6)

What Do You Gaze Upon?

(Concluded)

The Old Testament story of Jacob and the spotted sticks shows unmistakably the outworking of this law. When Jacob, who had worked fourteen years for Laban, and was at his mercy in regard to financial matters, being unjustly treated by this father-in-law whom he had served so faithfully and so uncomplainingly, finally awoke to his opportunity to increase his own fortunes, it unfolded to him through the revelation of this soul law. The wage promised him by Laban was the spotted offspring that should be born of the white stock. God spoke then in the heart of Jacob and showed him how to rise superior to this physical limitation that seemed to bar the way to his success. He was told to put spotted sticks in the drinking water of the cows. As they drank water they saw spots; as they saw spots, they thought spots; as they thought spots, they conceived spots; as they conceived spots in consciousness they formed spots on the offspring conceived in their bodies. And lo, the white cows produced nothing but spots-spots-spots!

What a marvelous lesson this teaches us! What are we gazing upon? About what are we thinking? What is it that we are conceiving in the deep recesses of consciousness—the soul that gives birth in our bodies and affairs to whatever has first shaped itself there? If we find we are producing that which distresses us—let us look away from it. Let it be “hid from our eyes.” Let us refuse to gaze longer upon that which we do not wish to reproduce. In our keeping lies this Law of Mind. As Abraham of old, let us “call those things that be not as though they were,” and, looking away from the forms that be, and which we wish to have drop from our experience, let us gaze upon an **image in mind**, formed through ideal conception, calling it real; holding steadfastly to it as a form in soul substance; gazing upon it; loving it; treasuring it; expecting its forth coming in fullness of time, until like magic, it shall come forth to manifestation. This in fulfillment of the perfect law underlying all conception, for as we have believed so shall it be unto us. We will reap in due time, if we faint not, for, as our sowing, so shall our harvest be.

“Ye shall not need to fight this battle—the battle is not yours, but the Lord’s. . . . Set yourselves, stand still, and SEE the salvation of the Lord with you.”—II Chron. 20:17.

The Power of Visualization

In Guatemala toward the end of the seventies I knew a German cavalry officer, a Count from a little principality, called Schleitz - Greitz - Lobenstein, a consummate horseman, both in the saddle and with reins in hand, who—without speaking much Spanish—would ALWAYS and FAITHFULLY make reply to the question: “What do you wish to do, or to become?” “Coffee-estate Manager!” People used to laugh at him, until one fine day he proposed a wager to some rich young Guatemaltecos, who were good sportsmen and excellent riders, that he would take four UNBROKEN horses, hitch them to a huge “diligencia” (stage-coach), and drive them into the courtyard of the Grand Hotel in Guatemala City, in which there was barely room to turn, and get them safely out of the Hotel again without anything happening to himself, the colts or the coach. The feat was performed to the astonishment of all who witnessed it, and then Mr. O. Bleuler, a very wealthy Swiss trader, flour-mill owner and cultivator of Coffee in the ALTOS (highlands) of Guatemala, stepped up, made the acquaintance of the Count and engaged him then and there as his MANAGER of a huge and very important Coffee-estate. I shall NEVER forget that wonderful example of FAITH, unconscious though it certainly was, and entirely devoid of understanding for me at the time it was staged.

A. Willkomm.

San Francisco, May 29, 1923.

This Is Important! Our New Address

We are taking larger quarters, which have grown necessary in our work, hence we ask you to address all letters to us, after October first, as follows:

The Comforter League of Light
683 Sutter Street, Suite 3
San Francisco, California

The new location is within a few blocks of our old address, and easy of access to all our San Francisco friends. Out of town friends will have only to take the Sutter car at the Ferry, and get off at Taylor—right at our door. We extend an invitation to all to call upon us, and to bless us in our new home, in the increase of our activities, and the ever-enlarging scope of the work **The Comforter** is doing in bringing the full realization of the message of Jesus Christ to the minds and hearts of those hungering for light and freedom.

Our Printing Plant

The Comforter has sent its disciple, Faith, to the "sea" of Universal Spirit—God Substance—to "cast an hook" for the "tribute money" required for a printing plant. The Comforter needs this, desires it and is now receptive to it, in faith, believing.

Already \$140.00 has found its way to us in response to our desire. The present requirement is \$5000.00. Five friends giving \$1000.00 each could supply this need; or ten friends, giving \$500.00; or fifty friends giving \$100.00; or one hundred friends, giving \$50.00; or five hundred friends giving \$10.00; or one thousand friends, giving \$5.00; or—why not?—one friend, giving \$5000.00. There are so many ways it can come. God, Himself, shall choose the channels or channel, through which this substance shall flow to further His own work. We leave it to Him.

When Jesus was on earth and had need in the furtherance of his message, he sent forth his disciples to fulfill the need. When he required a boat, he asked Peter and James to lend him theirs. When he needed the tribute money, he sent Peter to the sea to secure the fish that held it in its mouth. When he desired a colt to carry him in triumph into the Holy City, he sent two of his disciples into the village "over against" them, or right near by. He told them they would find a "colt tied"—that is, they would see the means with which to carry him, held or bound, needing to be released. Jesus said, "Loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him."

The Christ still needs the means to carry his message to the place of triumphant recognition. He must now, as then, depend upon his disciples to untie, or release, that means. In this way only can they have the joy of co-operation with him. To those who ask, Why? the answer is the same, **Because the Lord hath need of him.** Those who hear this call will be blessed as they respond to it, for the disciple who serves Christ finds soon how mightily Christ has served him.

"Nature never rhymes her children,
nor makes two men alike. When we see
great man, we fancy a resemblance to
some historical person, and predict the
sequel of his character and fortune, a re-
sult which he is sure to disappoint."

Ralph Waldo Emerson.

A Prayer for the Kitchen Wall

By Nancy Byrd Turner



Y labor make me glad!
May I have eyes to see
Beauty in this plain room
Where I am called to be:
The scent of clean blue smoke,

The old pans polished bright,
The kettle's chuckling joke,
The red flames' lovely light.
May I have wit to take
The joy that round me lies.
Whether I brew or bake,
My labor make me wise!

My labor leave me sweet!
When twilight folds the earth,
May I have the grace to smile
And count the day's good worth.
An old song in my soul
And quiet in my breast,
To welcome tranquilly
The night's old gift of rest,
And gather strength to face
Tomorrow's busy strife.
Here in this humble place,
My labor bless my life!

—Good Housekeeping.

Realization



DISSOLVE all barriers of
sense with the realization of
the absolute, permanent, and
perfect Presence of God as
Life, Intelligence, Supply.

How can I know disease, or death, when
in Life I live and move and have my
being?

How can I lack in understanding, when
I live and move and have my being in
Divine Intelligence—Perfect Knowing?

How can I be in want, when I eternally
live and move and have my being in
Omnipresent Spirit, the Source and
Substance of all that is?

My realization of this union with ALL
GOOD opens the floodgates of my con-
sciousness, and the Divine bounty of
Life, Wisdom, Substance springs into
manifestation to fill all lack, and prove
all lack to be but the absence of realiza-
tion that God is there.

Parables Made Plain

(Concluded)

Father had never given him "a kid," that he might "make merry" with his friends! He was angry, he was jealous, he was bitter, he would not have part in the feast—"he would not go in." "Therefore, came his Father out, and entreated him," but he only denounced his father. How tender is the Father's rebuke to this son, bound by his sense of non-expression, by his rigid belief in rule and regulation, by his limit of hardness of heart, his false estimate of duty. He, the elder, had **kept his good**; the younger had **spent his**. He had **kept the law**; the other had **broken it**. He had **stayed at home**; the other had **gone forth**. He had **never asked for anything**; the other had **boldly asked for what he wanted**. He had **never had anything he wanted**; this other, had **gotten everything he wanted**—the experience, the portion, the profligate life—and now, empty handed, was receiving the Father's bounty! It was unjust, it was unfair—and he would not partake of the feast! This was his limit—he would **not feast**. The Father reminded him of the vast good always at his command, but always unrecognized, always unutilized—"Son, thou are ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost and is found." It was as though the Father had said—"Make room in thy heart for thy brother, for my bounty, for your freedom, for the whole good!"

Thus we see the two brothers—the one bound by a material sense of limitation; the other by a mental sense. Both were equally in the wrong, both had to return to the fullness, and let go the belief in limitation. The all can never be spent. It exists in its fullness, and all that is exists in it, and may freely partake of it. To take freedom in mind and be limited by the belief of limitation in supply places one in bondage. To take the fullness of supply, but be limited by the belief of limitation of freedom in mind places one in equal bondage. He first finds his freedom who first senses his limitation, and turns from it to freedom—to the bounty of the Father's house, the true source of good. The soul who first loves the Father, first knows the Father's love. The first to be willing to receive the Father's bounty, is the first who can make use of it. The first who breaks his limit, is the first to know the limitless. It awaits us always, and it is to us as we will it to be—"Son, thou are ever with me, and all that I have is thine." This consciousness brings the one awakening to it a "feast"—

supply unlimited. Also the realization of the "fatted calf," or the knowledge that even while the face was turned away from the Father's house, the Father was preparing substance—fattening it—knowing the certainty of the son's return, for where else was there for him to go? When he has gone away from his home, and has sensed his limit, he must return to the Father's house, and connect himself with his source once more. Then, he is given the "best robe"—the raiment or expression befitting a son of the royal family. As a Prince in the realm he is given the "ring" which bears his seal of authority. He then understands his true nature, his right relation to his Father, and this understanding constitutes the "shoes for his feet." Shod in them, he will never wander into the far country again and break the connection between himself and his Father.

This realization gained by one son is immediately open to all. What matter if it was gained through wandering away—how wonderful that it was gained. Both elder and younger brothers may partake of the Father's feast together—if they will. What need for the elder to suffer the hardships of a sad experience, when the younger has already done so, and demonstrated the truth of the Father's love? It means for him a mere giving up of his hardness of heart,—just a willingness to "come in," and welcome this, his "brother" who has come home once more, and has at last discovered for himself and for all what a wonderful possession home is.

(Parable of the "Ten Virgins" to follow).

The COMFORTER LEAGUE of LIGHT

The Comforter League of Light represents no man-made organization, but is a work inspired by the Spirit, and for the Spirit, revealing the pure message of Jesus Christ. If you believe in this message—if you desire to see all forms of expression acknowledge the One Spirit expressing through them; if you would have them love one another and value the individuality of each in the unity of the whole; if you would see the sick healed, "and the poor have the gospel preached unto them"—then you may help us further it. You can send our literature to those who need it, or can send your love offering to assist us in sending it. Give in the same rich measure that you receive.

683 Sutter St., Suite 3
San Francisco, California

They Returned to Give Thanks

"Let the redeemed of the Lord say so." Psa. 107:2.

Los Angeles, Cal.
"Your beautiful letter received, and I have sold out and moved. It is certainly marvelous the way things are working out for me, thanks to your wonderful help."
L.Y.

Los Angeles, Cal.
"I find your metaphysical work the most helpful of any because you are free and independent of all binding organizations, and use the Bible as the basis of your work."
C. F.

Pasadena, Cal.
"First of all—I thank God for harmony in my affairs; for a settlement that has been made on my home. It had been hanging for nine months. I tried many ways to have an adjustment made. I feel sure it came through the Truth in your lessons in **True Prosperity**.

Again I thank God for freedom. With heart-felt gratitude I thank you for your efforts to help humanity. Enclosed you will find my offering for the Third Lesson."
M. M. M.

San Francisco, Cal.
"Your saying 'You want to speak the word of healing to the multitude' on Sunday night, leads me to say to cheer you on, 'You are doing that now. So rather be assured and continue.'

When Jesus healed the ten, only one came to express thanks.

When I need comfort, I go to hear you, and go home and say nothing about it, generally. This is to my shame. Now, as the tenseness in the outer gains in its clutch, we need the comforting Truth spoken all the more. The harvest indeed is pressing."
M. H.

"I wrote you how I had gone behind this winter, and drew money which I could not pay. You told me to take my eyes off the lack; to use that which I had, and to give thanks. I have tried to do so, and with all thankfulness can say that the five dollars which I sent you for a love offering has been returned to me. A man who boarded with me, when he left, wrote his check for five dollars more than the amount of his bill, and right away I thanked God for his love and bounty, as I do for every cent that I receive. Also I took some money which I had been afraid to use, and bought my daughter a few new things, which she needed, and which have made her very happy."
H. M. L.

San Jose, Cal.
"I will not dwell upon the desolated region of next week and later with no more Mrs. Crawford lectures to attend, but I would like to tell you how very, very glad, how extremely thankful I am, that God sent you to San Jose, and sent me to hear you speak.

You have helped me to take some long, long strides up the path, and I trust I will not slip back when you are no longer present as inspiration and assistant. You always try to boost us over the hard places, even carrying us by the most difficult spots with tender solicitude that is adorable.

Your gracious manner, charm, attractive method of speaking, and your satisfying explanations in clearly thought out ideas, all combine to make your work a joy indeed.

May you continue long in this work with ever increasing originality and understanding that will appeal to the best minds and convince them of their opportunities in the here and now."
G. H. G.

(Continued next page)

At the Master's Table

The Comforter Study Hour

Prepared by LETTIE A. HODGES

SILENCE, 10 A. M.

- Oct. 1—Hos. 6. Read The Comforter.
- Oct. 2—John 17. Read The Comforter.
- Oct. 3—Rom. 6. Read The Comforter.
- Oct. 4—Rom. 8. Read The Comforter.
- Oct. 5—Gal. 6. Read The Comforter.
- Oct. 6—2 Tim. 2. Read The Comforter.
- Oct. 7—James 1. Read The Comforter.

Meditation for the Week

Bear ye one another's burdens, and so fulfill (execute) the law of Christ.



- Oct. 8—Prov. 23. Read The Comforter.
- Oct. 9—Isa. 65:16-25. Read The Comforter.
- Oct. 10—Jer. 4:1-14. Read The Comforter.
- Oct. 11—Isa. 43:15-28. Read The Comforter.
- Oct. 12—Deut. 6. Read The Comforter.
- Oct. 13—Mark 12:29-37. Read The Comforter.
- Oct. 14—Deut. 10:12-22. Read The Comforter.

Meditation for the Week

Remember ye not the former (long past) things, neither consider (think) the things (thoughts) of old.



- Oct. 15—Ex. 20:4-26. Read The Comforter.
- Oct. 16—Lev. 26:1-13. Read The Comforter.
- Oct. 17—Deut. 4:1-20. Read The Comforter.
- Oct. 18—2 Cor. 4:1-7. Read The Comforter.
- Oct. 19—Heb. 1. Read The Comforter.
- Oct. 20—Ex. 32:7-14. Read The Comforter.
- Oct. 21—Rom. 1:23-32. Read The Comforter.

Meditation for the Week

For as he thinketh in his heart, (center of his being) so is he.



- Oct. 22—Rom. 12. Read The Comforter.
- Oct. 23—1 John 2:8-29. Read The Comforter.
- Oct. 24—Eph. 5:6-20. Read The Comforter.
- Oct. 25—Matt. 6:22-34. Read The Comforter.
- Oct. 26—Gen. 30:25-43. Read The Comforter.
- Oct. 27—Psa. 18:24-32. Read The Comforter.
- Oct. 28—Mark 11:24-33. Read The Comforter.
- Oct. 29—Luke 15:11-32. Read The Comforter.
- Oct. 30—Psa. 32:5-11. Read The Comforter.
- Oct. 31—Eph. 2. Read The Comforter.

And be not conformed (made like) to this world (of appearances); but be ye transformed (changed in appearances) by the re-newing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Date

The Comforter League of Light,
683 Sutter St., Suite 3, San Francisco.

Enclosed please find \$.....
for one year's subscription to your publications as checked below.

Name

Address

- ☐ The Comforter \$1.50 per year
☐ Everybody's Partner \$1.00 per year
 (Place check mark opposite magazine desired)

San Jose, Cal.

"Mrs. Florence Gloria Crawford,
San Francisco, Cal.

My dear Madame:

It gives me the greatest pleasure to advise that at a meeting of the Board of Trustees of the First Unitarian Church, Thursday evening last, a letter was planned addressed to you, which was read by Dr. Pease in church this morning and approved by the entire congregation. This letter you will no doubt receive in time.

Everyone seems to have nothing but praise for you and your work while in our city. Your "FAITH COURSE" is surely a wonderfully inspiring message, and I would certainly urge any and all, who may have the opportunity, to attend without fail, wherever you may decide to give it.

Hoping that you will be able to arrange another series of lectures for this city in the near future, I will say that you may depend upon me to do anything in my power to assist.

Yours very truly,
(Signed) Geo. A. Penniman."

Your Problem Can Be Solved Through Divine Understanding — The Truth that Makes You Free

Every form of human limitation is to be overcome through Christ consciousness. To those who have faith "All things are possible." "Ask, believing, and ye shall receive."

Those desiring help should write us briefly of the need, enclosing self-addressed, stamped envelope for reply. Compensation may be made through voluntary offering. Give, and it shall be given unto you, good measure, pressed down, shaken together and running over."

During the treatment, we ask the ones to whom we minister, whenever possible, to co-operate in The Study, as outlined in *The Comforter*, and hold with us the half hour silence 10-10:30 each morning.

683 Sutter St., Suite 3
San Francisco, California

The Blessings of Tithing

Do you wish to succeed and retain success? God promises you prosperity and blessings if you faithfully carry out his loving command to tithe.

To tithe is simply to pay ten per cent regularly of your income, wages, increase or profit to the Lord God.

The Lord returns it to you with Profit and

great Blessings.

God asks you to prove Him. You have everything to gain by the test. God will prove to you that He lives and that His promises are sure, from everlasting to everlasting.

Prove God and His Promises to bless you financially.

Trust Him and tithe and your financial worries will cease. God is faithful and true and loves you.

Read God's promises to you in the Holy Bible, Malachi, Third Chapter, 10th to 12th verses inclusive, as follows:

10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

11. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts.

12. "And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord God of hosts."

The challenge from God to prove and test Him now herewith on His Promises of a blessing, is stated in the tenth verse very clearly and emphatically in which He promises to pour out a blessing from heaven upon those who tithe, so that there shall not be room enough to receive it.

Will you take up God's challenge and Prove Him and His Word? Many thousands have to their great joy.

The 11th verse clearly promises material prosperity with financial blessings from God as a reward to those who tithe; that he will rebuke the devourer for your sake. Is not this always an assurance of better things and peace of mind over our personal financial matters?

You honor God when you accept His Promises and tithe and God blesses you with plenty for thus honoring Him. Your gift of a tithe is the return of a part of that which God has already given to you—an expression of your loving allegiance to God and God repays it generously as He has promised.

We never heard of God failing a man or woman who tithed, or of one failing in business who tithes. Tithing is God's infallible and unimpeachable rule for your financial success on earth. But you must keep your covenant with Him and tithe conscientiously.

—The Word.