



The COMFORTER

Edited by Gloria Crawford

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No. 5

EASTER suggests the breaking forth of Life from all that would limit it, and especially from the confines of death that have denied its very existence. We cannot too seriously consider its meaning, nor too soon prove its truth. Centuries long we wait, and the Easters slip by unproved by all save grass and trees and flowers, and the one rare soul who lived his life as the lilies and perfected his expression through the law of their growth.

It is beautiful to think of the symbolism of the lily—of the Easter lily especially. When it has bloomed it has turned inside out—the inner beauty is exposed, the perfect self is bared to light, the rich gold of its heart is openly shared with all. Yet how long were the days of preparation until this reversal of the self took place! What a struggle, what a crucifixion of self, what a Gethsemane the bud must have experienced before it could let go, bend back, yield to the expression of the inner—the direct reversal of the outer!

We watch the Easter come and go; each spring the flowers open, and tell their story; we read of the resurrection morn of the Christ, and fail to see that he but enacted in his life the perfect fulfillment of the lily's law—that he was sown in earth, developed in it, struggled through it, overcame it, and arose triumphant, bursting the outer bud self, reversing every sense conception of self, to reveal the perfection of the inner man—his Spirit.

(Continued on Page 4)

Risen!



THIS glad morn my soul awakes,
And fearlessly its freedom takes,
For Easter Dawn is here!

This bright day I lay aside
The vestments in the which I died,
For Easter Truth is here!

This hour I claim myself anew,
Soul and Mind, and Body, too,
For Easter Power is here!

And all the shadows of the night
Have vanished in the radiant light
Of Easter Love now here!

I'm risen! My soul's awake,
In triumph I death's tomb forsake,
For Easter Life is here!

—Gloria Crawford.

"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.

The Master Builder's Call to the Workmen of the Temple

GLORIA CRAWFORD



HERE is a Temple to be built and men are needed—**real men**, men who can devote themselves to to their task; who can build truly their part; who can understand perfectly what their part is, and perform that part perfectly; who can see that their work, well done, contributes to the beauty, symmetry and strength of the whole Temple, and who can understand that their part, neglected, or indifferently done, endangers the Temple structure, and the work of every other man who has had a share in its building. Where shall we find such men? They are needed, and at once.

This Temple is more than a structure of stone—it is a Temple made of men, the great universal body of mankind of which each is a part, and wherein each man builds his part, each from **within himself**. Each is in his place **now**; each is working, or standing idle in his place **now**; the Temple is weak, or strong, where he stands **now**.

Does man **understand** this? Does he realize that the whole Temple of mankind is so dependent upon himself? And does he realize that he, himself, is equally dependent upon the whole Temple, made up as it is of the millions of other men, each of whom, like himself, stands in his place—just where he is **now**?

Men are not where they are by chance—they are placed there by the great over ruling Intelligence that thinks in and through every man; in fact every living creature, for the One Life that lives is the life of every creature, living ever within and around and through its creation. This Life is the Holy, or Whole-I, Spirit that is the life and light (consciousness) of men. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" said Paul long ago. And again, "Ye are the temple of the living God; as God hath said, I will **dwell in them**, and walk in them." And yet again, "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all—for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many—but now God hath set the members every one of them in the body as it hath pleased him." Could it be more plainly

told? Yet for centuries this word has stood unrecognized, unrealized, unutilized. It is time now to awaken to personal responsibility, personal opportunity for service. The walls of the Temple are crumbling through neglect. Rebuilding must be begun. Men are wanted—**real men**, and at once.

As in the days of old when Solomon's Temple was built, the pattern for it having been given him by his father, so now, as we see in this but the symbol for the larger Temple—the Temple of the Soul-of-Man—we must look to the Father for the plan. David gave to his son "the pattern of all he had by the spirit," and so now, in our deeper understanding of Temple building, and the wider significance of that Temple, we must know that the plan is to be given by the Spirit—in fact, has already been so given, each man's part unfolded within his own soul, to be unfolded by his soul, yet separate and distinct from every part in so far as his individuality is concerned. No two parts of the Temple can be exactly alike for no two parts can occupy the same place. Each is made to be where it belongs, especially designed, patterned and prepared to fit that place, just as each part of a flower belongs where it is in order to make the flower, and just as the plan for each part of the flower was enfolded within itself to be unfolded by itself before the perfect bloom could manifest.

This was the great secret of Temple building that Jesus knew so well. He spake of the "temple of his body," and knew so perfectly how it had been built that he declared if it was destroyed, in three days he could build it again. It seems easy to picture him at the carpenter's bench, working with his father, carrying out the plan of his father, and shaping and fitting each part of the house into its proper place. How natural to think of his soul in its purity, earnestness, and intensity, enlarging its vision until he saw the Great Temple of mankind. Then, as we contemplate his soul longing to serve the whole of mankind, to bring about order, unity and harmony in a world of chaos, how easy to see him making of himself that lowliest, nothing part—the Door—the emptiness through which all men could pass and find their place in the Temple; a Door unbarred, unobstructed, high and wide enough for the largest and mightiest men to enter in comfort, yet ever freely open to the lowly and the weak who might perchance stumble therein. What an example, as we think of this brave, wonderful soul studying his part in the Temple plan, opening his soul to the Divine leading,

and strengthening himself in body, mind and heart, to faithfully fulfil his part!

Nor is this all. Once assured of the plan for the whole house, and thoroughly understanding his part, we see him, leaving the carpenter's bench, leaving his partnership with the earthly father, to co-operate with his heavenly Father in bringing forth the new vision flashed into his soul. Day by day, he lived true to his part in the Temple by becoming the Way through which others might find their place. "I am the light of the world," he said, but added, "Ye are the light of the world—let **your light shine.**" Patiently, eagerly, prayerfully, he sought to awaken mankind to their own soul value; to acquaint them with the "treasure hid in their field"; to show them how to unfold that treasure self, as the lily unfolds itself—from within, out. taught them how to find the within—"Enter into thy closet, and shut the door," which means find your own heart center, study your own soul impulses, and guard well against the intrusion of trespassing mentalities. Then he showed them how a man reveals himself from out of the abundance of his heart, and outlined for him the process of **body building through thought**, that the inner plan for the temple might be brought forth into outer manifestation. What a plan! What a service this soul rendered! And what an opportunity each has in Temple building!

To Each His Work

Somewhere it is written, "**His reward is with him, and his work before him.**" The meaning is very plain. Each man's work is to unfold himself, and each man's reward lies in his own unfoldment. In its struggle over the hard earth conditions, a sunflower doubtless never knows what it is until it stands revealed as such to itself, having overcome all things, and having completely unfolded itself. Let us awaken then,—each to himself, each to his own opportunity, each to the necessity of truthful unfoldment of the inner spiritual urge—the heart-craving for pure expression, and each to the realization that he must do his own growing, and allow his fellow man the same privilege. Each petal of a flower does its part to complete the flower by unfolding itself. Each cell in a body completes the body by unfolding and perfecting itself. Each cell perfects itself through service to the whole body. Even so each man in a world perfects the world as he brings forth his own perfection through service to the world. Though a body be made of millions of parts, yet without these parts **being one** in purpose, joined part to part in perfect harmony, cemented together in love as one, how could a body be a **body**, or how

could Spirit — the One Spirit — express through the body? One Spirit requires One Body—though many and diversified be the parts. So God, the Cause, being One, could not possibly have but One Effect—his Son in which "every man is a member"—his image and likeness, his Temple, through which He expresses, and in which He dwells.

When we see this, how quickly we widen our compass to encircle the whole of mankind! Never can we have the whole with a **part missing!** The Master, seeking to illustrate this, tells us the parable of the lost sheep. Though there were ninety and nine in the fold, the fold was not complete with one sheep missing, and so the shepherd left these in the wilderness—in a bewildered, dis-jointed state—while he climbed the mountain, there to get the **higher vision** that he might seek and find the one lost sheep, restore it to the fold, and **so restore the fold through en-folding the lost one therein.** He who would leave a single soul out of the Allness of God has but brought a wilderness upon himself. That alone is complete which is whole; **that alone is whole which is ONE.**

The Master Builder's Call

And this is the call of the Master Builder—"Are you, my Temple Builders, building a building within my Temple, or are you building **MY TEMPLE?**" "Are you developing your organization, or are you permitting it to be an organ in **MY BODY?**" "Are you holding the good you have within yourself, or are you shouting the good that has been 'whispered in your ear' from the 'house-tops' that all may share your good?" "Are you 'hiding your light' under a 'bushel' of human measurement, so limiting its rays, or are you letting it shine that it may give 'light to **ALL** that are in the house?' " These are the questions which the **MASTER BUILDER** asks of you. There is a **world service** needed. The Master sought the common people who heard him gladly—and **understood** him. The common people, the masses today are waiting—waiting for the unifying message. Lincoln cemented parts into a whole. The common people heard him gladly, and understood. Jesus of Nazareth was the Master Builder—he joined all men into one. He prayed the Father that all may be one, that "all may be made perfect in one." "Other sheep have I," he said, "that are **not of this fold.** These must I bring, that there may be **one fold and one shepherd.**" Three great calls to the feast of truth are recorded in the Scripture. First to the invited guests who would not come, and could not taste of the supper. Next to the lame and the halt and the blind, and last to those in the "highways and byways" from whence all were called both "bad and good."

These were "compelled" into the acceptance of the whole by the simple truth—it was so reasonable, so sensible, so plain. The Temple can never be built until these hear that **they are parts of the Temple.** Who is ready to carry the Good News?

As the Master left his earthly father's temple building for the heavenly vision which flooded his soul, so he bids all temple builders to come up higher—to catch the vision from the house top. The whole fold lies in a wilderness state, for the wholeness of the fold is broken—parts are missing. They must be sought, brought back, enfolded in the ALL again. These parts may have separated themselves, excluding the fold. But herein is the wisdom of Sol-o-man (the Son, or Soul, of Man)—the **FOLD WILL WIDEN ITS COMPASS OF LOVE AND ENFOLD EVEN THOSE WHICH HAVE EXCLUDED IT.** The fold does not ask its sheep to cease to be individual sheep; it asks only that all sheep **remain in one fold.** The Master Builder asks, "How can I build a Temple if the parts will not make up the whole? How can I unite the parts if they do not know that they are of the Temple? How shall they know they are of the Temple if they are not told the Good News? Workmen,—carry the Good News that ALL men may be ONE!"

Sing!

All the little singing things
Of earth and air and sky
Are beckoning me to sing with them
For winter has passed by,
And Spring has come, and joy is here,
And Life in triumph brings
Its glorious conquest over death,
Through everything that sings!
—Gloria Crawford.

TO YOU

(Continued from Page 1)

It is the heart self—the inner—that we must know and expose to others. The closed sense self must yield to the reversal of itself, and the soul perfection must come forth to view. Many are the earth struggles in the process of overcoming; difficult indeed may seem the crucifixion of human conceptions—but how glorious is the triumphant resurrection of reality! How wonderful to be known for what we are—not for what we have appeared to be!

In loving Oneness,

GLORIA CRAWFORD

The Unfailing Power of Prayer

A Course of Eight Lessons in the Study of Scientific and Effective Prayer.

GLORIA CRAWFORD

Lesson 7—The Prayer that Manifests Supply



MAN illumined with divine understanding knows that there is no lack of substance, for God is all—the all presence, the all power, the all intelligence, and since no thing is conceivable that is not made of these three, then it becomes evident to consciousness that there is no thing impossible of being produced, and of being made to appear in any place, at any time, and under any circumstances, when that of which it is formed is recognized to be present.

Because of the truth of the above statement, Jesus declared to man that all things are possible through faith, and that any things of whatever nature he should ask in **prayer**, believing, he would receive.

"What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." Mark 11:24.

We are shown here the necessity of the prayer, and the necessity of **believing** we have the thing requested, after making the prayer. The scientific value of this direction is easily understood, as we review the first paragraph above. Prayer connects us in consciousness with the beginning of all that is—the Father, God, the power, substance and intelligence out of which all form becomes form; and that prayer of recognition immediately enables us to **believe** we have, which **believing** (intelligently conceiving that we have) is the **conception in mind** that causes the power to form in substance that which we have conceived, bringing it forth, or giving it birth.

This process of formation, just outlined, is a law, and as definitely necessary to the molding of all form, as is the fulfillment of the law of the lilies necessary to the production of the lilies. Sun (power) produces through earth (substance) the lily, when the lily bulb (or request for a lily) is planted. One might place the bulb in earth at the proper season, without knowing either that he is planting a lily, or the process through which it will spring forth to bloom; even so, one, without knowing the law by which form becomes form in the omnipresent substance, may be told to **pray for what he desires, believing, and he will receive.** Truly, he will receive the fulfillment of his request, if he fulfils the law, even without knowledge, but

how much more wonderful to pray with knowledge, to understand God's plan of dominion for man, rather than to blindly partake of the benefits God so generously bestows.

Man is just now awakening to the realization that all promises made by the Master are scientific, and what gratitude floods our souls as we realize the love in his heart that prompted his telling us so simply what we may do to receive all good, even though we may not yet be capable of knowing why we do it.

Certainly each ray of light that floods human consciousness makes the Master Jesus more precious to man. And now, as we begin to see in the light of reason, that which the mere soul impulse of loving obedience brought as a benefit without reason, how much more reasonable does our love for the Christ become!

A little child may read the words of Jesus, and obeying them implicitly, reap the fulfillment of the promises he made. Also, those grown to understanding, may follow his directions in knowledge, and as truly receive the promises. Understanding is better, however, for when tests come to try the soul, and if possible, weaken faith, then the illumined soul rises beyond the test through knowing the fulfillment is made possible through law.

This is clearly revealed to us in the incident related in the scripture where Jesus walked upon the storm-tossed waves to meet his disciples at the "fourth watch," when the "winds were contrary," and they were in their boat "in the midst of the sea." Peter called, "Lord, if it be thou, bid me come to thee." Jesus answered, "Come." For a moment, Peter, with eyes fixed upon his ideal, the Christ, walked the waves. Then, his consciousness sank from its momentary illumination; he remembered the depth of the sea, the tossing waves—and sank with his consciousness, until the sustaining hand of the Christ was stretched to uphold him. What meaning in the words of rebuke the Master gave—"Wherefore didst thou doubt?" Believing was all that was necessary. When he believed he could walk, he walked. When Christ gave Peter his hand, and upheld him, we are given to know that faith must be hand in hand with truth, or understanding, to overcome all test of appearances.

Again we are taught the lesson as we witness the Christ in the desert place with five thousand hungry men in need of bread. The disciples ques-

tioned how the need could be met. The Christ answered, "Give ye them to eat," expecting them to understand how to use their faith at such a moment of test, but they faltered. Witness the action of the Christ. He had the multitude sit down in order—groups of fifty. There was to be no confusion in meeting this need. He took the little that a lad had (five loaves and two fishes)—just the childlike conception of substance at hand which was to be enlarged through understanding of the truth. Then, looking up to heaven, or recognizing the omnipresence of God as the power, substance, and intelligence out of which all form is formed, he conceived substance at hand in abundance; recognizing it at hand, he gave thanks for it, and believing he had the abundance, he fearlessly used what he had, giving it to those in need. Lo, like magic it increased, and all were filled, with twelve baskets full remaining. He looked away from the limited supply; he looked away from the great demand; he looked up to God, or supply, prayed the prayer of thanksgiving for it, and supply in abundance became manifest. Such is the law.

(Lesson 8—The Prayer that Raised Lazarus from the Dead to follow.)

Realizations

LIFE

THE WHOLE BEING IS MY
LIFE, HENCE I AM BEING
WHOLE.

SUPPLY

BEING IS THE WHOLE SUB-
STANCE. I AM BEING,—ONE
WITH THE WHOLE—HENCE, I
AM ONE WITH THE WHOLE SUB-
STANCE.

Parables Made Plain

A Revelation of the Secret Teaching of Jesus,
Covered in His Parables

GLORIA CRAWFORD

Lesson 4—"The Tares."

Matt. 13:24-31; 36-44.

In the parable of the "Secret Growth" the Master tells us that the unfoldment of man's consciousness and conscious expression takes place during waking and sleeping periods—the sleeping period of death, and the rising, or waking period, of reincarnation—and that this continues until he fully awakens to his indwelling perfection thus being evolved, and through the new birth and regeneration, undertakes the **harvesting** of his perfection, permitting the "sickle" (discerning power of the Spirit) to deliver him from the belief in growing toward that which he **already is**.

Although this evolutionary period appears as one of sleeping and awakening, yet the whole process may be called a time when man sleeps, or is unconscious of the reality of himself. It is in this time of "sleep," or unawakened consciousness, that the "enemy" sows the "tares" which seem to endanger man's good, but which the Master says must be undisturbed until the "harvest," because the very uprooting of them would **endanger man's good**. The wisdom of this is not at first easily understood, but when one remembers that "All things work together for good to them that love God"—the Good, then even the presence of tares may be seen to contribute to the good of an individual who will accept nothing but good.

Jesus selected and permitted to grow side by side with him in the field of his own unfolding consciousness, the "tares" in Judas, but at the "harvest" time, the "wheat," or the full revelation of the good in Jesus, was gathered into the "barn"—perfect manifestation of his body as a temple of God, while the "tares" in Judas had to be burned out through the fire of experience. So difficult was the path that formed before Judas because of the mistaken action of his consciousness, that the Master said "good were it for that man if he had never been born." Mark 14:21. Through meeting Judas, and rising superior to the test of treachery placed before him by this soul for his overcoming, Jesus rose to great spiritual heights. The soul of Jesus, attuned to good alone, viewed the "tare" that sprung up in his garden only as an opportunity for soul growth, and the "wheat" in him grew stronger and more perfect because of the presence of that which compelled its expression.

Viewed thus, we can clearly see why the Master gave his disciples the parable, and why the separation of wheat and tares is forbidden until the end—"Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." Then, when the "wheat" is perfected, or the "good seed" (the divine idea for perfect manifestation) is perfectly expressed in the "children of the kingdom" (verse 38), the mass of mankind who, herded together in droves, refusing to awaken from their hypnotic "sleep," and free themselves from that which is an "enemy" to their self development, and robs them of perfect individual unfoldment,—these must "in bundles," or en masse, be cast through fires of further experience, perhaps a whole cycle of evolutionary expression, until another time of "harvest", when they, too, as being "righteous," or rightly expressed, shall "shine forth as the sun in the kingdom of their Father,"—manifest their divinity in the kingdom of God.

The proving of our divinity, the awakening of our souls to the glory that we "had with the Father before the world was," is brought about through the test of experience. If we fell asleep, it is good that we be awakened. If the lash of experience can awaken us, then it is good that it be not withdrawn until we be aroused. If we be in danger of lapsing again into sleep and of dreaming on, the compelling presence of "tares" are really friends in that they keep us alert and awake, until finally we are free from delusion and "shine forth as the sun." Even Jesus seemed to need this experience in his time of proving, else it would not have been written of him, "He was perfected through suffering." It is not that our Being needs perfecting, but that our unfolding consciousness must rise to the heights of complete understanding of our perfection, and our expression of consciousness must prove in the flesh the perfection we are. "Be ye also perfect, even as your Father in heaven is perfect." "The Spirit is willing," ever knowing its perfection, "but the flesh is weak" in the expression of it, and must be strengthened by meeting and overcoming "tares" in experience.

Jesus deceived no one, but told all plainly of the reality and perfection of Being; of the process, or "Way", of proving it; and of the result, or "harvest" of that proof. He speaks of this quite pointedly in the fourteenth chapter of St. John, the second verse: "In my Father's house (temple of manifestation) there are many mansions (forms of expression); if it were not so, I would have told

you. (In other words, 'I have spoken plainly, and have not deceived you in regard to this) I go to prepare a place for you," or, "I am occupied in the preparation of that new form—the fifth kingdom, the kingdom of God, in which God shall be perfectly manifest in man, his "image and likeness."

The "tare" ideas which sink in the soul of those unawakened to truth develop from the misconceptions of truth, or that which is adverse to truth. Truth is that which is so of God, and God is One, the All, and all in all. The mantle of truth that clothes divinity cannot be torn, or separated, else it could not be truth. A "tare" is a conception in mind that tears, or separates, and it causes tears—heartache, suffering, death. It is an "enemy" to truth, because it presents itself to consciousness as being the truth, when it is that which it is impossible for truth to be. Experience alone can prove the lie in this misconception. This experience burns the tare idea from the soul, and enables the soul to see truth, to think in the sunlight of the Father; to shine in the perfection of Being, as the "sun," or "Son of God." "He that hath ears to hear, let him hear."

(Lesson 5—"The Talents," to follow.)



Self Unfoldment — The Key To Divine Abundance

by
GLORIA CRAWFORD

A Correspondence Course of Eight Lessons in True Prosperity. These lessons are an inspiration—a revelation of the Laws of Increase governing all unfoldment. Write for Particulars giving outline and full particulars.

The Comforter League of Light
210 Post Street San Francisco, Cal.

THE COMFORTER SUNDAY SERVICES

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GLORIA CRAWFORD
Speaker

11 A. M. and 8 P. M.

Red Room—Second Floor

Everybody Welcome—

At the Master's Table

The Comforter Study Hour

Prepared by LETTIE A. HODGES

SILENCE, 10 A. M.

- April 1—Isaiah 40. Read The Comforter.
- April 2—Ezekiel 34:11-22. Read The Comforter.
- April 3—John 10:1-19. Read The Comforter.
- April 4—Matt. 6:1-13. Read The Comforter.
- April 5—Psalm 61. Read The Comforter.
- April 6—Isaiah 58. Read The Comforter.
- April 7—Psalm 91. Read The Comforter.

Meditation for the Week

"He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young."



- April 8—Job 32. Read The Comforter.
- April 9—Isaiah 30. Read The Comforter.
- April 10—Isaiah 34. Read The Comforter.
- April 11—John 16:1-16. Read The Comforter.
- April 12—1 John 2:20-29. Read The Comforter.
- April 13—Romans 8. Read The Comforter.
- April 14—Isaiah 43. Read The Comforter.

Meditation for the Week

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.



- April 15—Psalm 52. Read The Comforter.
- April 16—Psalm 84. Read The Comforter.
- April 17—Matt. 13:24-30. Read The Comforter.
- April 18—Isaiah 28:10-29. Read The Comforter.
- April 19—2 Cor. 2:1-17. Read The Comforter.
- April 20—1 Cor. 1. Read The Comforter.
- April 21—Rom. 1:1-32. Read The Comforter.
- April 22—Mark 8:27-38. Read The Comforter.

Meditation for the Week

"And the Lord shall guide thee continually and satisfy thy soul in drought. . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."



- April 23—Jer. 23:23-40. Read The Comforter.
- April 24—2 Cor. 10. Read The Comforter.
- April 25—Acts 2:36-47. Read The Comforter.
- April 26—Eph. 6:1-20. Read The Comforter.
- April 27—Hebrews 4. Read The Comforter.
- April 28—Rev. 1. Read The Comforter.
- April 29—Matt. 4:1-11. Read The Comforter.
- April 30—John 6:48-71. Read The Comforter.

Meditation for the Week

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

SEND \$1.00 with the names and addresses of 10 friends, and we will mail them each a copy of this magazine.

The Word—John 7:1-13

As understood and recorded by John, "the disciple whom Jesus loved."

Interpreted by GLORIA CRAWFORD

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethern therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou doest these things show thyself to the world.

5. For neither did his brethern believe in him.

It is commonly thought that good works should be "seen of men," and one's power and importance judged by the world's approval. The brethren of Jesus, judging him in this way, and disbelieving in him, tempted him to expose his works and exploit himself.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready."

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast: I go not yet unto this feast; for my time is not yet full come.

9. When he had said these words unto them, he abode still in Galilee.

Jesus knew to what extent his soul had developed its powers and just when "his time" had "full come"; that is, he recognized the time when he would be best prepared, or unfolded to a sufficient extent, to reveal to the world his divinity and meet the tests such disclosures would entail. He knew that his soul demanded that he give audible expression to truth where truth was most needed, and that the world would writhe under his words and hate him. His brethren were safe in the world being of the world: but, knowing that the world must hate him, and would seek to destroy him, he did not wish to expose himself to that climax in his life until his message was delivered, and he was ready to meet the experience. Thus, he remained in Galilee until he felt urged of the Spirit to go forth. Hence, he suggested that his brothers go without him, leaving him to follow when that urge came.

10. But when his brethern were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people concerning him: for some said, He is

a good man; others said, Nay; but he deceiveth the people.

The leading of his Spirit prompted him to go alone to the feast, as it were in secret. The Jews were seeking him, anticipating that he would come, and were fatching for their opportunity to entrap him, for his works had gained the attention of the people who were discussing him, some speaking good, and some speaking evil, as is always the case whenever a true soul manifests.

13. Howbeit no man spoke openly of him for fear of the Jews.

Fear of the Jews kept the people from openly speaking of Jesus, either for or against him. The great soul stands alone with his ideal and his God, without earthly support, for souls that need his help are seldom strong enough to acknowledge their deliverer. The man of truth stands amid untruth bereft of all power except that greatest power—God within himself. "I am alone, yet not alone, for he that sent me is with me," cried Jesus in a moment of severest test.

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