

The COMFORTER

Edited by Gloria Crawford

PUBLISHED MONTHLY

Per Copy 15c
The Comforter League of Light
210 Post St. San Francisco, Cal.
Per Year \$1.50

Entered as second-class matter July 20, 1921, at the postoffice of San Francisco, Cal., under the act of March 3, 1879.

(Copyright 1923 by Gloria Crawford)

Vol. 12 //

MAY, 1923

No. 6

To You



HEAR ONE.—This little saying which has formed in my consciousness I feel will simplify life's pathway for all who think and act upon it:—

The way to the highway is the low way

It is but another form for the expression of that wonderful admonition given us by the Master: "He that would be great among you let him be as the least." It is an oft repeated thought in the teaching of Jesus—he advises non-resistance; the taking of the low seats at the feasts; becoming as one who serves; and in all ways to be as a little child without self-seeking or self aggrandizement.

Especially is this consciousness needed by those who carry the message of the Christ, for of how little power is the spoken word in comparison to the living example portrayed in action! Every one who ministers in the name of Christ is a focus point for all eyes, and how sadly is the simple virtue of humility needed among those who teach!

How quickly the way would be simplified for all if each would make of himself the least! Soon wisdom would pour forth in a mighty stream upon our world. Now it is dammed behind the bulwark of self, and our world suffers as a desert waste, when self, removed, would allow the water of life to refresh, revive and restore every field of man's activity, and his world would blossom as a rose once more.

The worldly minded, through ambition, strive to exalt self. The spiritually minded strive not, and are exalted through aspira-

tion. The first is the hard way; the last way is both easy and plain. In it self does nothing—is nothing; it gives way to complete adoration and exaltation of the Spirit, and the Spirit, exulting in a responsive self, exalts it!

We reach the mountain top by going through the valley. The way to the high way is the low.

In loving oneness,
GLORIA CRAWFORD



Rivers and seas!
Homage and tribute from all the valley streams
Pour into these;
They lower themselves, and for this reason alone
Become royalties.

—Lao Tsze.

"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.

What Tutankhamen Has Taught the World

By William H. Crawford

EDITOR'S NOTE: It will interest the readers of The Comforter to have the following from the pen of Mr. Crawford, and to know in connection with it that his father was sent to Joppa to superintend the construction of the first locomotive that ever went into the Holy Land; and the writer of this article (at that time thirteen years old) rode upon it. While in Jerusalem they were taken to the real tomb of the Saviour outside the city walls, and there knelt in prayer. The article here given was read by the author as an Easter lesson in a church in Portland, Oregon, and we feel the comparison between the pride and pomp of King Tutankhamen and the selflessness and simplicity of Jesus, herein portrayed, well worth our consideration.



OLD KING TUT has jarred the world! He has executed a come-back far better than fondest hopes could anticipate; and this in spite of himself. As a press agent de luxe for tombs and treasures, he has reversed the thoughts of all mankind.

The splendors of ancient Egypt have slipped down through the centuries into a mad civilization that is forced by the sheer audacity of it all to pause and reflect.

Fifteen hundred years after the Egyptian King was borne by reverential subjects to the last resting place, which his wealth and power had permitted him to provide, another King of lowly estate was carried to a little tomb in Palestine.

Fifteen hundred years again dragged through pages of weary history until Columbus crossed the Atlantic Ocean and discovered America.

Five hundred years still later a citizen of the great empire of this western continent returned to the land of Egyptian mysteries, and by some strange instinct, found the secret door that opened backward into thirty-five centuries of silence.

The oldest traditions of the United States dating back even to its discovery, appear trivial now, as the thought of the nation turns still further back to Golgotha, and yet deeper into the past, to the days when Tutankhamen pondered over the mysteries of life beyond the grave, and kept his people busy fixing things up for him.

We smile now at his feeble efforts to find safety on that other shore. How well he looked after his own future interests; and we wonder whether it ever occurred to him that if all these things were necessary for him, how poorly equipped were most of the people of his empire, including his own immediate household.

His profligate wealth, and the lavish splendor of it all, have gripped the popular fancy of the generations who today are stirred only by the biggest things. Masses of people throughout the world are still struggling with the same fundamental problems of life and death that bothered poor old King Tut—struggling in spite of the solution that was offered by a lowly Nazarine whose humble tomb lies clean cut and open in the hillside just north of Jerusalem. The treasures that he bequeathed are of universal application, while old King SELF, becomes the chief curio in the world's greatest collection of museum antiquities.

But Tutankhamen has returned in spirit (whether he knows it or not) to that same old hungry world that he thought he had left behind three thousand five hundred years ago, when his selfish desire to accumulate worldly treasure did not end with death, but inspired him to have millions of dollars worth of property carried into the tomb with his body.

Compare these Kings of Egypt and Palestine.

One man thought only of self; the other taught the love of fellow men. No golden treasures were found in his tomb, no jeweled gowns of state, no splendor to thrill and fascinate a world of sensation loving people, and yet this King of the Jews, this Jesus of Nazareth, was known to the ends of the earth while old King Tut slept alone with his gilded cats.

But Tut came back. It was almost necessary that he should come back to awaken a sleeping world to an appreciation of something that they already knew. He has stopped business with headline stories unequalled in history. As an advertising expert he stands supreme. He has played his necessary part by creating a universal interest in Living Life; and in Dying Death; and in Treasures and Tombs, sacred and commercial.

Millions now read of him and THINK! Heretofore only a mere handful of plodding explorers have been interested in Egypt, and as for Palestine, a few branches of the so-called Christian Church in a ritualistic observance of the teachings of the King of the Jews.

Tutankhamen returned with front page, large type, Sunday Supplement feature stories which contrast strangely with the simple accounts of another episode, covered jointly by Matthew, Mark, Luke and John.

These latter stories agree in the main, they are right to the point, with but slight deviation as to detail based on the personal

reactions of each writer. Luke (23:50 to 24:2) says in part;—

"And behold there was a man named Joseph, a counsellor, and he was a good man, and just. The same had not consented to the counsel and deed of them. (This referred to the crucifixion of course). He was of Arimathea, a city of the Jews, who himself also waited for the Kingdom of God. This man went unto Pilate and begged the body of Jesus. And he took it down and wrapped it in linen and LAID IT IN A SEPULCHRE THAT WAS HEWN IN STONE; WHEREIN NEVER MAN BEFORE WAS LAID And the women also which came with him from Galilee followed after and beheld the sepulchre and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared, and certain others with them. AND THEY FOUND THE STONE ROLLED AWAY FROM THE SEPULCHRE."

Luke writes without emotion. There is nothing sensational about him. This particular tomb is located in Palestine, about three or four hundred miles to the north and east of Luxor in the neighboring state of Egypt.

It is a small room cut out of solid rock in the hillside, entered by means of a round opening large enough for the body of a man to pass through in a crouching position, and which can be sealed up by rolling a mill stone in a trench across the face of the entrance.

It is located near Golgotha just across the valley of Jehosaphat, opposite the Damascus Gate, in the north wall of the City of Jerusalem.

John goes a little more into detail and he even refers with emphasis, (although speaking the in third person) to a foot race he won from Peter. He speaks of the actual location of this tomb in no uncertain language (19:17 to 20:7):

"And he bearing his cross went forth unto a place called the place of a skull, which is called in Hebrew, Golgotha And after this Joseph of Arimathea being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes about an hundred pound weight.

Then took they the body of Jesus and wound it in linen clothes with the spices as the manner of the Jews is to bury. NOW IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN AND IN THE GARDEN A NEW SEPULCHRE WHEREIN WAS NEVER MAN YET LAID. There laid they Jesus therefore; because of the Jews preparation day, FOR THE SEPULCHRE WAS NIGH AT HAND.

The first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre and SEETH THE STONE TAKEN AWAY FROM THE SEPULCHRE. Then she runneth and cometh to Simon Peter and to the other disciple whom Jesus

Parables Made Plain

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

GLORIA CRAWFORD

Lesson 5—"The Talents."

Matt. 25:14-31.



IN THIS PARABLE the kingdom of heaven, or the ideal to be made manifest, is likened to a "man travelling into a far country, who called his own servants, and delivered unto them his goods," giving to each talents for investment, and to each "according to his several ability."

The meaning of this can best be understood as we think of the ideal plan for unfoldment held within any seed. When expression of the ideal begins, the unit represented by the seed is lost for a time, and this unit "travels into a far country," or shoots forth into diversified expression. During this process, the ideal of unity is lost, each part becomes intent upon the expression of its talent, or that part of the whole given to it for manifestation. When the growth of the plant is completed, then the idea of unity, and the relation of the parts to each other in that unity, is clearly seen, and each is held responsible for its part in the unfoldment of the plant ideal. This is referred to in the text:

"After a long time the lord of those servants cometh, and reckoneth with them."—v. 19.

So in the unfoldment of the universal Christ ideal for man. To each has been given his part, and he is held responsible for that part. No one has been given an idea (talent) for expression beyond his ability. The very fact that an ideal is consciously felt in the soul of man is proof that he can express it, for God has entrusted him with it, and expects it of him.

In the parable this is clearly shown. The man who was given five talents—five ideas for expression—expressed his gifts, or brought the ideas he had in mind into outward expression. "He traded with the same, and made them other five talents." That is, he fully reproduced what had been given to him, or completely expressed himself. He, of course, received as his reward the "joy of his lord," or the happiness that is obtained through realizing the expression of his own ideals, so discovering his own power, and understanding his own ability. The one to whom two talents were given, likewise completely expressed himself, and he, too, "entered into the joy of his lord," or knew himself through having expressed himself.

Parables Made Plain

(Concluded)

The one to whom one talent was given misunderstood his lord. He thought him "an hard man," or judged life's purpose from the human view point. He was bound by the materialistic idea of life, thinking only of possession, of hard work, of pay, selfish returns, and all that interferes with the joy of expression, and the sweetness of being. He kept his talent unexpressed, buried in earth, and, not exercising the mental powers given him, of necessity, became a laborer for his living—"digged in the earth." He suppressed his ideal, and burying his real self within his sense of materialism, the light of his mind never penetrated his body. He was "unprofitable"—that is, unproductive. He was "bound hand and foot"—not free physically. He was "cast into outer darkness," or his body was moulded through his darkened consciousness into a form that was without beauty or grace of expression. He was "cast"—moulded—into "outer darkness," a body that was heavy, dark and unexpressive.

It is important to note that "his lord"—his own real self—judged him by his own conception of life's purpose. "Thou knewest that I reap where I sowed not, and gathered where I have not sowed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." His judgment was the result of his own knowledge, his own life conception. He had no excuse for he had been untrue to himself. As he looked about him and saw the expression of the others intrusted with treasure, he realized his lost opportunity, and "wept and gnashed his teeth."

The lesson in this parable is mighty. It deals with the expression of ideals which each holds within his soul, and for which each is held accountable and responsible. All ideals in the Christ mind are to be brought forth into manifestation, and when one fails to express what is given him, then, of necessity it must be expressed through another channel, and, naturally, is given to the one who is most capable of expression. "Take therefore the talent from him, and give it unto him which hath ten talents. For everyone that hath (the ability to express) shall be given (more to express) and he shall have abundance: but from him that hath not (thru failure to exercise that entrusted to him) shall be taken away even that which he hath"—taken away, because any faculty unexercised dies.

"He that hath ears to hear, let him hear."
(Lesson 6, "The One Penny" to follow.)

What Tutankhamen Has Taught the World

(Concluded)

loved (whom we take to be the writer of the account) and said unto them, they have taken away the Lord out of the sepulchre and we know not where they have laid him. Peter there went, and that other disciple, and came unto the sepulchre. So they ran both together, and the other disciple did outrun Peter and came first to the sepulchre, and stooping down and looking in saw the linen clothes lying, yet went he not in. Then cometh Simon Peter, following him and went into the sepulchre and seeth the linen clothes lie. And the napkin that was about his head not lying with the linen clothes but wrapped together in a place by itself."

John was great for every little detail. His references to Golgotha and the Garden were of great service to the party of which I was a member when we went into this sacred enclosure on Tuesday, October 28th, 1890. The tomb was not protected at all. The stone lay on its side some distance from the opening, well out of the trench in which it was supposed to roll. Tourists did not pass that way because of a popular belief that all the sacred relics of Jerusalem were confined within the walls of the city. Furthermore the Turks were not interested in Christian treasures, and obstructed all traffic in any direction except where they could control it to their own advantage.

Yet with Bible in hand as a guide book, and by special permission of the civil authorities the place was easily found.

In 1917 Gen. Allenby marched through the Jaffa Gate into the walled city of Jerusalem leading an allied force of modern crusaders. This should have marked the beginning of a new interest in things relating to Biblical history. The end of the Turkish regime should have witnessed renewed Christian activities in the Holy Land. But aside from a feeble wave of sentimental comment no great stories have as yet come out from that locality. We have no Tutankhamen publicity. We must still read of events in language such as that reported by Mark when he said (15:22 to 16:4);—

"And they bring him unto the place Golgotha which is being interpreted the place of a skull. . . . And now when the even was come, because it was the preparation, that is the day before the Sabbath, Joseph of Arimathea, an honorable counsellor, which also waited for the Kingdom of God, came and went in boldly unto Pilate and craved the body of Jesus. And Pilate marvelled if he were already dead. And calling unto him the centurion he asked him whether he had been any while dead. And when he knew it, of the centurion, he gave the body to Joseph.

And he bought fine linen and took him down and wrapped him in the linen and laid him in THE SEPULCHRE WHICH WAS HEWN OUT OF A ROCK, AND ROLLED A STONE UNTO THE

DOOR OF THE SEPULCHRE. And Mary Magdalene and Mary the mother of Josès beheld where he was laid. And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome had brought sweet spices that they might come and anoint him. And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun. And they said of themselves WHO SHALL ROLL US AWAY THE STONE FROM THE DOOR OF THE SEPULCHRE. And when they looked they saw that THE STONE WAS ROLLED AWAY; FOR IT WAS VERY GREAT."

All of this is absolutely true as to physical surroundings which can be verified today. The matter of religious application can be left to the individual consciousness.

King Tut by his super-spectacular methods has focused the public mind on treasure. He has, in the language of the day, put it over big, but his work was crude. The world must have a follow up story. It will be the simple message of a treasure that does not corrupt. If we are not ready for it, what then does the world want after staring in amazement at the Tutenkhamen preparations for life after death, and having to laugh at the futility of it all? The man with a message did not even own the tomb into which his body was deposited. His name lived, however, though his message was badly distorted, and almost completely lost, through that old racial desire to make too much form out of a truth.

Popular fancy must turn, in reaction, from the dizzy thrills of Luxor to the silent empty tomb of Golgotha and to the events so quaintly chronicled by Matthew (27:33 to 28:2);—

"And when they were come unto a place called Golgotha, that is to say a place of a skull - they crucified him. There came a rich man of Arimathea, named Joseph. - - He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth and LAID IT IN HIS OWN NEW TOMB WHICH HE HAD HEWN OUT IN THE ROCK, AND HE ROLLED A GREAT STONE TO THE DOOR OF THE SEPULCHRE AND DEPARTED.

And there was Mary Magdalene and the other Mary sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and the Pharisees came together unto Pilate saying, sir, we remember that the deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day; lest his disciples come by night and steal him away and say unto the people he is risen from the dead, so the LAST ERROR BE WORSE THAN THE FIRST. Pilate said unto them, ye have a watch. Go your way, make it as sure as ye can. (The whole story should be read here to get the full significance of a most interesting and human bit of duplicity which sounds exactly like some of the stories we tell on each other to this day). So they went and made the sepulchre sure, SEALING THE STONE and setting a watch.

In the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake for the Angel of the Lord descend from heaven and came and ROLLED BACK THE STONE FROM THE DOOR."

Matthew turns out to have been the most sensational writer of all the reporters present at Golgotha and yet his material, today, is regarded as "Sunday School stuff," intended only for the religiously inclined.

It takes Tutankhamen methods to appeal to the masses. He lived fifteen hundred years before Christ was born so was not in a position to have helped the Master, even though he had been so inclined. It does not appear, however, that he would have helped in any event; he was not helping anybody but King Tut.

Then, despite his selfishness, centuries later, back he comes to help! Not of his own free will of course, but out of a hole in the ground, with musty wealth and pomp, sweeping the world with a profound realization that physical treasures are vain and fleeting.

He is putting over the Christ message, at last in spite of himself, by showing humanity WHAT NOT TO DO.

Realizations

LIFE

COME UNTO ME—THE LIVING CHRIST—AND I WILL GIVE YOU REST. I AM MEEK AND LOWLY OF HEART, AND YE SHALL FIND REST TO YOUR SOULS.

SUPPLY

THE MEEK, ACCEPTIVE OF THE TRUTH AND RECEPTIVE TO ITS BENEFITS, INHERIT THE EARTH. THEY RECEIVE GOD'S GIFT; THEY DO NOT EARN IT.

The Unfailing Power of Prayer

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

Lesson 8—The Prayer the Raised Lazarus From the Dead



HERE are three accounts given in the Scripture of the power exercised by Jesus in raising the dead—the Widow's son and Jairus' daughter, and Lazarus. All three accounts hold intense interest, and are valuable as a key to the marvelous consciousness that Jesus had in regard to the nothingness of death, but in the raising of Lazarus, we find that the Master did more than give the command, "Arise" — he prayed a prayer that made the command possible. It was a **prayer of realization.**

Death is the direct contradiction of life, and is a lie. It is not of God; it is "the wages of sin," while "the gift of God" is life. Jesus made it clear to his disciples that death and all forms of sickness that lead up to it are the works of the devil, who was, as he said, "A liar and a murderer from the beginning; who abode not in the truth for there was no truth in him." Death came as a result of deception, and all who ever died have been victimized by the lie. They have fallen "asleep," or lost consciousness on the objective plane, awakening on the subjective only to find that they were cheated through that lie into the loss of dominion in earth. They were hypnotized into believing they did not need the body, that they would not "surely die," and found that indeed to be true as a matter of consciousness, but with consciousness removed from the objective plane, they were unable to give objective expression to it, and, hence, lost the full heritage belonging to them,—Being, Being Conscious, and Being Manifest in its three-fold way, as Spirit, Soul and Body.

It was to deliver man from this hypnotism that Jesus came—"to destroy the works of the adversary," as the Scripture states it. He came to tell man of his origin in God—life. He came to show the way of life—to reveal its law. He came to give life, more abundant life—eternal life. He made the statement that whosoever believed in him would never die, and that the time would come when even the dead would become aroused to this consciousness, and live. He proved this by awakening three from the dead. To the young man and the little girl he said, "I say unto thee, Arise." To Lazarus he said, "Come forth," and the dead came forth.

These commands could not have been given without realizing the truth of life, the lie

about death, and the right of man to demonstrate the truth and live. It is this truth of life and the right to live that needs to be impressed upon the consciousness of man, for the hypnotic lie of death is so deeply rooted, and the ceremonials surrounding death and the burial of the dead, so much a part of man's experience, that he can not hear the truth of life, and believe that God intends him to live.

Jesus stated the truth plainly:

"The wages of sin is death."

"The gift of God is eternal life."

"I came that ye might have life."

"Whosoever liveth and believeth in me, shall never die."

"Raise the dead!"

The first three of these statements give instruction; the fourth gives a promise, and fifth gives a command. Thus we see that Jesus not only claimed for himself the power to raise the dead, but he expected man to be so thoroughly imbued with the knowledge of truth that he, also, would raise the dead. At one time in the ministry of Jesus, when he called upon men to follow him, one offered the excuse, "Lord, suffer me first to go and bury my father." But Jesus said unto him, **"Follow me; and let the dead bury their dead."** Such a reply, and such meaning as it contains! The need of the world is to **have life preached to it;** and there will, then, be no dead to bury. Only the dead in consciousness, or those who believe in death, have dead to bury. It was as though Jesus said, "Let them continue to bury dead, but the mission of you who believe in life is to **preach life!**"

Those who are ministering in the name of the Christ should give this point earnest thought. Funeral sermons, and burial ceremonials have been considered a part of the Christian faith—they are a direct contradiction of it! We see church and cemetery in the same plot of ground. We see funerals conducted in the very churches that stand for the Christ message, yet the Christ message is "Raise the dead." We have need of awakening to the truth; of understanding what Jesus really did teach.

One of the first things that Jesus emphasized was man's heavenly origin,—**"Call no man on earth your father, for one is your Father, even God."** Then, recognizing the divine law that **like must produce like,** he declared the truth to man—"That which is born of Spirit, is Spirit." In other words, man who is formed out of God substance, and lives and moves and has his being in God substance, is **God substance.** Impressing this realization of divine origin upon man's thought, he gave man the command, "Be ye,

At the Master's Table

The Comforter Study Hour

Prepared by LETTIE A. HODGES

SILENCE, 10 A. M.

- May 1—Matt. 23:9-14. Read the Comforter.
 May 2—Matt. 11:25-26. Read The Comforter.
 May 3—Matt. 23:1-9. Read The Comforter.
 May 4—Mark 10:25. Read The Comforter.
 May 5—Matt. 6:28. Read The Comforter.
 May 6—Matt. 6:31-34. Read The Comforter.
 May 7—Matt. 7:1-2. Read The Comforter.

Meditation for the Week

Jesus says, "And call no man your Father upon the earth; for one is your Father, which is in heaven."



- May 8—Matt. 6:39. Read The Comforter.
 May 9—Matt. 6:44. Read The Comforter.
 May 10—Luke 6:38. Read The Comforter.
 May 11—Matt. 6:19-21. Read The Comforter.
 May 12—Matt. 6:6. Read The Comforter.
 May 13—John 10:30. Read The Comforter.
 May 14—John 4:23-24. Read The Comforter.

Meditation for the Week

"Resist not evil."



- May 15—John 11:4-7. Read The Comforter.
 May 16—Psalm 37:7-12. Read The Comforter.
 May 17—John 11:8-17. Read The Comforter.
 May 18—John 11:18-32. Read The Comforter.
 May 19—John 9:1-12. Read The Comforter.
 May 20—John 11:32-40. Read The Comforter.
 May 21—John 11:40-45. Read The Comforter.

Meditation for the Week

"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?"



- May 22—Matt. 25:1-13. Read The Comforter.
 May 23—Matt. 3:1-8. Read The Comforter.
 May 24—Romans 8:1-8. Read The Comforter.
 May 25—Matt. 25:14-31. Read The Comforter.
 May 26—Rev. 3:20-22. Read The Comforter.
 May 27—Matt. 25:31-34. Read The Comforter.
 May 28—Matt. 25:35-46. Read The Comforter.

Meditation for the Week

When the son (sun) of man shall come in his glory, and all the holy angels (angels of "whole-ness") with him, then shall he sit (rest, abide) upon the throne (or be enthroned) of his glory.

Read "The Other Wise Man," by Henry Van Dyke.

NOTE:—In the above study, where but one or two verses of Scripture are given for the day, the student is requested to commit that portion to memory.

therefore, perfect even as your Father which is in heaven is perfect." It is simple reasoning—plain enough for any little child to understand; and only the child-like in heart can understand; therefore Jesus said, "Except ye become as a little child, ye cannot enter the kingdom of heaven."

Jesus had this child-like mind. He abode consciously in heaven from the moment the heavens were opened unto him. Each day he established his consciousness more securely there, and it was because he thought from the divine mind rather than the human that he was able to do his mighty works, and use divine power so unmistakably. He knew God to be all, and that man as the expression of God is all that God is, and that he should know and manifest it. He knew that the manifestation of it is **proof of the knowing** of it, and that men who know God as omnipresent life can not die. Those who are deceived into believing in separation from God, or that God is not in all places at all times and under all circumstances, are the ones who die, or fall asleep on the objective plane. As he said of Lazarus—"I go that I may awake him out of sleep." The disciples thought he meant "rest in sleep," but Jesus then said unto them plainly, "Lazarus is dead."

It has been contended by some that, at the time of the crucifixion of Jesus, he did not really die; that the soul does not leave the body until after three days, and that the resurrection of Jesus has not proved to the world what Christians have claimed for it. Even though untruth would attempt to deceive believing ones through such a statement, Jesus himself has offset any effect it might have by his demonstration in the raising of Lazarus. Here we find that Jesus, knowing that Lazarus was sick, and loving Lazarus, deliberately tarried by the wayside that **Lazarus might die**, and remained away until he had been buried and in the tomb four days! (John 11:1-45). Then, when Mary went to the Christ ("Jesus was not yet come into the town." v. 30), and Jesus saw her weeping, and the Jews weeping with her, "he groaned in spirit, and was troubled;" he, then, himself "wept"—not because Lazarus was dead—but because of the dead consciousness of **those who wept!** He, who had remained away that Lazarus might die, and be decayed in his tomb, in order to make possible this demonstration of God's power, would hardly have wept because he was dead.

Hear, now, the first command of the Christ:—"Take ye away the stone." Remove from your consciousness that heavy idea of materiality that separates the dead from the living, as symbolized by the stone

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

The Unfailing Power of Prayer

(Concluded)

at the door of the tomb," was what Jesus meant.

Immediately, Martha — dear material Martha in her consciousness of "many things" uttered her thought of separation—

"Lord, by this time he stinketh; for he hath been dead four days."

Jesus, then, from his realm of reality replied:

"Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? —see the eternal, living presence of God as the Substance back of all substance, even that which seems in the form of decayed flesh?" Such was his question and his meaning.

Then, while the obedient and mystified onlookers removed the stone from the place where the dead was laid, Jesus lifted his eyes away from the dead, and prayed his prayer of the realization of life omnipresent:

"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always:—but because of the people which stand by I said it (expressed the acknowledgment of God's presence) that they may believe that thou hast sent me."

It was an apology to the all presence of God for the mere suggestion of separation he breathed in his opening words. In himself he knew the union of himself and all as being of that life—but those present did not, so he thanked the life that he himself was, and, as it were, apologizing to it for the faint suggestion of separation he conveyed. He then gave the command:

"Lazarus, Come forth!"

And he that was dead came forth, Jesus said, "Loose him, and let him go."

And what was the power in this mystical prayer? It was the power of at-one-ment; the realization of the whole life presence; the conscious appreciation of the all pervading, conscious, creative life force—THE BEING—at hand; it was the knowing of such oneness with it, that even the faintest thought of separation was denied, and permitted only that it might help those less developed, less able, as yet, to think in such exalted thought. How majestically the love of Christ pervaded in all things!

It was the magical law of manifestation demonstrated once again—this time proving the presence of life itself, and its power to immediately present itself as purity where it had appeared to be decaying flesh, four days dead.

"What things, soever, ye desire when ye

pray, believe that ye receive them, and ye shall have them."

Scientific, effective prayer is not the prayer that believes hoping it will receive, but that believes it does receive; that it is now receiving; for the conscious, creative, life-substance is the omnipresence, and is constantly forming with every thought,—indeed, is the very thought formed—to each, "According to his belief."

(The End)

Profound Virtue

They who know speak not,
And they who speak know not;
To close the mouth and shut the gates,
To blunt the point that lacerates,
To simplify what complicates;
To temper brightness in its glare,
The shadows of the dust to share,
The Deep's identity declare.

A man like that cannot be got
And loved, and then discarded be,
Cannot be got by profit's bribe,
Cannot be got for injury,
Cannot be got by honor's gift,
Nor got for cheap humility,
And so becomes, throughout the world,
The type of high nobility.

—Lao Tsz.

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.

Date.....

The Comforter League of Light,
210 Post St., San Francisco, Calif.

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
 (Please check mark opposite magazine desired)