



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.

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Vol. 12 //

JUNE, 1923

No. 7

To You



EAR ONE.—This number of our magazine is sent out to emphasize in the thought of its readers the idea for which **The Comforter** stands, primarily,—the Holy Spirit, or the spirit of wholeness.

God, the Creator, is one. He could create only a united manifestation of himself, else it could not be representative of himself; moreover, had it not been a unit, it would have been a "house divided against itself" and that could not stand. The Truth—that which is so of God—is that all is one. The Truth made manifest expresses that unit. Thus, all who "know the Truth" are made free, and know the bliss of perfect life, power, understanding, supply, happiness, harmony, beauty—all that makes expression delightful and desirable.

The lie—the opposite of the Truth—is knowing what is **not so**, and hence being deceived by it. All its claims are based upon what **appears to be so**, judging from the false premise of belief in separation. Separation is a lie, and all that is founded upon that lie is a lie. How could there be separation when **God is all**, and all things "live and move and have their being in him?" God is all, and all that manifests is **united in God**—the whole creation embraced in the Everlasting Arms!

How we need to know the Truth that we may be delivered from the lie! How we need to live the Truth that we may set at naught the effects of the lie!

In loving oneness,

GLORIA CRAWFORD



perfect bloom, a hundred perfect
perfect blooms
Within one perfect bloom
'Tis this I see upon thy face,
Oh Queen Anne's Lace,
Upon thy dainty face!

All unsung among the wild art thou.
Among the weeds and wild;
But God's great truth is on thy face,
Oh Queen Anne's Lace,
Is written on thy face!

Learned men, and great, have sought
to know
How one is all, and all is one;
Yet, sheltered 'mid the grass was thy
fair face,
Oh Queen Anne's Lace,
Was hid thy dainty face!

Not one whit less than all is all!
And he who seeks the whole,
Dare not o'erlook the weed—nor thy
dear face,
Oh Queen Anne's Lace,
Nor pass thy dainty face!

—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 Lord Our God is One Lord"



THE WORLD in which we are manifesting today has great need of healing, and that in many phases of its expression. To be healed is to be made whole. Our world sadly needs to be made whole.

That the earth is whole is very evident—whole and round, it rivers and seas, even the very grass roots themselves, uniting, drawing together in a perfect unit, the nations that think themselves apart. Oh that a flood of the consciousness of truth could come upon them, and they could know that they are a **part** of each other, and not **apart from** each other!

Religions, Societies, Fraternities, Philosophies, hold their dividing lines—"We include ourselves; we exclude you." Yet the members of these breathe the same air, are fed from the same earth, are given warmth and light from the same sun; yes, more than this—they live by the same Life; are included in the same God!

"Hear, O Israel, the Lord our God is one Lord." This is the truth that will dispel the lie of separation, and free mankind from the evil effects of the lie that so oppress him. Jesus called this consciousness of the lie "the adversary," and said he came to "destroy his works." He, the Truth, reduced the lie to nothingness when he answered the scribe's question, "Which is the first commandment of all?"

Jesus answered, "The first of the commandments is, Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"And the scribe said unto him, Well, Master, thou hast said the truth: **for there is one God; and there is none other but he;** and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." (Mark 12:28-34).

He was "not far" from the kingdom of God because he could see this truth intellectually. He would be in and of the kingdom of God, and find at "at hand" when he lived

the truth he perceived, so making God manifest in and through himself.

To live with all the forces of spirit, of mind, of emotion, of physical strength in constant adoration of God would leave no part of Being free either to love or to hate anything else than God. How, then can the neighbor be loved? Because **there is none but God**, and the neighbor is in and of God; and the self is in and of God; and the neighbor and the self, being both in and of God, are united, or one, in God! The one Being engulfing, encompassing, embracing its one expression—its creation! Oh for the eyes to see it, the heart to know it! "In him we (you and I, friend and enemy, saint and sinner, angel and man, spirit and demon, heaven and hell, mind and matter) live and move and have our being." In him and of him, we are one with that Being, and **are** being what God is—SPIRIT. This truth ends the lie, and abolishes separation forever.

Paul marvelously saw it. The glory of its revelation blinded him, closed his eyes to the things of this world, for a time. Hear him:

"But to us (meaning those awakened to truth) there is but one God, the Father, of whom (meaning out of whom) are **all things**, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge"; that is, not, as yet, awakened to it. I Cor. 8:6-7. Again, "**Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.**" 2 Cor. 6:16.

We do not think it an astonishing thing that a solar system should form from the invisible in which it floats,—the sun first; then the planets which are cast off from it. It does not astonish us to see the snowflakes and the raindrops form in the air about us. We can easily comprehend two bits of ice, or a thousand bits, forming in the same lake—the water of the lake being the ice; and the ice being the water of the lake. Here is the one essence and the many forms. Here the forms are in the essence and the essence in the forms. Here the **forms are one**, being of the same essence and united by the same essence. How easy in this light to understand how to "love thy neighbor as thyself," meanwhile giving God the whole love, because to love God who includes the neighbor is loving the neighbor; and the only one in the neighbor to love is God!

Just to open the eyes to the truth told us in the opening lines of our Bible solves our problem through dissolving the resisting ele-

ment—the error, or untruth—that which is the "matter." Hear it! "In the beginning God!" Many and varied are the forms through which expressions flow,—intricate, mysterious, even deceiving when judged by appearance. But truth takes everything back to God, because back of everything IS GOD, and this IS TRUTH.

The following in simple outline shows something of the process, enough to hold consciousness to the central idea of God as the beginning and cause (both in substance and in power) of all. There must be always the cause, the medium of expression, and the effect, in order to have expression.

Back of the earth, the sun, and then—God!

Back of the snow, the vapor, and then—God!

Back of the ice, the lake, and then—God!
Back of the body, the soul, and then—God, the Spirit!

Back of Being manifest, is Being conscious, and then—God, Being itself!

Back of Being perfectly manifest (Jesus), is Being perfectly conscious (Christ), and back of this perfect consciousness is the perfect Being—God, the Cause of both.

Observe it in this form:—

God Being — the Father (Spirit-Substance).

God Being conscious—Christ Jesus (Soul-Idea).

God Being manifest—Jesus Christ (Body-expression).

It is as easy to think of the manifest universe as a living, breathing, expression of Spirit, as it is to think of a single individual the same. All things, visible and invisible, are of God, the Cause, and float in Him. They are "complete in Christ Jesus," and "all are one in Christ Jesus"—the perfect conscious idea of God. They are to come forth in expression as they are in idea—members of the body of Jesus Christ. They are "not far" from the kingdom when they conceive the idea, but they are IN THE KINGDOM when they have given expression to the idea, and live as truly the part of being one body, as do the cells of our individual bodies.

Look at your own face for a moment. Your eyes are brown, perchance; your hair may be black; your lips red; your cheeks are white—brown, black, red and white all in one face to give it expression! Can you not see all races in the "face of Jesus Christ" for the same reason? There are visible and invisible parts to your body, the inside and the outside. Do you not need both? Can you doubt the invisible realm of the "body of Jesus Christ"? There are many organs in

(Continued on Page 4)

How He Would Manage It

A Fable

By Lincoln Steffens in The Century



WE WERE WALKING along the avenue one day, the devil and I, and we were talking. That is to say, I was talking; I was asking questions. Satan didn't answer; and he had promised to answer.

"I will answer truly any questions you really ask me," is the way he had put it. "I will tell you anything you can understand."

My question was simple enough.

"How did you defeat the great prophets and balk religion so?"

He looked at me with a curiously quizzical expression, as if he didn't understand what I meant or doubted that I did. I illustrated, therefore.

"The founders of the great religions, Moses, Jesus, Mohammed: they had the truth or parts of it. That showed that they could grasp more. How did you keep them from going on and getting it all?"

He didn't answer; he looked as if he wished me to explain further. I did.

"But what they saw, they announced. They gave their visions to the people, and the people heard them, gladly, and believed. And then—"

He was looking across the street, idly. I could not make out that he had even heard what I was saying. It was very unpleasant, the silence and all. I went on:

"Jesus, for example; Christianity took hold of men. Rome trembled for a while, fought the Christians, persecuted them, drove them under ground; in vain. Christianity conquered Rome; the emperors bowed to it and believed; and Rome was the world then. And yet, just when the Christian religion had gained the whole world it lost something. It became—what it is to-day."

No answer.

"What did you do?" I persisted. "And how did you do it?"

My question was almost a plea. I really wanted to know. And still he did not answer; he only smiled faintly. He seemed to be interested in the great crowds of working men who were out for their nooning on the avenue. He watched them come and go; he frowned; he smiled. Maybe he was thinking of labor. I tried that.

"And then there's the great labor movement, which has shaken the world again and again. The workers rose, became aware of their wrongs, of their rights, of their might. And Rome trembled again, just as the modern world trembles. And then, in Rome, noth-

ing happened. What did you do? And now, here. What's the matter with organized labor today? What are you doing to its leaders, for example?"

Silence. He was still looking across the street, but not as before, not idly. His attention seemed to be fixed upon a spot. I looked where he looked and I saw—

What I saw startled me. I saw a man reach up into the sunshine and grasp a piece of truth. It was a little bit of a piece, but it was truth. No wonder the devil was interested.

I looked at him, expecting to see alarm on his countenance. There was none. He was so utterly untroubled that I couldn't be sure he had either seen or understood what had happened. I sounded him.

"Did you see that man get that piece of truth?" I asked.

He nodded, but made no reply.

"You don't seem to be disturbed by it."

"No," he answered absently.

"But you see how it would hurt business, don't you?" I urged.

"Yes," he said and smiled. "It would ruin mine."

"Well, then," I persisted impatiently, "why do you take it so easily?"

"Because," he answered patiently, "I know what to do about it."

"What will you do?"

"Why," he said, "I shall tempt him to organize it."

✻ ✻ ✻

"The Lord Our God is One Lord"

(Concluded)

your body—heart, lungs, etc., etc. Shall one say, "I am the heart", and another, "I am the lungs", and forget that **I am both and all**, and need both and all to have the body? Is not the heart your heart? Are not the lungs your lungs? Are not your feet your feet? Are not your feet **named by your name** as well as your face? Is not the whole of you you, and does not the whole (all your members) bear your name? Then why is it an astonishing thing that "the whole family in heaven and earth is named Jesus Christ?" And why cannot we understand Paul when he says, "Now ye are the body of Christ and members in particular."

Read 1 Corinthians 12, Ephesians 4, and then 1 Corinthians 13. Be still that you may **know** it, and then **do** it; for to know it is only to be **near** the kingdom. **Doing** is the demonstration of knowing, and **is the kingdom**. Knowledge about Being "passeth away." Love takes its place and "abideth", for it is **Being**.

The One Penny

The Parable of the Labourers in the Vineyard.—Matt. 20:1-17



S WE HAVE observed in other parables, the kingdom of heaven is the realm of God's pure ideas to be made manifest, and the kingdom of God is that realm wherein these perfect ideas are given form or brought to fulfillment. The former is the seed; the latter is the fruit. Thus, "The kingdom of God is within thee"—that is, in the heaven of mind, and the Master has taught us to pray, "Thy kingdom come in earth as it is in heaven," and told us that "the kingdom of God will have come when the without (earth) is as the within (heaven)." This clearly understood as we compare the thought with that of the unfoldment of a flower from the seed. The flowers has come when its "without" (form) is as its "within" (ideal conceived for the flower).

For this reason the Master likens the kingdom of heaven "unto a man that is an householder"—he holds the control of the whole house in his possession, and expects each member of his household to do his part in maintaining it as he (the householder) plans. "Very early in the morning" (as each member awakens to consciousness) "he went out to hire labourers into his vineyard," or sought the parts that were willing to contribute their service to the whole. As each part of a vine is necessary to the expression of the whole vine, so in the "vine" of God's expression, "the Christ," each "branch" is expected to labor to bring forth the Christ fruit.

The fruit of the vine never comes until the "time is fulfilled" (see Mark 1:15), and during the process of growth each branch of the vine is active—each has his work, each must wait the full length of the time for the reward, and each has the same reward—the fruit of the vine. Each, however, does its **own work in its own way**.

Thus each "agrees" with Life, as to how he shall unfold Life and as to how long he shall labor to receive Life's reward,—consciousness of the **whole life**, the One Spirit, the One sent (cent) into expression. The one who is first conscious of it, may first manifest it, for all manifestation is made through consciousness. "According to your belief be it unto you."

As light (consciousness) dawns, and the owner of the vineyard seeks those to express his plan, he meets at once a group who gladly work—for the **penny**. (verse 2). So it has been in the dawning light of the Christ.

Those who entered his service did so for the reward. They would follow the Christ, do his bidding, spread his message, for the **heaven to come**. This has been a labor of self interest, and far from the spirit of the Christ.

"About the third hour he saw others standing idle in the market place" (the place of barter and exchange). These, too, were looking for a reward. (verse 4).

"Again he went out about the sixth and ninth hour, and did likewise." (verse 5). These, grouped with those of the third hour, represent the great mass of souls, indifferent to the meaning of the service they are called to give; willing to take "whatever is right,"—but still, expecting their reward.

"And about the eleventh hour he went out and found others standing idle" (but no mention is made that they are in the market place). The owner asks, "Why stand ye here all the day idle?" They say unto him, "Because no man hath hired us"—or **given us work to do.**" That is, they were **eager to serve**, had waited "all day" to serve, but had not known **how to serve**. In these is found the noble purpose, the Christ spirit,—the desire to give, and not to get.

Naturally, the one who first gives forth the Christ spirit (The Holy Spirit) is the first to **receive it**, for it is the Life within that springs forth into manifestation through conscious use. There is no other way to get it, except to **give it**. Hence, those who worked but "one hour" received at once the fruit of their labor of love, while he who had borne the "burden and heat of the day" toiled for the reward, learning only by hard experience that the way to be selfless, to serve others for the joy of service, rather than for recompense that is to be received.

Life gave him Life the way he desired to have it. "Friend, I do thee no wrong, **didst not thou agree with me for a penny?**" (verse 13) "Take that **thine is**, and go thy way."—Take from Life what you have merited, expressing the consciousness of life you have attained. This is your privilege under the divine law. But the same law, makes it lawful for the Christ to take **his**, and express his way. "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" (verses 14 and 15). Each has his choice under the divine law—to serve, or to be served; to seek for self, or to give up self for the whole, and so receive the whole spirit (Holy Spirit). This is the "One Penny", the treasure of little children. It is the spirit that brings all things as a **gift**—needing not to be earned.

(Parables of the "Lost Sheep" and "Lost Coin" next month).

God,s Body

God's organism is complete. The Holy Temple—the Christ Body—is perfect. Each has but to awaken to his part in the Body to find himself 'complete in Christ Jesus' with the "very hairs of his head all numbered." Man's organizations, unless under divine guidance, but delay his realization of God's organization; for his churches, societies, fraternities, are formed under the idea of separation from the whole, membering some in, but **membering more out**. David sinned when he "numbered the children of Israel." Man's strength does not lie in numbers, but in God, and **one** soul open to the inflow and the outflow of God's spirit may have the **whole** of God's spirit, or be baptized with "the Holy Spirit," and find the fire of divine power upon him.



"We had well nigh lost faith in roses,
In roses! Today we know—
As their earliest bloom uncloses
Noon fragrant—how, long ago,
We had well nigh lost faith in roses,
Because of a dream called snow!"

—Aldis Dunbar.

Realizations

LIFE

"TAKE NO THOUGHT FOR THY LIFE," BUT "TURN YE UNTO ME (GOD—THE LIFE OF THY LIFE) AND LIVE." "BE STILL, AND KNOW THAT I AM GOD."

SUPPLY

"SON, THOU ART EVER WITH ME AND ALL THAT I HAVE IS THINE." TREASURE THIS UNDERSTANDING, AND YOU WILL NOT SEEK FOR SUPPLY, BUT WILL FIND IT ALREADY IN YOUR POSSESSION.

You Can Be Healed

Directions:



YOU CAN be healed. It is promised you. Moreover, those who have come into the understanding of the Christ mind, or are in Christ consciousness, are commanded to heal the sick. It is a most important part of the Christ Ministry.

Four scripture texts in particular give the key to healing through the power of the Spirit, although every word of the Christ and his disciples shows the way. The following, however, open the door to perfect health for you, if you will but enter in and accept the good that awaits you.

1. "Ye shall know the truth and the truth shall make you free."—John 8:32.

2. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?"—I Cor. 3:6.

3. "Be still, and know that I am God."—Psa. 46:10.

4. "Judge not according to the appearance, but judge righteous judgment."—John 7:24.

We will state these differently to impress their meaning:

First: To know the truth makes you free; to know the untruth holds you in bondage. It is because you have known that which is not so, the untruth, that you are now in bondage. You must, therefore, **change your mind**—your habit of thinking—and know just the **opposite** to that which you are now thinking, or believing.

Second: The truth is—God is all there is. His Spirit dwells in you and you dwell in his Spirit. Your life is his Life, and you live because you live in his Life, and his Life lives in and through you. The all knowing, all powerful Creative Spirit is vibrant and expressive in every cell of your body—the temple of God.—(1 Cor. 6:19-20).

Moreover, your very temple lives in the vibrant Life of God as a fish in the sea, a bird in the air, or a bit of ice in water. The ice is in the water, and the water is in the ice, and the ice is water. Just so are you at one with God—in him and of him, never apart from him. "I am in the Father and the Father in me," said Jesus. Again it is written, "In him we live and move and have our being." Acts 17:28.

Third: Be still—quiet every wavering, unbelieving, fearful thought. God is all powerful; he careth for you. **Know the truth**—"I am God"; that is, realize that the very life in you that enables you to know anything, that enables you to be conscious of yourself,

and to say "I am," is GOD. He is the Creator—your Creator, and since he is perfect, he can create only that which is perfect. **He is bringing forth his perfect creation in you.** He is the whole power, the whole presence, the whole intelligence. He fills you utterly with his Being—his **wholeness**. Know this truth, and it will make you free. "Do not I fill heaven and earth? saith the Lord." Jer. 23:24.

Fourth: Do not think of appearances. "Take no thought for your life—nor yet for your body." Think of the perfect, whole, complete, universal **Life of God**—free Spirit, as you might think of the expanse of free air. This perfect Being with its perfect consciousness, its perfect presence, its perfect power, fills you utterly—wholly! This is the righteous judgment you are to have. You are to judge, or consider, or weigh in your thought, this truth—that which is so of your Being, your life, God. In this way, you change your mind, or **turn your thought** from self to God, and think, or radiate, this truth out into the whole world to set it free. "Make you a new heart and a new spirit: for why will ye die? . . . I have no pleasure in the death of him that dieth, saith the Lord God: wherefore, **turn yourselves**, and live ye." Ezek. 18:31-32.

The above gives you the consciousness upon which the healing you receive is based. Now a word about your part when you seek aid in attaining this consciousness, through our Life Circle.

Meditation: The realization of the above is radiated from **The Comforter Life Circle** each morning at 10 o'clock. Many all over the world join with us at that hour of silence, and a powerful consciousness of healing is released. It is, indeed, a **Life Circle**. If you would be benefited, join in meditation with us—"Listen in!" Not to us, but to your own heart—the living Christ in you, from which center will be radiated into your consciousness just the realization, the Life current, that you need.

Expectation: From the moment you ask aid, **expect** the healing—the fulfillment of the promise. "Ask, and ye shall receive, that your joy may be full." John 16:24. "Everyone that asketh, receiveth." Matt. 7:8. "What things soever ye desire, when ye pray, **believe that ye receive** them, and ye shall have them." Mark 11:24.

Appreciation: Immediately that you have asked, praise God that you have received. This is faith. "Be careful for nothing; but in everything by prayer and supplication with **thanksgiving** let your requests be made known unto God." Phil. 4:6. Remember that when Jesus raised Lazarus from

the dead, he first prayed, "Father I thank thee that thou hast heard me, and I know that thou hearest me always." The prayer of thanksgiving that claims the promise is the only attitude of mind that holds true belief—"believe that ye receive them and ye shall have them."

Reciprocation: The law of justice is unfailing, "As you give you will receive." Do not wait to receive, and then give—that is not true faith. The law is give first, and receive. In giving of your substance, generously, freely, lovingly, you strengthen the influence of this work in the world. You enable this message to reach thousands as you contribute of your supply, and the blessing that you send to these thousands rebounds to you. "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

Co-operation: When you have requested aid in establishing the healing consciousness, keep in touch with us, reporting briefly all evidences of your progress. We are glad to co-operate with you as long as you wish, but remember your sincerity is evidenced by the co-operation you, yourself, extend. "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him." John 4:23.

Proclamation: It is written, "Let the redeemed of the Lord say so. By giving your testimonial of the healing power of the Spirit, you encourage others to seek it and discover its redeeming power for themselves. Acknowledge God in all your ways. When your healing has been accomplished, take joy in telling others. Send the good word to The Comforter Life Circle that the glad tidings may be given the many whose faith will be strengthened through your testimonial.

"If ye know these things, happy are ye if ye do them."

The Comforter Life Circle
210 Post Street, San Francisco

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.

At the Master's Table

The Comforter Study Hour

Prepared by LETTIE A. HODGES

SILENCE, 10 A. M.

- June 1—Col. 2. Read the Comforter.
- June 2—1 Cor. 12:20. Read the Comforter.
- June 3—1 Cor. 12:20-31. Read the Comforter.
- June 4—Eph. 4:1-12. Read the Comforter.
- June 5—Romans 12. Read the Comforter.
- June 6—Eph. 1. Read the Comforter.
- June 7—Col. 1:12-29. Read the Comforter.

Meditation for the Week

For by one Spirit are we 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.



- June 8—1 Cor. 10:16-33. Read the Comforter.
- June 9—Eph. 4:12-32. Read the Comforter.
- June 10—Eph. 3. Read the Comforter.
- June 11—Acts 17:16-34. Read the Comforter.
- June 12—John 17. Read the Comforter.
- June 13—1 Cor. 6. Read the Comforter.
- June 14—Eph. 2. Read the Comforter.

Meditation for the Week

"Now ye are the body of Christ, and members in particular." . . . "Jesus Christ of whom the whole family in heaven and earth is named."



- June 15—Eph. 5:15-33. Read the Comforter.
- June 16—1 Cor. 3:9-23. Read the Comforter.
- June 17—Col. 1:12-29. Read the Comforter.
- June 18—Matt. 23:1-12. Read the Comforter.
- June 19—John 3:1-21. Read the Comforter.
- June 20—John 17:1-12. Read the Comforter.
- June 21—Mark 12:28-34. Read the Comforter.

Meditation for the Week

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy (whole) and without blemish."



- June 22—Jas. 1:16-27. Read the Comforter.
- June 23—Matt. 25:31-46. Read the Comforter.
- June 24—John 9. Read the Comforter.
- June 25—Luke 23:32-46. Read the Comforter.
- June 26—Rom. 9:15-24. Read the Comforter.
- June 27—Jas. 1. Read the Comforter.
- June 28—Matt. 22:1-15. Read the Comforter.
- June 29—2 Thess. 2. Read the Comforter.
- June 30—John 17. Read the Comforter.

Meditation for the Week

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

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 7:14-23.

14. Now about the midst of the feast Jesus went up into the temple and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

While the people were being fed material food at the feast of the Jews, Jesus, the most illumined Jew among them, gave a feast of spiritual understanding in the temple. His perception astonished them, and they questioned regarding him, for having known him from youth, they were well aware that he had not received his learning of men. Jesus acknowledged Wisdom from its true source—God; not only did he remind them of this, but pointed them to the way by which they could prove it:—"If any man do the will, he shall know the doctrine whether it be of God, or whether I speak of myself, or from myself." The divine message proves itself by being put into practice; then the personal mind understands that it is true and scientific and easily demonstrable. Everyone who carries into action the word of truth finds the witness for the doctrine within himself, and is able to distinguish between the divine and personal message, for through the inner witness he is made able to discern truth. This power of discernment does not come from theory, but from practice. Too many seek to know first. Knowledge comes only by doing. One can know truth only by being truthful, hence becoming the actual proof, or demonstration, of the truth.

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Personality seeks its own glorification. A universal soul states that which is so ignoring personality, seeking neither praise nor blame, and fearing nothing. He that seeks his "own glory" seeks honor of men. He that seeks to give God glory will even suffer the dishonor of men that he may give forth the true message. Jesus told them plainly how to discern the truth, or falsity, of his message. "Do God's will," he said, "then you will know whether I speak of myself or of God."

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

He put them immediately to the test, saying, "Moses, who did God's will, gave you a law to follow, but because you did not do it, you do not know the law. If you did you would not seek to kill me, when Moses' law says Thou shalt not kill." This is the substance of his rebuke to them, and such a revelation of their own lawlessness made them seek to hide their evil designs by attributing evil to Jesus, so endeavoring to escape the burning of their own conscience.

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers;) and ye on the sabbath circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Jesus then endeavored to give them further enlightenment, showing them how little they comprehended the spirit of the law, the letter of which they demanded that he keep. He said in substance, "Moses gave you the commandment of circumcision, handed down from the fathers, whereby you rob a man of wholeness on the sabbath day. I give you the revelation of truth from the Father himself, by which I am enabled to make a man every whit whole on the sabbath day, and ye are angry at me. Judge righteous judgment—that which is true and right in spirit, and do not become enslaved by the traditions and customs of men. That is a good work which makes a man whole, and should be judged as the right use of God's law,—"righteous judgment."

To be continued)

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