



The . . . COMFORTER

Edited by FLORENCE 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 Florence Gloria Crawford)

Vol. 12 //

JULY, 1923

No. 8

To You



HEAR ONE.—Our world is so weary with its struggle to bear the burdens that have been born of untruth, that it certainly is time for it to hear the truth, and it has the right to hear truth in the one place of all places where truth is expected to be—in the church.

People go to church to hear the truth—to have God's word explained to them; to learn to apply God's laws in their everyday affairs. The lesson of Sunday should be so clear that it can be applied on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday. The church should be a school for humanity, not a place of entertainment and sensational discussion, or evasive elaborations. We need to hear less about the plan of salvation, and more of salvation itself—what salvation is, how to get at it, and what we can be saved from. Jesus must be weary hearing the churches talk about the plan of salvation, when he lived, and suffered and bled and died to give them the salvation itself. If the people could once get their eyes off the "blood," and see the "salvation" that the blood secured for them!

The first great thing that is necessary is for ministers to stop apologizing and catering to the people to whom they preach. If they are ministers, then they have something to give the people, and the people are there to take it. When things get turned the other way, and the ministers are placed in a position of being the servants, or slaves, of the people, instead of serving the people with the great bounty of God's wisdom at their com-

mand—then the death knell, as far as spiritual power is concerned, for that church has been tolled.

If the ministers would only dare to take Jesus at his word, and know they can go forth into this world "without script and purse and an extra coat" and give God's message without lacking anything, then they would be free to speak God's word with power, and use God's power to fulfil God's word. But when they feel they must prepare the people, tactfully handle them, and avoid shocking them, in the introduction of a single new train of thought about God's marvelous light and life—then they are in the wrong attitude of soul to do the work they are expected to do. Ministers are to be masters, instructors, free and independent of the opinions of their congregations and of their pocketbooks. One of the first things a minister needs to learn from Jesus is to be independent of man, and dependent upon God; to know that God is his support and his supply, and that if man refuses to feed him—then the ravens will!

What the people of this world need is to be shocked—they need a regular earthquake in consciousness, to be awakened up, to be

(Continued next page)

"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.

made to see that something is required of themselves, to be compelled to understand that we do not reach heaven by dying, but by living—living every day in the week and every minute in the day **true to divine principle**. And the first thing a real minister of God's truth has to do is not to get ten thousand a year, but to be independent of ten thousand a year—or even one thousand. He needs to be rich in his understanding that **divine law works**, he needs to have the daring to apply it, and prove it. Then, and then only, will he be free, and be able to free the people who are suffering in such unspeakable bondage. Then, and then only, will he really possess ten thousand a year, and ten thousand times ten thousand—for God's wealth is at the command of God's ministers, that they may disclose the Good News of the Kingdom, did they only realize it.

FLORENCE GLORIA CRAWFORD.

THE FALSE NOTE

To a Catbird

You who would with wanton art
Counterfeit another's part,
And with noisy utterance claim
Right to an ignoble name—
Inharmonious!—why must you,
To a better self untrue,
Gifted with the charm of song,
Do the generous gift such wrong?

Delicate and downy throat,
Shaped for pure, melodious note—
Silvery wings of softest gray—
Bright eyes glancing every way—
Graceful outline—motion free:
Types of perfect harmony!

Ah! you much mistake your duty,
Mating discord thus with beauty—
'Mid these heavenly sunset gleams,
Vexing the smooth air with screams—
Burdening the dainty breeze
With insane discordancies.

I have heard you tell a tale
Tender as the nightingale,
Sweeter than the early thrush
Pipes at day-dawn from the bush.
Wake once more the liquid strain
That you poured like music-rain,
When, last night, in the sweet weather,
You and I were out together.

Unto whom two notes are given,
One of earth, and one of heaven,
Were it not a shameful tale
That the earth-note should prevail?

—Anonymous.

What Jesus Said to His Home People in His Home Town, and in His Home Church

FLORENCE GLORIA CRAWFORD



HE LIFE of Jesus was lived as an example for all to follow, and because it was so lived, Jesus said, "I am the way—follow after me." There is great need to follow him in the world today, and in no way a greater need than in the example he set in declaring among his own people in his own church, right where he had been brought up, the spiritual revelation that had come to him, and the platform which he, himself, chose as a basis for his life's ministry.

How beautiful to think of this wonderful, inspired soul in the flower of his glorious manhood, victorious over every temptation to which he had been subjected in the long forty days' wrestle in the wilderness, coming right back among his own people to begin his work aright—"where he had been brought up."

Jesus' life to this point had been one of patient waiting for his own soul's illumination. Born upon earth with the memory of his divine origin, and fully aware of the purpose for which he came, he had adjusted himself to earth conditions, weighed his call to break the limitations of human thought, and prepared himself to set his sense-bound, self-imprisoned brothers free. At twelve years of age he had entered the temple and questioned religious doctrines with those in authority, not in condemnation of any misapprehensions held by them, but to be convinced in his soul of the correctness of his own inspired thought. Clearly and unmistakably discerning the truth, he had but one course to follow, and that was to be true to the spiritual light which flooded his consciousness. Knowing the certainty of the first great law, "Hear O Israel, the Lord our God is one Lord," and seeing clearly that one Cause could bring forth but one effect, the truth stood out, fixed in his thought, that, however divided in consciousness the members of the universal body expressing that Cause might be, the fact remained that it was one, governed through one law by the power of the one Life and Intelligence—God.

It mattered not that he stood alone in his perception of this truth; being **conscious** of this truth, his soul required that he be true to the light given unto him.

Thus, his next step became a natural one. He determined to cleanse his consciousness of all mistaken thought—to wash from his mind the belief in separation from God and his fellowmen; to free his soul of the limiting confines of the doctrines and traditions of men. The bloom of universal consciousness in his soul demanded the bursting of the bud of sense conceptions. Knowing himself to be the expression of Universal Life, he understood that he must give universal expression to it; that he must not live to self, but that self in him was to be the instrument of service to the whole of mankind; that he was required by his own soul's awakening to consecrate self to service. Hence he sought John, that, through his water baptism, he might be enabled to publicly declare his decision to the world. Then, at the moment of this complete consecration of self, the heavens were opened unto him, and the Law of Mind governing the expression of Spirit in and through all planes, or heavens, of consciousness unfolded its power and might to him.

Illumination naturally involves temptation. Could he, with all power in his possession, use that power only for the benefit of his fellowmen? Could he refuse this self, that he had determined to wash away, the right to exercise the Law of Mind for self preservation and self aggrandizement? Could he think daily from the top of the temple—the heavenly consciousness of the Most High—and never cast himself down to the foot to be lured by the temptations of the senses? Could he stand erect and true, seemingly bereft of worldly power and the kingdoms of earth, which his personality could so easily have attracted, that he might prove to men that power lies not in things, but that all power belongs to God? For forty days he wrestled, and fasted, and suffered, and conquered. Then, when angels had ministered unto him, when he was in complete possession of his own consciousness, and had arrived at a positive decision in regard to the fulfillment of his life purpose, he "returned into Galilee" to declare it openly to those whom he knew would be the first to judge him,

the first to question the sincerity of his motives, the first to place obstacles in his path, the first to remind him of human weakness, the first to disbelieve him and cast him out. How boldly he faced the issue, and how brave he was!

Thus we see him as the picture is given us in the fourth chapter of Luke's marvelous record, "returned in the power of the Spirit," his fame spreading among all the people of that district, his marvelous message burning its way into their hearts from his own soul's flame; and, glorious in his own conviction, he was "glorified of all"—until he came to Nazareth "where he had been brought up," and dared, right where he had been accustomed to preach and teach, to stand up "for to read" the **new message** he had discovered in their old book.

It was a simple message from the prophet Isaiah, a bit of high light from the old Testament, just the simple statement of God's love and its practical, redeeming possibility in the every day life of man—a message for the people; good news for the poor, the bound, the broken hearted among mankind; a message of vision for unseeing eyes, liberty for those bruised and crushed in mind and body; a message of such compassion that it stood proof in itself that the "Spirit of the Lord" had anointed the one giving it; a message that declared a "year," or a time, that was "acceptable of the Lord" because correct in the demonstration of that Spirit.

How man has misinterpreted God, and misunderstood infinite Love! How man has circumscribed God's powers by the limits of his own thought! How like "an hard man" has man estimated God to be! Jesus knew it was time for the Father to be truly represented to man, and he seized upon his opportunity to so represent him. Isaiah in an earlier chapter, leading up to his great declaration of the consciousness of one anointed of the Spirit, had said, "Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day of the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke? Is it

not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am!" Jesus saw it all—the true message overlooked in the old book—while the elders quibbled among themselves about circumcision, and the keeping of Sabbaths, and the law of justice from its negative aspect, "An eye for an eye, and a tooth for a tooth;" and, now, illumined and glorified in his realization of divine Love, he read it to them,—“closed the book, gave it again to the minister, and sat down.” And the eyes of all them that were in the synagogue were fastened on him. Why? Because he had opened their blind eyes, and at last they saw—saw God in a light in which he had never before been revealed.

No wonder they gazed at him. How they must have loved his daring! How they must have admired his courage! How they must have felt his love! How they must have been drawn to him, even though they suffered rebuke within themselves for their own lack of spiritual insight! God revealed as Love, and man as God's expression!—no wonder, then, that man in expressing should be required to express love! How futile to declare love to God—the Life of the whole creation—and hate man, the creation expressing that Life! How unreasonable to express love to man, and injure his body! How impractical to pretend love of the Spirit, and destroy the form through which the Spirit manifests! Jesus opened their eyes, and they saw Life, the expression of Life, and the only law by which the one Life can truly express—the Law of Love that holds in perfect harmony all parts that make the whole! the Love in action that produces all that is beautiful and harmonious and joyful in the world.

Jesus had come to declare a new testimony of the power of the Spirit; to give joy to the world; to build from, and through, and around, himself a New Testament, making practical in the life of men the highest light found in the old. No wonder, when he had finished reading, that he gave the book to the

minister, and he, himself, sat down. He had finished with the old testimony of God's power; he had fulfilled the old, therefore he “closed it;” but he gave it back to those whom he knew would still be teaching it for centuries to come. He, himself, however, had a new doctrine—a practical, workable, life-giving message, and bodily, in the face of all those who had known him from his youth, he declared, “This day is this scripture fulfilled in your ears,” meaning, “I am the man who shall so manifest God, and prove him to be that which he is—Life, Truth, Love.”

The people listened; yet, as they bore witness to it all, and wondered at his compassionate and daring utterance, they nudged one another and whispered, “Is not this Joseph's son?” Cannot you see them? All the aunts and cousins and neighbors and old acquaintances, doubtless, remembering his probable boyish pranks. Old teachers in the neighborhood recalling that he “had never learned.” Some, perchance, even daring to hiss an utterance in regard to what may have seemed to many the questionable legitimacy of his birth. Was he not just the ordinary son of a commonplace carpenter who had fixed their doors, and mended their walks and fences, and perhaps built some of their dwellings? Was this daring young man claiming to be a fulfillment of prophecy—was he stepping forth to teach them?

How quickly Jesus detected their thought, and exposed them to themselves! He snatched their accusations right from their parted lips—“You will surely say unto me this proverb, Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily I say unto you, No prophet is accepted in his own country.” How he must have amazed them by his discernment and audacity of speech! How common the phrase—we have all heard it! “How dare you teach us truth, when you, yourself, do not demonstrate it.” “Before you tell us of the healing power of the Spirit, show it forth in the healing of yourself.” It is a well-worn phrase, and difficult for one newly awakened in truth to hear. The phrase needs explanation, for many have faltered over it, not having a clear perception of its meaning, it having been quoted as conveying that which it does not contain. The thought usually given is that one

should heal himself before he attempts to heal another, but Jesus gave it to mean that true self-healing is accomplished only through healing others, for health is the consciousness of life and of its free expression, or flow, throughout the body; and to be conscious of indwelling, omnipotent life, and to exercise that consciousness in speaking the healing word for another, establishes the realization in the mind of the one so ministering, and causes the flow of life throughout his own body. "As he gives (life) he receives (life)—measure for measure." Such is the law. To refrain from giving forth life is to fail to experience its flow, hence to fail to have the conscious realization of life in expression. The Law of Life is the Law of Love—the Law of giving forth. "Give and it shall be given unto you, good measure, pressed down and shaken together and running over." This rich measure of giving comes from the rich consciousness of knowing that God, the Spirit, indwelling, is the Creative Power, the Creative Substance, the Creative Intelligence. Here, at the center of Being, all that is desired in manifestation is conceived to be so in Spirit, and "let" come forth from within. But power must flow, and to what alone can it flow? To that alone which is receptive, or open to it! Jesus gave the secret,—“Let” the Life in you flow to suffering humanity. “Let” the rich Substance of Spirit flow to the poor and needy through your heart and mind and word and act of generosity. “Let” the fount of Wisdom in you spring forth in your consciousness to give light to those in darkness; and lo, all that flows forth through you, you, yourself, shall have. More than this, that **only** which flows from you, shall you have. “He who seeks to save his life shall lose it,” because Life cannot express, and be consciously realized, except as it flows through its channel, and it cannot flow to something, or some one, who will not **receive it**!

This was the startling rebuke Jesus hurled at his questioning audience, as their lips parted in their first accusation. “You will ask me,” he said to them in substance, “why I cannot do here at home what I shall do abroad?” I tell you plainly, power cannot flow from me to you because you will not **receive it**. You will not accept me; you will not believe me; you will not be

taught of me. I am a prophet in my own country, and you condemn me, thinking only of my humanity, instead of seeing that my humanity has been made a channel for the flow of Divinity; I am helpless here in your very midst to give healing to you because the Creative Power of God, himself, cannot flow until an emptiness has been made to which it can flow.”

Then Jesus told them two little stories to illustrate the truth of his assertion. He took them from their own Scriptures. First he recited the story of the poor widow to whom the prophet Elias was sent, recorded in 1 Kings, 17th chapter, reminding them that though there were many widows in Israel during that long time of famine, yet to **one alone** was the prophet sent. Why? Because there was but one among those suffering thousands who would listen to the word of the prophet, obey his instruction, exercise the faith, and manifest love in feeding another before she fed herself. It was useless to instruct the others—they would not heed. They would not fulfill the law, so how could they expect to know the law's fulfillment? Had the prophet gone to the many others suffering the limitation of this poor soul, gathering, as she was, two sticks with which to cook her last handful of meal that her son and her-

(Continued next page)

Realizations

LIFE

IT IS TIME TO BE TRUE—TIME FOR ME TO KNOW GOD'S LIFE IS IN ME THAT I MAY FREELY EXPRESS IT, AND UNCEASINGLY ENJOY IT.

SUPPLY

IT IS TIME TO BE TRUE—TIME FOR ME TO KNOW THAT GOD'S BOUNTY LIES WITHIN MYSELF, AND THAT I MAY DRAW IT FORTH BY USING FREELY WHAT I NOW HAVE.

self might eat it and die, they would have condemned him for **self interest** when he asked that they **give him the cake instead of eating it themselves**; they would have clung to their handful of meal, clutched at their limitation, and died therein, because refusing to fulfil the law of giving forth—the Life Law of expression through which, alone, limitation can be broken. The one widow listened, and obeyed. She fulfilled the law,—“And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah.”

Right in the midst of a spiritually starved people, in the very land where the fountain of the water of Life had ceased to flow, a dying church clung to its little handful of meal (belief) unwilling to give it up; determined to bottle the water (consciousness) to which it had clung so long, when the very loosening of it, the very parting with it, would have increased its flow, and enlarged the substance of its good, making the actual manifestation of God possible among them.

While they were gasping, doubtless, at this, Jesus gave them another—the story of Naaman, the leper, recorded in Second Kings, the fifth chapter. “Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman, the Syrian.”

Why? Because, of all the lepers, he, alone, was willing to be instructed, obey the prophet, and exercise the faith that made his cleansing possible.

It is good to consider this story somewhat in detail. Naaman was rich and proud—proud of his position, proud of his might, proud of his possessions, and as a result—a leper. Pride in consciousness is exclusiveness. One, actuated by it, thinks himself superior to his fellow men, and withdraws from them. Separating himself from others, he separates himself as a member of the whole body of mankind from the whole body, little realizing that in separating himself from wholeness, he severs himself from health, ceases to express, or give forth life, and, hence, ceases to have its expression in his body. Pride, carried to an extreme, excludes one to such an extent from his fellowmen, that they are soon obliged to exclude him in the pest house as being unwholesome, unclean—a leper!

In this unfortunate mental and physical state came Naaman to be cleansed. The prophet refused the rich man's money. Since Naaman did not need money, it was not money he was required to **give forth!** What he had need of was humility, hence it was this he was obliged to express. He had to let go of pride, his sense of separation, exclusiveness, his idea of cleanliness. Naaman had gotten so very clean, so self-righteously clean that he was filthy. What he needed was at-one-ment with that which he conceived to be unclean—so the prophet gave him his opportunity. “Dip,” said Eliseus,—“go to Jordan and **dip!** Wash seven times in Jordan, and thou shalt be clean.”

But not so. Naaman had expected a great display of power from the prophet; that the **prophet** would do a mighty act,—but lo, instead, something was **required of himself!** And dip in the waters of Jordan?—why these were **strange waters!** Were not Abana, and Pharpar, rivers of Damascus, better than all the waters of Israel? Could he not wash in **them**, and be clean? It was a sensitive point, and he turned away in a rage.

But his servant questioned him: “If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith unto thee, Wash and be clean?”

The simple question, the simple counsel of a servant touched the proud heart of the mighty Naaman, so that he humbled himself,—and dipped. He dipped, and dipped, and dipped, and dipped, and dipped, and dipped—seven times he dipped in **strange waters**, and, lo, he came forth clean!

It was as though Jesus had said to that assembly, “You with your church pride, your self-righteous certainty of being of all men the chosen few, your uncharitable attitude toward the consciousness of others, your exclusiveness, your lofty sense of power, position and wealth—**DIP!** Seven times dip in the waters of consciousness which you think strange and unclean. Humble yourself. Know God is the Father of all, and though thousands approach him in thousands of different ways, know that they at least **approach Him, seeking Him!** Dip! Bend the knee, bathe yourself in the consciousness of others, and if you dip deeply enough therein, you will find God who is the Great Depth, the **begin-**

ning of all consciousness, the Fountain of Life itself; this touch—and thou shalt come forth clean.

We know the story: Naaman obeyed. He fulfilled the law. He gave forth from his own consciousness that which he himself needed to have—humility, receptivity to Life, and, lo, the miracle was wrought—his leprosy was cleansed.

What wonder, as Jesus thundered this at them, that they rose in wrath; that they led him to the brow of the hill to cast him forth from among them—but they could not. A man with such a message was destined to remain and fulfill his mission. He had come to demonstrate God among them, and they could not take their eyes from him, nor cast him away, until they had seen his work accomplished. Calmly, deliberately, masterfully, he walked his way. They might accept, or reject him. They might be brought to life through his power, or remain dead—that was for them to decide. He had made his decision. His way was the Way of Life, and encompassed by their limitations, their accusations, their condemnations, their persecutions, he remained true to his divine origin, fulfilled his divine mission, lived his divine life, because he knew his purpose and God's power,—and, passing through the midst of them, "went his way."

It was the higher way—the new way of manifesting and proving the truth of the ages. One by one, we awaken to it, and, as we are aroused from our lethargy, as we open our eyes to the new vision—the rising of the sun of truth in our own souls—we are called to work. There is much to be done. The world at large still slumbers though the sun, even now, is high in the heavens. Light brings its opportunity, but its responsibility, as well. You are required to begin your work in that time and place wherein you awaken. The vineyard is large, and you may be called hence, but you must begin, and dare to begin, where you are. You will feel better for having done so. The Christ has given you the example. Those who hear your first words of power and decision may taunt you as they did him. They may seek to cast you forth from their midst. They may remind you of your human limitations, but you can remind them of God's power. You can show that power in your

(Continued next page)

At the Master's Table

The Comforter Study Hour

Prepared by LETTIE A. HODGES

SILENCE, 10 A. M.

- July 1—John 3:31-36. Read the Comforter.
- July 2—Acts 8:26-40. Read the Comforter.
- July 3—Exodus 34:26-35. Read the Comforter.
- July 4—I Kings 19:1-9. Read the Comforter.
- July 5—Deut. 8. Read the Comforter.
- July 6—Job 23. Read the Comforter.
- July 7—Jer. 15:16-21. Read the Comforter.

Meditation for the Week

For as many as are led by the Spirit of God, they are the sons of God.



- July 8—Heb. 11:24-40. Read the Comforter.
- July 9—I Pet. 1. Read the Comforter.
- July 10—Deut. 6. Read the Comforter.
- July 11—Heb. 2. Read the Comforter.
- July 12—Heb. 4. Read the Comforter.
- July 13—Jas. 4. Read the Comforter.
- July 14—Luke 22:52-71. Read the Comforter.

Meditation for the Week

But he is in one mind, and who can turn him? and what his soul desireth even that he doeth.



- July 15—Matt. 2. Read the Comforter.
- July 16—Acts 17:1-12. Read the Comforter.
- July 17—Isa. 61. Read the Comforter.
- July 18—Acts 10:38-48. Read the Comforter.
- July 19—Psalm 34:7-22. Read the Comforter.
- July 20—Isa. 57:15-21. Read the Comforter.
- July 21—Isa. 42:1-12. Read the Comforter.

Meditation for the Week

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.



- July 23—Matt. 18:12-35. Read the Comforter.
- July 24—Psalm 119:169-176. Read the Comforter.
- July 25—I Peter 2. Read the Comforter.
- July 26—Luke 5:31-39. Read the Comforter.
- July 27—Ezek. 18:21-32. Read the Comforter.
- July 28—Ezek. 33. Read the Comforter.
- July 29—Acts 11:1-22. Read the Comforter.
- July 30—Philemon. Read the Comforter.
- July 31—Romans 13. Read the Comforter.

Meditation for the Week

For the Son of Man is come to seek and to save that which was lost, (to consciousness, but was with-in needing only to be recognized, accepted and utilized).

Note—Owing to lack of space the article, "Parables Made Plain," is omitted this month.

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

daring, your fearlessness, your fidelity to the light of truth in your own soul. Many may disagree with you, may even ridicule you, but, at least, they will respect you for being upright, and true, and outspoken. How much better to be so than to cramp the majesty of your unfolding soul within the confines of narrow, limited beliefs. The field is large, the law is sure, the path is certain, there are no limits to the Infinite and its offspring—the sons of God go free.

He that is understood is never misunderstood. One brave announcement of your own soul's conviction breaks the shell that binds you, yes, and has even protected you until you could reach this point of knowing the freedom of God's universe beyond it. Come forth, as does the chick, out of your shell into God's world. You will find forces of the Spirit at your command that will uphold you. You will be permitted the exercise of power that breaks all limits, all doubt, all unbelief. Know God. Know that Jesus, our elder brother, has overcome everything in heaven and in earth, and, having gained all power, is able to give it unto you. "And I give unto you power over serpents and scorpions and all power of the enemy, and nothing shall by any means hurt you."

Lift high your heads in the lofty realization of God's truth. Look upon the world, suffering for the light that you have to give. Stand squarely upon your feet, poised in the understanding of truth given to you. Condemn nothing, fear nothing, love much. Knowing divine protection and the certainty of your mission on earth, be undisturbed by the misconceptions of those about you, but, "passing through the midst of them," go your way.

and man must look back of the appearance he has brought about by his false thinking, and judge things by the true standard of God's creation. This is "righteous judgment," or the right use of judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27. Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

Those of Jerusalem, whose customs and traditions Jesus had just assailed, now questioned in regard to the courage and daring of this one whose life was sought, and wondered if he was really the "Christ," as he proclaimed himself to be. Had the rulers made certain in regard to the matter? They, themselves, doubted because they knew from whence he came. At once Jesus took up this point:—

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29. But I know him; for I am from him, and he hath sent me.

Jesus, as always, took their own words and made them serve as judgment against themselves—"You do indeed know me, and know from whence I came into the world, as far as appearances are concerned," was the import of what he said to them, "but, 'I am not come of myself, and he that sent me—ye know not' ". Thus, not really knowing his divine origin, they did not know, as the letter of their scripture predicted, "whence he came," or the Spirit,—his origin. Jesus, however, knew both of his Spirit nature, and his purpose in becoming manifest, and was courageously fulfilling the divine plan for his expression.

(To be continued)



The Word—John 7:24.

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

Interpreted by

FLORENCE GLORIA CRAWFORD

24. Judge not according to the appearance, but judge righteous judgment.

Jesus taught man to live from the Spirit; to keep his consciousness alive with the realization of the truth of his Being. The custom of circumcision was devised in the mind of man, God created man whole, (verse 23),

Self Unfoldment — The Key To Divine Abundance

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.