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# The .. COMFORTER

Edited by FLORENCE GLORIA CRAWFORD

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## Are You Wondering Which Way to Turn?

— Editorial —



ALL ARE ON life's pathway, but few know where they are going, or why they are on the way. How often we hear the cry, "If I could only see the way—if I only knew what to do, which way to turn!" It is a common cry, and the answer to it is the same for one and all.

The first thing which each must "see" is that which is to be seen from within—the truth itself. This brings the revelation that, being already on the path of life, the way is right where you now are—directly under your feet. Just recognize this, and for a moment stand still that you may see where you are, that you may become fully aware of the position in which you find yourself, and your relation to that which surrounds you.

Immediately you realize that you do not need to be told what to "do," you know what to do—it is go forward. You are here at this point, and you are to go on. Life is progression—advance. He that "putteth his hand to the plow, and turneth back, is not fit" to go on—you know the saying well. To turn back is to "limit" the power of God ever at hand, nay more than that, **within** you, and for you.

It may be that the "turn" you are seeking is not an outward turn at all. It is sure to be an **inward** turn, however, so try it first. The guiding light—Divine Intelligence—is

within, and just to face the light is to "see," and to see clearly is to "know," and to know is to be able to "do." The whole secret, then, lies in this proper turn—the one within.

We are told that Hagar in her hour of test prayed for water for her dying child. She could not see the way; she did not know what to do through outer effort to supply her need; she did not know whether to turn to the right, or to the left. She stopped on the path just where she was, and turned within. All that happened was that "God opened Hagar's eyes, and she saw a well of water." There was no doubt, no uncertainty, no hesitancy in her actions after that.

Nothing outside yourself can tell you how to go. Responsibility must lie with the one who walks the way, and no way will seem right until you have that satisfaction springing from within that it is **right**. Turn, then, within. It may be all the better as a way for you if your feet are the first to have trod it, for you may be the one called to **make** the way—to prepare it for others to follow. Therefore, fear not; remember the Guiding Light within yourself. Pause long enough to face it—then you will see.

"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.

## Whatever Is, Is Best

FLORENCE GLORIA CRAWFORD



HE CHARM OF LIFE is open to those who have vision—to those who can see beyond the clouds to the golden lining; to those who can sense the warmth and light of the sun when things are dark and very cold; to those who can believe that the perfect law of the Good Creator is working out good for his creation, even when good seems hid from the eyes, and the seeming evils press hard.

The soul rests when the law of life unfolds to it, for then this inner vision floods the soul, and appearances can deceive it no more. One of the prophets has said, "The people perish without a vision, but happy is he that keepeth the law." This is indeed true, for he could not keep the law without the vision, and the vision just of itself could not satisfy. It is of value in the experience of the individual only when he has experienced the vision, or it has been made an actual reality in his expression. This is accomplished through keeping the law, then is the vision real; then is the one who receives the fulfillment of the vision made happy indeed.

Thus we see the vision of the ideal floods the soul when the reality, as yet, is not in the experience. In fact, we vision that which we wish to have, and it is having that which we do not wish that causes us to desire its opposite—so, at the very beginning of this consideration, we sense the good working in and through that which appears as the not good. That which is undesirable in your life is good since it is good to get out of, and has been of service to you in that it caused you to desire liberation from it! Round and round the corners of life's pathway we go, always turning from the shadows to the light, always finding a brighter, more wonderful view beyond, always seeing the way more perfectly, always understanding more clearly why it is the way, and to what point it is leading us. Life is a wonderful thing to live. But woe unto him who lives without understanding! The darkness then falls heavy as a pall, activity ceases, the golden moment is unappreciated, and the opportunity is lost.

Life demands thought, decision, action. It is a path of understanding with our feet upon the earth, our head erect and our faces uplifted toward the sun. Man stands as a link between earth and heaven, just as a plant is the embodiment of sun and soil. To see the sun (the vision) without walking the earth (keeping the law) is to miss the full experience, to misunderstand the fullness of the meaning of life. Life demands expres-

sion, and expression is increased outpouring of life. Experience is life's teacher making the demand, calling forth more and more of life, insisting upon the full release of its wonder, urging that its beauty, its harmony, its mighty quickening, healing power shall adjust and restore to perfect order all the tangled webs that growing souls, without the vision, are making. Then do those with vision have something to do, then do those without the vision learn what vision is, then is brotherly love born in helpfulness, then does the man of understanding know the meaning and purpose of understanding, until finally this understanding leads him to love itself which is God.

It is the path we are all taking, and it is a climb, a constant climb from sod to God, bringing the sod with us in our reach for light, until the beautiful ideal in our soul unfolds its perfection, as does the rose in the heart of its seed finally bare its petals to the sun. Lowell gives us the vision with a mighty sweep of his pen:

"Every clod feels a stir of might,

An instant within it that reaches and towers,

And groping blindly above it for light,

Climbs to a soul in grass and flowers."

He did not deceive us—he said it is a climb. Jesus, too, uncovered the same precious truth—"Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" It is not an easy way, but because it is an high tower, the view is wonderful from the top, and worth the climb.

Thus, as we look forward to the expression of life, we know that it must be the path of an overcomer, and that he alone can overcome, who has something to overcome. Immediately we sense the meaning of the problems in our lives, and those to be met by man are similar at every stage in his development to those of the plant that gropes blindly along its way. Seeking for understanding in his upward climb, man grows discouraged and many times gives up, when did he but know that he is fulfilling natural law as truly as the "lilies of the field," he would press on to certain victory.

In a little book, called "Story Tell Lib," supposed to be a compilation of parable stories told by a little crippled girl to the residents of the village in which she lived, is one called the "Shut In Posy." It is the story of a very homely flower that seemed never to bloom, though it longed to do so. About it on all sides were the gay goldenrods, the lovely daisies, flourishing their fleecy frills, and the fairy-like forms of a multitude of other flowers of every shade and hue. It made the

## Solomon's Gold—and Greater

FLORENCE GLORIA CRAWFORD

little shut in posy very sad to be so different from the rest, and led her to ponder deeply in her soul why this was so.

One day there came a man to the meadow who seemed to be searching diligently for something. He looked eagerly among the lovely blooms, shaking his head in disappointment as he examined each one, and passed it by. Thinking to help him, the little shut in posy called to ask for what he was searching. He explained that he worked for a man who had a wonderful garden; that he had been sent that day to secure a flower that was more beautiful on the inside than the outside, but had not succeeded in finding one. "What a pity," thought the little shut in posy, "I am ugly enough on the outside, but I know I have no beauty within." As she thought this, the man came toward her. Suddenly he became interested. He opened her petals tenderly, then became very still, saying softly to himself, "Well, well, well!" At once he reached down, and began to pull her gently from the the root. The little thing cried out, "Oh, where are you taking me?" He answered, "To the garden of the man I work for." "But," said the little posy, "I did not think I was beautiful enough." "They must generally don't!" he replied.

And so it is, that mankind, lost in the maze of problems, fails to see his real beauty developing; fails to understand the purpose being worked out in him; fails to comprehend that the outer disappointments drive him to live more truly within himself, compelling him to awaken to that beauty of soul that makes him worthy to dwell in his proper place, in his true setting, in the environment he really desires, and for which he must be prepared, and can be prepared only by the development that must take place within his own consciousness.

Doubtless a seed on its way to unfoldment dreads the cold earth that covers it. Perhaps the silence and chill of earth is terrifying to it. Who can guess its probable disappointment when it bursts its shell in which it felt so safe and sheltered. Perhaps it is thrown into the utmost confusion as it spreads forth its branches and leaves on every side, vainly seeking for something, it knows not what—its ideal urging, yet ever hid from view. Then, perchance, almost at the very last, it mistakes its bud for its real self, and how it must have dreaded to loosen the sepals that disclosed the flower ideal that it held so long! All the way the path was a climb, at every stage of its growth a giving up of outer things for those within! The inner was the real—the Best. All that led to the real, while not the Best, yet was the

(Continued on Page 6)



AN LIVES TODAY in the presence of a marvelous opportunity, one that has ever been at his door, but which he has been unable to recognize as such for lack of understanding. Today light is dawning, and the compelling truth is awakening all to consciousness of opportunity, though many fail to rise in response to it, and claim what is theirs for the mere acceptance.

This opportunity brings liberation, and that from every form of bondage which human-kind has experienced. He who so wills may be free, and he who remains in bondage does so through his own choice, through deliberately refusing to accept and utilize what is so freely offered him. In the darkness of night, men may be excused from the lack of perception that day will dawn, but when the sun has actually come, no man can be excused who deliberately refuses to make use of the day, who fails to rise from his bed, to live in the light, and accomplish the work that lies before him. Even so, we pardon those ignorant of the light of truth, when truth had to be perceived in consciousness without outer evidence as proof of its presence, but now, when truth is so apparent, when its light is so evident, when the glad tidings of its dawn are so joyfully shouted on every side—who can be excused that deliberately chooses to close his eyes, and remain in bed?

Day waits for no man—it comes when it is due. He who would profit from the day rises to greet it. Thinking himself out of bed does not accomplish the task before him—he must get his body out of bed, he must perform his task through his instrument. In the same way truth dawns. To think truth may be pleasing, but he alone profits through truth who makes use of truth, who expresses truth, who lifts his body from amid the coverings under which he slept in darkness, and with an awakened and an aroused instrument, expresses **bodily** the truth he has perceived. This is a time for truth **in action**, for bodily redemption, for the claiming of the **full reward**—freedom in Spirit, soul and body. This is a time when we are not only to hear, but to do as well. Without this doing, we miss the full reward, and have only in mind what might be ours in experience.

There was a time when man became unwilling to go to bed with the birds—he demanded more light. With that desire for light came the conception of the tallow dip. He prepared the instrument, the light he conceived shone, and the night lessened to him. Still, he desired more light. He conceived

the candle, prepared his instrument, and light increased unto him. But even yet he yearned for light—the oil lamps came, the gas jets flamed, the electric lights glittered. In each case he desired more light, he conceived greater light, and prepared a better instrument through which his light could shine. Now, with his electric light perfected, he can release it in a single bulb to light his room, or illuminate his entire house from a single switch. More than that, whole cities have been filled with light by the mere pressing of a button thousands of miles distant, and so perfectly does man understand the way to use this power, that he could light every city in the world at once, did he so desire, and did he prepare the instrument through which this would be possible.

In this entire process of the release of light, we see that the highest light was available to man when he was using the tallow dip. There was but one reason why he did not utilize it—he did not yet **desire** it; and, not having awakened to its need, had not prepared the instrument through which to fulfill his need. Thus we see there are steps in the path of light—**knowledge** of the light, **desire** for the light, and the **instrument** through which to make the light manifest.

So with the light of truth, we must have **knowledge** of it, we must **desire** it, and we must prepare the instrument through which it may shine. Each day the power of this light increases in intensity as we conceive greater possibility for it, and prepare the body through which the higher conception may express. At first we have had here and there a flickering flame through an inefficient instrument; now and then a soul is lighted, or a whole household. We are coming to cities aglow with its wonder, and very soon an illumined world, and this in the twinkling of an eye! It is time for lights to be bright and burning, for lights to flame from their candle-sticks, for lamps everywhere to be ready and in order—pure, clean, transparent, bodily instruments perfectly prepared for “the Light that lighteth every man” to shine full upon the world.

One of the greatest reliefs brought to the world through the light of truth is the release from poverty. Solomon, who prayed for understanding, proved this. He longed for the light of truth, and having attained unto wisdom, built a temple through which it might shine into the world. He acquired knowledge of the light, he desired the light, and he built an instrument through which light might gleam—a mighty temple of light, but which, so far, shines within the limits of itself, hid under the “bushel” measure of human limitation, and hence does not give

light to “all that are in the house.” It took a “greater than Solomon” to remove the “bushel” from the light, and to flame the world with a brilliancy that even Solomon in all his glory had never guessed. This greater one was Jesus who reminded man that “In this place is one greater than the temple”—for the light that **builds** the instrument through which it shines is greater than the instrument. Thus he said, “Destroy this temple, and in three days I will build it.” They who had seen the slow process of its building, who had marvelled at the wonder of its architecture—gasped at this, to them, profanity—but he spake of a greater temple, “the temple of his body,” and man, himself, the light, therein. The light that creates is of more value than its creation, and man who is truth—“the light of the world”—is greater than man who merely understands truth, and builds a house to house truth. Truth refuses to be housed—it must shine, and that without limitation.

Thus we see the awakening to understanding of light is one thing; the building of an instrument through which to express understanding is another, but **being understanding itself** is still another. Light multiplies itself in light until the full glory is revealed. We must desire truth; we must build the body for truth, but we must awake to the realization that we who build the body are **truth**—the light itself, and as such, must shine!

It was for this reason that Jesus, who claimed this heritage of being the light, and said also to his disciples “Ye are the light,” taught his disciples to study the law of the lilies—to consider **how they grow**. He added by way of emphasis and of explanation, that “even Solomon in all his glory was not arrayed like one of these.” Have you asked yourself, **Why?** Have you considered Solomon’s great wealth, and the understanding that brought it to him? Have you compared the wealth of this king with the wealth of a lily, and weighed their separate values? Have you questioned within yourself which is greater, and which you would rather have?

Solomon had the consciousness to **attract supply**, to bring to himself in lavish measure that already created. The lily has the power to **create supply**—to express from within itself the abundance without measure. Solomon was **supplied**. The lily is **supply**. Solomon was clad **from without**; The lily is clothed **from within**. Thus Solomon in all his glory was not arrayed in the “manner” of the lily, nor in the manner of the Christ who unfolded his life as does the lily, and

(Continued on Page 6)

## Agreement—Not Disagreement

Lilies, daffodils and hyacinths all lived together in a garden.

"Really," said the lily, "I wonder why those other flowers persist in coming where I happen to be. I should be too proud to push in where I wasn't wanted. Besides, in purity, delicacy and fine distinction they are grossly my inferiors. Thank God, I come from the cold, true North and my flowerets are immaculate as snow. The yellow person is from the North, too, I am told; but she certainly never learned how to behave; she opens her garments and shows her form and flaunts about in a most shocking way."

"Upon my word," said the daffodil, "the airs that lily gives herself are too ridiculous. She is pretty, of course, slim and straight, and whitely-fair, and that long green dress she wears so primly sets off the delicacy of her to perfection. But the creature is made up of silly conceit; because, forsooth, she is white, she is a paragon. Yet I, with my vase-shaped nectary, am more beautiful, though I do say it, and I dance in the wind and sunshine and enjoy myself, while she is too stiff and stuck up to move. Still, I rather wish we had been left alone together for, after all, we are both from the North, and that dark terror there is from the South and seems to wear no clothes at all; the creature has no shame."

"How I wish they would make friends!" said the hyacinth. "They are both beautiful, the serious white lily and the dancing, golden daffodil, but they both keep to themselves and will hardly speak to me. I wonder why? I would make friends if they would let me; for I, too, must die soon."

But none of them guessed that it was their estranging difference of nature, and the ivory, gold and purple of their coloring that united them in a harmony of Beauty.

—"Race Prejudice" by Frank Harris.



San Jose, Cal.

Mrs. Florence Gloria Crawford,  
Friend:

I have not words to express the good and the understanding I have received from you and from your lessons. I have taken lessons from others, and I have read a great deal, but you have made the Ideal and the Realization so plain. Had I given many times more than the offering I made for them, it would have been as nothing compared to the riches of the Spirit I have received.

Yours in truth,  
Mrs. M. P.

## Lord's Prayer Saves Child from Kidnapper

Honolulu, T. H., July 11.—Barbara Basler, six-year-old daughter of a prominent Honolulu merchant, owes her escape from a man who kidnapped her yesterday to her knowledge of the Lord's prayer.

The child was stolen while playing near her home and taken to the mountain retreat of a man known as "the wild man of Nuuanu Valley." The abductor, according to the child, released her when she began lisping the Lord's prayer.

Police are searching the valley for Kealoha Pipi, former sailor and champion Hawaiian swimmer, who many years ago began living the life of a recluse in a cave. He is believed to be mentally unbalanced.—Selected.



Begin—the rest is easy.—Success.



## Creds Unite in One Church

Metamora, Ill., June 28.—Church folks have forgotten their doctrinal differences here.

Poor attendance at Sunday services, ill-paid pastors and irregular pulpit supply are but the echoes of the past.

There used to be five Protestant churches. Now there is only one.

Presbyterians, Methodists, Baptists, Congregationalists and Christians all had small houses of worship.

Today they all meet under one roof in a building large enough to house them all comfortably. One pastor, Rev. J. D. Calhoun, now attends to their combined spiritual needs. Thus goes to Metamora, where Abraham Lincoln practiced, the distinction of opening the first consolidated church in Illinois.

And Metamora believes it has solved the small-town church problem.—Selected.



San Jose, Cal.  
Aug. 2, 1923.

Dear Mrs. Crawford:

It has been a great pleasure to me to have been able to have your wonderful and instructive course of lessons. Each lesson has been such a joy, that I am sorry I did not take the other course as well. You have made them so clear that any one could understand. They have been a great uplift to me.

Thanking you,  
K. T.

## Solomon's Gold—and Greater

(Concluded)

whose example he bids all mankind emulate. It is a higher way, living by a greater light, unfolded to a clearer concept of truth, hence the open door to a greater freedom.

Solomon was burdened with things—wonderful golden things, but things, nevertheless. The flower contacts supply at its source, and draws **through** itself, all it needs, just when it needs it, and no more. Even so, Christ, the Light, who stood within the temple, and knew himself greater than the temple, proved himself independent of man's law of supply. He called from his soul to the intelligence within the fish and it yielded to him the coin for his tribute. With five thousand hungering men before him, he released through his purified instrument, the power of God within himself, and increased the loaves and fishes to meet that need. A "greater than Solomon" stood before them and ministered without limitation—fulfilled without measure, hungering human desire. A greater Light was shining. The time for greater need of it had come. The soul who sought the greater understanding, and who had prepared the finer instrument for its release had revealed both his instrument and his Light. The "bushel measure" had been lifted, the limitation of human conception had been broken. Hungering souls were being fed, starving bodies were being nourished, blind eyes were being made to see, deaf ears were hearing words of life. Man in his divinity was being exposed—a "greater than Solomon" had arrived; he who stood unweighed with productions, having proved himself a master of the law that produces, was at hand declaring man's opportunity to man; was demonstrating for man that the sons of God "go free."

\* \* \*

July 10, 1923.

Dear Mrs. Crawford:

"What Jesus said" as given us by you in "The Comforter" of this present month, is, I think, the grandest, the loftiest expression, vouchsafed as yet to your soul: a thousand thanks!

Yours,

A. W.

## RESOLVE

On, on across the plains and feel no dread!

Where not the boldest hath  
Trode down a path, which thou may'st  
safely tread,  
Make for thyself a path!

—Goethe.

## Whatever Is, Is Best

(Concluded)

best under the circumstances, the best for the time being.

Thus, in our climb, we have to rely less upon sight, and more and more upon insight, judging our experiences by what is so, rather than by what appears to be so. God intends that we shall be perfect inside and out, and every outer test calls forth greater inner light and power. Without the test, these would not be released into action. We know only that which we have consciously expressed. We become conscious of our forces only as we are compelled to utilize them.

Outer things are relative, are concerned with personal relationships. The inner thing is the reality—it is the same in all. It is universal, and it is the Best. Personal things must give way to the universal. All must be willing to give up that which satisfies the little self for that which is the Good for all. Thus we see the giving up of the little good for the Great Good is really best, because it leads to the Best.

It was good for Adam and Eve to be cast from the garden. We are told it was done "lest" they learn the secret of eternal life, having come to know both good and evil. In their limited sense of judgment, seeing and comparing from the personal sense only, they would have been unwilling to meet that which would have brought them to perfection. With the life secret known to them, they would have been unwilling to change, and would have been in danger of living eternally in less than the perfect state. That would have been a calamity—therefore, their eyes were closed to things which they could see in Eden, and were driven forth to have them opened again through experience.

It is good to meet difficulties as long as we lack the consciousness of the power to overcome them. Meeting them calls forth this consciousness.

It is best to have an enemy so long as we need to learn to love one. When we love our enemy, he ceases to be our enemy.

It was best for Jesus to have Judas; he himself selected him, knowing him to be a necessity in his own life. Through him he expressed the complete forgiveness of the God consciousness, and, driven to the cross, was glorified in resurrection and ascension.

Judas needed Jesus—perchance to betray him was the only way his understanding could be opened to know the beauty and the wonder of the mind of Christ.

It was good for Jonah to be cast into the sea and swallowed by the great fish—it led

him back to do the divine work planned for him. It is best for all to be cast into a sea of circumstances until they are willing to fulfill their mission in life.

It was good for Joseph to be sold as a slave in Egypt. There he overcame the Egyptian darkness of his own mind, became victorious over his own senses, and, when he had learned to rule Egypt in himself, was himself made ruler in Egypt—given dominion over all.

It was good for the prodigal son to feed upon husks—he thus learned to appreciate the bounty of his father, and turned homeward with a heart of love.

All the way to the Best is the best under the circumstances, and as our inner vision unfolds, we learn to see the perfect law of the Good Creator working out good in and through the whole creation. Then do we rest in understanding, and rejoice each step of the way, knowing that "All things work together for good to them that love God"—the Good.



### Whatever Is, Is Best

I know as my life grows older,  
And mine eyes have clearer sight—  
That under each rank wrong — somewhere,  
There lies the root of right:  
That each sorrow has its purpose,  
By the sorrowing oft unguessed;  
But as sure as the sun brings morning,  
Whatever is, is best.

I know that each sinful action,  
As sure as the night brings shade,  
Is somewhere, sometime punished,  
Tho' the hour be long delayed.  
I know that the soul is aided,  
Sometimes by the heart's unrest.  
And to grow means often to suffer.—  
But whatever is, is best.

I know there are no errors  
In the great Eternal plan,  
And all things work together  
For the final good of man;  
And I know when my soul speeds onward,  
In its grand eternal quest,  
I shall say as I look back earthward,  
Whatever is, is best.

—Ella Wheeler Wilcox.

## All of this Good News in One Newspaper

In the same newspaper—*Mercury-Herald*, of San Jose—that announced one of your editor's recent lectures in San Jose, at which lecture W. S. Hooser, **eighty-seven years young** was to sing, some other equally interesting items were announced as well.

Item One—Mrs. Bradley of San Jose, **ninety-eight years young**, had just that week been given a birthday party.

Item Two—A wedding anniversary had just been celebrated in a town in Louisiana—a **seventy-ninth anniversary**. The husband was **one hundred and two years young**, and the wife, **ninety-two**.

Item Three—In Santa Ana, California, it was stated, a man dwells who is **eighty-eight years young**, and is the father of **forty-five children**.

Item Four—This bit of information revealed the fact that a certain Mr. Brown of Los Angeles is living at the age of **ninety-eight**, and still has his teeth.

Certainly the day of renewed youth is being heralded, and mankind is beginning to believe in his right to the "days of a tree"—a life that grows in strength, grandeur, power, beauty and possibility even when those days added together make the sum of a mere thirty-five hundred years, or more. Jesus led us to anticipate the **more**—even the "never die" period, when we shall inherit what is rightfully ours if we can make proper use of it—even the eternal life.



## Realizations

### LIFE

I WALK THE WAY OF LIFE  
—I DO NOT ADMIT ITS OPPOSITE,  
FOR IT HAS NO OPPOSITE.  
LIFE IS HERE IN ITS FULLNESS  
AND COMPLETENESS NOW.  
I WALK THE WAY OF LIFE AND  
LIFE ALONE.

### SUPPLY

ALL THAT THE FATHER HATH IS MINE—THEREFORE I CLAIM IT.  
SINCE IT IS THE FATHER'S GIFT TO ME,  
I CLAIM IT ONLY TO BE RICH IN GIVING.  
I CHANNEL GOD'S BOUNDLESS SUPPLY.

## Parables Made Plain

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

Lesson 6—"The Lost Sheep" and  
"The Lost Coin"—Luke 15

IS the loss of contact with the Holy Spirit that has caused all the difficulties to which mankind has fallen heir. The innocent child-like state of mind, the consciousness of the Christ, the "lamb of God" that "taketh away the sin of the world," or delivers the world from sin, has been lost; and, with it, all that makes the expression of life beautiful has been lost as well. When this is restored, life in its wonder and its perfection will be revealed once more. With this consciousness restored we will regain that estate, and discover that the good has always belonged to us by the "will of God," but that our inheritance, our "estate" became lost to us through our losing contact with it in consciousness, or in our own thought.

It was to help us reclaim this heavenly state of mind, and thereby become heir to "all that the Father hath," that Jesus gave the parables of the "Lost Sheep," the "Lost Coin," and the "Prodigal Son," the first two of which we are now to consider. The three parables bear a close relation to each other, the "Lost Sheep" representing the lost sense of innocence; the "Lost Coin" representing our lost sense of values resulting therefrom; the "Lost Son," or the "Prodigal" representing to us the "lost estate," the poverty, degradation and suffering that comes to man when he has lost, or is ignorant of, this true sense of value, and his inheritance as the Son in his Father's kingdom.

Jesus never undervalued man; he knew him to be the child of "his Father," and his own brother, no matter what appearances seemed to indicate. This great love, this compassionate understanding of the good in those whom the priests despised, caused "all the publicans and sinners" to draw "near unto him for to hear him." His heart of love was so assuring that they forgot their own ignorant estimate of themselves, and the heartless attitude of the priests toward them. Jesus wanted them to know how dear they were to the Father, and to return to the innocent belief in their own goodness.

The Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." Jesus then proceeded to show them the value in sinners—the needful place each soul occupies, be he sinner or saint. He asked a question, as he unfolded the parable:

"What man of you having an hundred sheep, if he lose one of them, doth not leave

the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing, and when he cometh home, he calleth his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

We note at once that there were one hundred sheep—the one fold made up of one hundred parts. Without any part the fold would be incomplete. When one sheep wandered away from the fold, or a part of that whole was missing, the remaining ninety nine parts were in confusion—"a wilderness," or bewildered state—because the harmony of the fold was lost. This could be restored only by the recovery of the missing part. Thus, the ninety and nine were left, while the shepherd sought the "one sheep" needed to restore divine order to the ninety and nine. When it was found and all was well once more—what rejoicing there was! With the one restored, the fold was whole and in peace again! Our old hymn tells us of the "Ninety and nine that safely lay in the shelter of the fold," but Jesus did not state it so. He said they were left in a **wilderness**, and remained there until he had brought the "lost sheep" home. How tenderly and lovingly he restored it! The poor, frightened, tired little thing was placed on **the shepherd's own shoulders** and carried back to safety, for its own good and the good of all. "Likewise," said Jesus, is the sinner in God's sight, and heaven rejoices when a soul so needed by all to complete the harmony of all, is restored to his place among men; and is made aware that he is saved because **he is good**, and not because he is bad; is brought home because he is of value, and not because he is **valueless**. The value of each part to the Infinite Soul is shown in Jesus' Parable of the "Lost Coin":

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep house, and seek diligently till she find it? And when she hath found it, calleth her friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

It seems to be much the same story expressed in money terms to indicate value to human consciousness. Again we note that there were ten pieces of silver in her (the Soul's) fortune. One fortune of ten parts. When one **piece** was gone—the fortune, or



soul's possession, was not compete. Now where had this part of her good fortune been lost? In her **own house**. Where was it found? In her **own house**. And how? She first "lit a candle," or brought **light into her own house**, or her own consciousness. She then **swept** her house, or **purified her own consciousness**; next she sought diligently, or searched her **own consciousness** for the true sense of values, and giving that "**piece**" its true place in her own mind, it became a part of the ten soul faculties, and her good fortune was restored to her. It was the same good coin while lost, as when found, but it was **not doing her the same good** because it was **lost to her**. Even so, any soul in God's creation is good,—is good even when separated from the whole as a sinner, but becomes of value to the whole only as he is restored to his place in the whole, and it is to the interest of those who can appreciate wholeness to bring the light of purity and truth into their thought, and to work so faithfully in consciousness that they can see the value of this lost part, and rejoice to give it true place again,—restore it to the nine to make them ten, and so restore the wholeness once more.

("The Prodigal Son" next issue)



## He Won an Automobile

During the past month your Editor has been in San Jose, and gave, among other lectures, the course of lessons upon Prosperity (our Correspondence Course—"Self Unfoldment—The Key to Abundance").

One of the students in making his offering for the work decided to make a practical test of the Principle of Increase outlined in the Course, and in writing out his check, increased the amount considerably, saying as he did so, "This will increase to me a thousand fold."

That evening he was invited to go to an entertainment at which tickets for an automobile were being sold. A friend bought him a ticket—and he won the car! How quickly his words came true, and how wonderfully he proved the law!—But, he never would have **known** the law worked, had he not fulfilled the law by **giving good measure**, so making possible for the "good measure pressed down and running over to return" to him.

How much there is to **flow**, if only we dare to release it, or "let" it flow!

## The Word—John 7:30-53.

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

Interpreted by

FLORENCE GLORIA CRAWFORD

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

It is impossible for human power to interfere with the expression of a soul that knows its divine origin, and the divine purpose for which it is sent. Only when the consciousness of such an one is darkened, can the expression be interrupted. Thus Jesus said elsewhere in the Scripture, "How can a thief enter a strong man's house and steal his goods without he first bind the strong man." That is, the thief who attempts to steal another's good, must first bind the consciousness of that one through deceiving it into thinking that its good can be stolen from it. Only through deception can the soul be bound. To know the truth, or be free from deception, is to have freedom of expression. Jesus knew the truth, and was thus a strong man that could not be bound. Nothing in the human could interfere with his divine mission, for he knew he was sent of God, and would accomplish that for which God sent him—all power being given him of the Father.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

The doing of the works satisfied the popular mind, awakening in it belief in the one performing the miracles, but the Pharisees and the priests, being neither able to do the works, nor explain how they were done, were in danger of losing their power with the people, and hence to save themselves, sought to destroy him. While works are indeed evidences of power, yet they are not always evidences just in themselves of the Christ power. Jesus in another part of the Scripture cautions his disciples in regard to this, saying that many will come claiming to be Christ, and will do such marvelous things that they will be able to deceive almost the very elect, but they will not be of him. We can always judge the Christ messengers by the Christ spirit, and one of the surest evidences of a Christ soul is that it testifies of the Christ, and does not speak of itself—"he shall not speak of himself; . . . he shall

glorify me: for he shall receive of mine, and shall shew it unto you."

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me and shall not find me; and where I am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am thither ye cannot come?

Man in material consciousness cannot think beyond the limitation of earth forms, so the Jews thought that Jesus meant merely that he would teach among another people, or in another quarter of their earth. Jesus, however, was speaking of consciousness—they would seek to understand him, but they could not; they could not follow him in thought, for they had no preparation for such a state of mind, and were unwilling to be taught how they might receive it.

37. In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him, but no man laid hands on him.

There is always a division in the minds of people in regard to the Christ, as truly so today as in the day that Jesus himself walked the earth. It is only when people are willing to forsake their own minds and come up into the One Mind that is Christ that they will be able to see and understand what Christ is, and no longer be divided in regard to him. Christ comes into the soul in an hour when that soul receives him as he is, and not as the soul thinks he is. Christ is from

above human consciousness, and human consciousness is utterly unable to conceive him as he is until it is taught of Christ, or receives Christ consciousness. He comes just as he is prophesied, yet human consciousness is blind even to the meaning of its own prophecy, therefore it can understand neither the manner nor place of his birth, and in its argument and division of thought fails to see him in the midst just as he is, and just as he was foretold to be. This is as true today as it was nineteen hundred years ago. Christ stands in the midst unrecognized today—unseen to man because of the division of thought among men because of him."

45. Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

48. Have any of the rulers or of the Pharisees believed on him?

49. But this people that knoweth not the law are cursed.

Christ speaks today through a thousand tongues, just as he said he would, and the same history of Jesus repeats itself in the larger manifestation of the Christ. The Christ words falling into the consciousness of men are unlike any that ever man spoke, and those who hear them are asked by those of the established forms of religious thought,—"Are ye also deceived? It will be time for you to believe this doctrine when those of the established thought accept this new teaching, and not having yet done so, why do you among the unenlightened presume to do so?" Such is the spirit of the old, always, in regard to the new. They cannot recognize it because it does not conform to their law; they cannot understand it because it has superseded their law—gone beyond it, and they think that is cursed which is most blessed indeed. Only those of an open mind can receive new teaching and escape the bondage of old limitations. The sons of God go free.

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51. Doth our law judge any man, before it hear him, and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53. And every man went into his own house.

Even the enlightened among those of the law cannot teach those bound by the law, for they judge the letter of the law and not its

spirit. They judge without hearing and without knowing; they judge by what appears to be so, and do not investigate that which is so—the reality. They had seen him come forth from Galilee, but they knew nothing of the manger bed in Bethlehem, and refusing to investigate, or hear the Christ for themselves, they were blinded by their own prejudice, and kept from the good that might have been theirs had they, themselves, only been willing to "Search and look" instead of condemning those who had done even what they were commanding to be done. Argument never discloses the Christ. He is what he is, and must be so accepted. Each soul must decide in regard to Christ for himself, therefore, it is written, "Every man went unto his own house." There alone can the soul find Christ, for Christ must be felt within before he can be recognized without. Flesh and blood cannot reveal him. The Father in heaven—the Father within the heart—unfolds him to the heart, each man within "his own house."

(To be Continued)

## At the Master's Table

### The Comforter Study Hour

Prepared by LETTIE A. HODGES

#### SILENCE, 10 A. M.

- Aug. 8—Genesis 37. Read The Comforter.
- Aug. 9—2 Samuel 13:1-20. Read The Comforter.
- Aug. 10—Titus 3. Read The Comforter.
- Aug. 11—Genesis 42. Read The Comforter.
- Aug. 12—1 Samuel 17:14-58. Read The Comforter.
- Aug. 13—Psalm 37. Read The Comforter.
- Aug. 14—Matt. 27:21-41. Read The Comforter.

#### Meditation for the Week

And they said one to another, Behold, this dream cometh.



- Aug. 15—Jonah 1 and 2. Read The Comforter.
- Aug. 16—2 Kings 14:32-29. Read The Comforter.
- Aug. 17—Luke 9:51-62. Read The Comforter.
- Aug. 18—Acts 20:22-38. Read The Comforter.
- Aug. 19—Acts 27:18-44. Read The Comforter.
- Aug. 20—Psa. 120. Read The Comforter.
- Aug. 21—1 Kings 8:25-40. Read The Comforter.

#### Meditation for the Week

No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.



- Aug. 22—Matt. 26:14-56. Read The Comforter.
- Aug. 23—1 Tim. 6. Read The Comforter.
- Aug. 24—Psa. 22. Read The Comforter.

- Aug. 25—Daniel 9:19-27. Read The Comforter
- Aug. 26—Zech. 13. Read The Comforter.
- Aug. 27—John 6:25-41. Read The Comforter.
- Aug. 28—Psa. 41. Read The Comforter.
- Aug. 29—Acts 1:16-25. Read The Comforter.
- Aug. 30—John 8:30-40. Read The Comforter.
- Aug. 31—2 Cor. 7. Read The Comforter.

#### Meditation for the Week

For the bread of God is he which cometh down from heaven (mind) and giveth life unto the world (body).



- Sept. 1—Matt. 18:1-15. Read The Comforter.
- Sept. 2—Luke 19:1-11. Read The Comforter.
- Sept. 3—Isaiah 5:3. Read The Comforter.
- Sept. 4—Matt. 1:18-25. Read The Comforter.
- Sept. 5—John 3:1-21. Read The Comforter.
- Sept. 6—John 10:1-19. Read The Comforter.
- Sept. 7—1 Peter 2. Read The Comforter.

#### Meditation for the Week

For the Son of Man is come to seek and save that which was lost (to consciousness.)



- Sept. 8—Luke 5:31-39. Read The Comforter.
- Sept. 9—Luke 1:15. Read The Comforter.
- Sept. 10—Matt. 18:23-35. Read The Comforter.
- Sept. 11—Ezek. 18:19-32. Read The Comforter.
- Sept. 12—Ezek. 33:1-20. Read The Comforter.
- Sept. 13—Acts 11:1-18. Read The Comforter.
- Sept. 14—Philemon. Read The Comforter.

#### Meditation for the Week

I came not to call the righteous, but sinners (those that see evil) to repentance (change their mind and see the whole thing, Good.)



- Sept. 15—Psa. 32. Read The Comforter.
- Sept. 16—Acts 3:37-47. Read The Comforter.
- Sept. 17—Eph. 2. Read The Comforter.
- Sept. 18—Psa. 51. Read The Comforter.
- Sept. 19—Zech. 3. Read The Comforter.
- Sept. 20—Romans 6. Read The Comforter.
- Sept. 21—Luke 19:1-11. Read The Comforter.

#### Meditation for the Week

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.



- Sept. 22—Deut. 30:1-16. Read The Comforter.
- Sept. 23—Matt. 22:35-41. Read The Comforter.
- Sept. 24—Matt. 8:28-39. Read The Comforter.
- Sept. 25—1 John 4. Read The Comforter.
- Sept. 26—John 14:1-22. Read The Comforter.
- Sept. 27—2 Chron. 1. Read The Comforter.
- Sept. 28—Matt. 1:18-25. Read The Comforter.
- Sept. 29—Matt. 7. Read The Comforter.
- Sept. 30—Matt. 18:1-11. Read The Comforter.

#### Meditation for the Week

For everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.

SEND \$2.00 with the names and addresses of 10 friends, and we will mail them each a copy of this magazine.

## An Appreciation from Germany

In the Black Forest, Germany.

April 19, 1923.

My dear Mr. W.:

While on an excursion trip through the German forests, which I am showing and explaining to a group of 20 OXFORD forest students from England, I had the pleasure to receive your friendly lines with enclosure of . . . for my little Darmstadt children, together with the October issue of "THE COMFORTER," which has laid hold of my innermost soul. How rich is MAN with, and oh, how poor without the SPIRIT,—the Holy Spirit in its true sense and meaning, beaming forth from this little packet. I am neither Christian Scientist nor a Quaker: but both of them have had a truly blessed influence on me, thanks to their rejoicing fervor, their unwavering trust and their absolute dependence on GOD. On the other hand I am opposed to the formal expression of modern Christendom and the DOGMA of all the Churches goes against the grain with me. "The letter killeth!" The conviction that GOD is in me, together with my striving to live in GOD myself, is the whole of my creed and endeavor. More of this after my return home. Please send me a copy of "The Comforter" whenever feasible.

Yours gratefully,

Dr. C. A. Schenck.

Translated by

A. Willkomm, 406 Flatiron Building,  
May 5, 1923.

## An Experience In Tithing

(The following extracts are taken from a leaflet published by The Tither of Sand Springs, Tulsa, Oklahoma).

"Some time ago the writer read about Jacob's vow to tithe, and how the Lord blessed him. My attention was called to the fact that the Bible related how Jacob returned to his home in twenty years with riches and blessings as a result of his covenant of tithing. With some doubts, and to test if the Bible is true, I made a special covenant to set aside a certain percentage of my income or increase. At that time I had a mortgage on my home, owed heavily and was burdened with cares and worry. I determined to prove God.

"Within three months unexpected and unforeseen blessings came to me and God opened my eyes to see His love and faithfulness to His Promises. Since that time I have been blessed beyond my utmost expectations in every way and prospered in everything I have put my hand to—I believe tithing is the solution for poverty."



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