

Peace, dear heart,
Be still.

It is God's will
That every heart
Shall know its part
In him.

Let go thy will.
Just rest in him
In peace.

And be thou STILL.

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The COMFORTER

EDITED BY
FLORENCE CRAWFORD

Is, as the name implies, a magazine of Comfort.

It responds to the Spirit's call, "Comfort Ye My People."

Its message to the World is Light, Hope and Inspiration.

The COMFORTER is distinctly a magazine of Truth.

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The Christmas Tree

Through summer's heat and winter's snow,

Though drought may come, and winds may blow;

In troubled time, or peaceful scene,

I am forever, Evergreen.

How fitting then, as Christmas tree,

I emblem of His Gift should be.

When all the world seems dead and cold,

I am bedecked in green and gold,

And laden with good gifts to give,



I fain would teach that men should live.

Age lasting; bearing riches rife,

I stand for Christ's Eternal Life!



The COMFORTER

Volume III.

CHRISTMAS, 1915

No. 1

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. To preach the acceptable year of the Lord." Luke 4:18.

DEAR ONE—With each recurring Christmas Season, we hear anew the angel voice to the shepherds, "*Fear not, for behold I bring you good tidings of great joy which shall be to all people,*" and each year we catch again the echoes of the song of the heavenly host "*Glory to God in the highest, and on earth peace, good will to men.*"

Oh that some time we could just hear these words and have their true meaning sink deep into our hearts! Why is it that we are so dull of hearing? Why is it that we cannot accept the "joy" which the angel brought? Why cannot we cast aside the "fear"? Why is it that we will not include "all people?" Why do we postpone the "peace" and harden our hearts so that they contain so little of that "good will towards men" which is the great essential of the Christ life? We all need a great heavenly illumination. We need to have the glory of the Lord shine round about us until we are "sore afraid," then perhaps these wonderful words will hold some meaning.

The Christmas season offers a time for the reunion of families. Glad home comings are in order. All members of the home circle gather about the fireside "united",

—filled with sweet joy and peace. As I have thought of this, I have thought of that great family, those who have chosen to minister in the name of the one whose birthday we celebrate, and I have thought how sad that that great church family, wherein each member works in the name of Christ, should stand separated because of “beliefs”, instead of entering into a union which would bring the peace and joy and good will the angels announced so long ago. Why cannot all religious faiths standing for the Christ spirit *enter into* the Christ spirit,—have a “home coming”, a glorious reunion among themselves? Why cannot they disregard “beliefs” which are mere nothings so long as they *are* beliefs, and partake of the one reality which they all know and which is common to all, that they are “Sons of God and joint heirs with Christ?” It does seem that there is little hope for the world to partake of the Christ Spirit when those who claim to partake of it are so far from entering into its true spirit. If Christmas means anything to any one, it should mean everything to those who serve in the name of Christ.

I love to think that the angels sang to the “*shepherds*” who were “*abiding in the field*”, “*keeping watch*” over their “*flock by night*.” What a wonderful, wonderful statement that is, and how fraught with meaning for our minister-shepherds of today. It seems that they too are “*abiding in the field*”; that they are “*keeping watch over their flocks*” and that they are doing so “*by night*”, for certainly we cannot say that it is “*day*”, while the darkness of mystery, superstition, doctrines of men, creeds, dogmas, beliefs, all these spread over us as a pall. We cannot see clearly in such night; but oh, do let us see “*his star*” rising in the East, and do let us open our ears for that Angel song, and let us say to one another as

did the shepherds of old *"let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us"*.

It is time for all of us to humble ourselves and go to the simple manger bed to see the little Christ child and there become united. Which of our "beliefs" amounts to anything compared to this great reality?

I feel that God himself has ordained that "The Comforter" shall bear this Christmas message to the world. You all see how late it has appeared. It has taken its present form after a series of experiences on my part, the telling of which almost seems a necessity, but it is the Spirit that beareth witness, for the Spirit is Truth. How high we must reach in consciousness for Truth, ever higher and higher and *higher*. If we are true to the Spirit we must accept the fact that the personal is the instrument of the Spirit and as such must be obedient. In no other way can the Spirit give its blessing.

This number of THE COMFORTER has been born with a soul struggle on my part. I feel that so much has been gained and that it goes forth into the world carrying a message of deepest and purest love. Always we have had the highest ideal for this work. Those who will re-read our letters in the last December and March numbers will see that we are but re-expressing here the universal principle held from the very first. It is indeed time that all enter into the ONE. It is our only place of refuge. It is the time to "make friends" even of the mammon of unrighteousness, as said Jesus.

Nothing is so far from Truth as that which leads one body of people working in the love of God to feel any antagonism for another body of people striving to work in the same love. All of us have our shortcomings. None are in

the full light, else there would be no separation among us. "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift."

We hope to be able to comfort not only in Spirit but in practice, entering upon the "business of doing good." "Sell that thou hast and give to the poor." This is our purpose. It is Love's way. How can we hope to have the Holy Spirit until we have the *whole spirit*, that which believes in no separation at all? "Who art thou, Lord?" said Paul. "*I am Jesus whom thou persecutest*," was the reply, though Paul had been doing no harm, as he thought, to the person of Jesus. However, all unconsciously, he had been seeking to injure "members of the Lord's body." "We are flesh of his flesh, and bones of his bones, and we must *accept* that fact for it is the absolute Truth. It is personality, the sense of "mine and thine" which causes all the misery in the world. Our world is a sorry spectacle of such false belief.

We wish "The Comforter" to be open to that Spirit of Truth which can be expressed without personality being attached. We must learn to love Truth for Truth's own sake,—to "know His voice". Our acts much conform to our profession. It is time "to be" "Ye cannot bear fruit except ye abide in the vine."

So I wish you "Merry Christmas" in its truest sense. We can be "merry" only as all are included, and, none excluded.

Let us cover ourselves "with his feathers," for "under his wings we shall safely trust."



Christmas Giving and Thanking

Our national thanksgiving is a day set apart to thank the Father for his innumerable gifts to us; but on Christmas day we not only give to each other but we thank each other for the gifts we have received. It is a time for both giving and thanking. It is the expression of a relationship between man and man.

Often in this time of exchange of "little gifts" we overlook the big gifts, and especially is this true in regard to the great gifts of unfolding light which the various religious organizations have given to each other. It would be well to consider these.

First of all, have we thought to thank Jesus of Nazareth for the unspeakable gift of himself, which He gave to the world? Has it occurred to us to be grateful to the Jews for having prepared the avenue for this Prince of the House of David to come forth? Have we forgotten that Jesus was a Jew?

Have we neglected to thank the Oriental religions for having unsealed many of the mysteries?

Would it not be well to remember to give thanks to the Catholic Church for having preserved the records, for having so patiently pioneered in untrodden fields, for preserving the sanctity of home life and many other of our most valued Christian traditions?

Have we forgotten to thank the Protestant churches for having distributed the Bible, for unflinchingly upholding the name of Jesus Christ above every other name, and for having given freedom to the individual consciousness?

Has it come to us to thank the Swedenborgian Church

for its wonderful law of Correspondences, which shows the relation between the Spirit and the body?

Must we not thank the Spiritualists for insisting that we may commune with the Saints, even as they did of old, and for claiming, as did Jesus, that God is not the "Father of the dead but of the living?"

Have we forgotten to thank the Quakers for their "sweet peace" and the "silence" and for their directing us to the voice of the Spirit within?

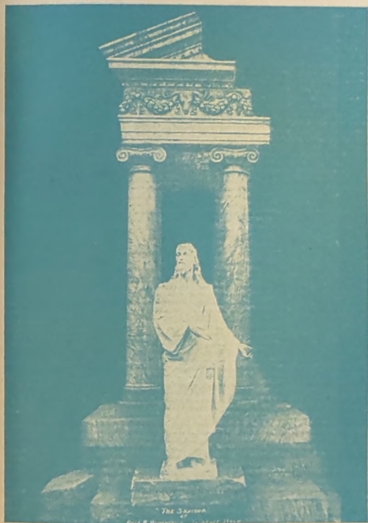
Have we remembered to thank the Christian Science Church for emphasizing the truth of the all power of good and the unreality of evil, and for renewing our faith in healing?

Must we not thank those of the New Thought for believing that there is actually to be a new heaven and a new earth, and that all things are to be made new through new thinking?

And must we not thank the countless and countless others who have contributed toward the great unfolding of the Light by their bringing in a ray here and a ray there?

Would it not be better to offer this thanks to each, other instead of self-righteously remembering only the gift which *we* have brought?

Perhaps by being thankful at this time for all these Christmas gifts, it might be that the loving Father will consider us ready to receive his greatest gift, the gift of the Holy Spirit. Then indeed would we enter into wholeness; then would we be whole, be truly healed, or all made perfect in ONE. Let us consider the good we have brought to each other, and "if there be any virtue, if there be any praise, let us think on *these things!*"



"He Spake of the Temple of His Body"

God's Good Word, "Inter-denominational"

IT IS SAID there are more than two hundred denominations in the world as a result of the teachings of primitive Christianity. Many branches in the one vine—why should they feel separated from each other? Why cannot they all be "made *perfect* in one"—not losing their identity, but each having that identity perfected through a larger consciousness of the part each plays in the whole?

The word denomination sprang from an idea born of differences. It is not a false idea though a false consciousness may have seemed to give it birth. "Diversity" might more truly portray the real meaning of the term. In diversity there is a difference which is estimable. There can be unity in diversity. The false consciousness in regard to the word denominational doubtless is responsible for the word un-denominational. To those using it, it seemed a step forward. However, it is not a true word for it holds a subtle condemnation of that which is denominational. He who said "I am the Truth" said also, "Condemn not." Truth comes "not to destroy but to fulfill." The word un-denominational implies a *negative*, though open attitude of mind.

Interdenominational is a *positive* word. It is born of the consciousness of Truth which sees that all are "made perfect in one," just as each member of our body is made perfect by being a part of the body, and by being joined together as one in the body. The members of a body lose nothing by being one in the body,—they are made perfect in that unity. "If all the members were an eye, where were the hearing?" The world has misunderstood the idea of denomination. In a sense the denominations themselves

have misunderstood the term. Let us view it in the light of Truth which holds no condemnation at all.

Sunlight passing through a prism is broken up into many colors. No two colors are the same. Red, orange, green, blue, violet and the others are all of the light, yet it takes all together to make "*the* light." What wisdom to have light broken up into the constituent parts that we may better know "*the* light"! How wonderful is sunlight,—but how exquisite the play of color in the dawn, the sunset and the afterglow! How beautiful the glorious rainbow! Are we not grateful for the "atmospheric prism" which reveals to us so intimately "*the* light"?

In the unfoldment of a plant, does not each part have its own expression to unfold,—the seed, the root, the stem, the leaf, the bud, the bloom? Do not all *united* make the plant? Are not *all* required? Are they not all "made perfect in one?"

Let us open wide our eyes to the possibility in this word inter-denominational. Truth cannot be wholly expressed by this one or that one *alone*. Each branch has its own part to unfold. In revealing light need one part condemn another through which light is being revealed also, even though that light assume a different hue? Truth says to all who minister in His Name, "Forbid them not. He that is not against us is for us."

Interdenominational is a word born of Truth. It is the only standard which could be upheld by "The Comforter" which the Master said would "Come in His Name." "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 show it unto you."

"The Comforter" is not a person, it is not a book, but it is the Spirit of Truth which from this time thousands

upon thousands will voice, speaking not "of themselves" but "as they hear." This is the Spirit to which this little book has opened its pages. We trust all understand it in this way. We are listening to this Spirit, and as we "hear,—we will speak."



Romanelli's Statue of Christ on the Temple Steps, shown on page 9, was exhibited at the Panama-Pacific International Exposition in San Francisco. It was offered to the Commissioners of Golden Gate Park, but declined by them for the reason that, being non-sectarian, the Park should not exhibit it. Who has ever before thought of *the Christ*, as being sectarian?

A Message to the Churches

"There is one Body and one Spirit. As the body is one and hath many members and all the members of that one body being many are one body; so also is Christ. And whether one member suffer all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ and members in particular." (I. Cor. 12:12-27.)

To the Jewish Church:—"Behold, the days come, saith the Lord that I will make a new covenant with the house of Israel. Not according to the covenant that I made with their fathers . . . But this shall be the covenant that I will make with the house of Israel. I will put my law in their inward parts and write it in their hearts. (Jer. 31:34.) "In that he saith a *new* covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:13.) "That in the dispensation of the fullness of times he might gather together *in one* all things in Christ, both which are in heaven and which are in earth; even in him." (Eph. 1:10.) "Jesus Christ of whom the whole family in heaven and earth is named." (Eph. 3:14-15.) "No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones." (Eph. 5:29-30.) All are branches in the One Vine, "The branch cannot bear fruit except it abide in the vine; Ye are all one in Christ Jesus." (John 15:4.)

To all Oriental Churches:—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; * * * Behold the tabernacle of God is with men, and he will dwell with them, and they shall be

his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be *no more death*;—for the former things are passed away. Behold, I make all things new." (Rev. 21:1-6.)

"* * * We shall reign on the earth. And I heard the voice of many angels round about the throne * * * and the beasts and the elders, * * * saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honour and glory and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever." "Ye are all one in Christ Jesus."

To the Catholic Church:—Peter, speaking of John to the Christ, once asked, "Lord, and what shall *this* man do?" Jesus answered, "What is that to *thee*?—Follow thou me." (John 21:21-22.) "Judge not." "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." "Ye are all one in Christ Jesus."

To the Mormon Church:—"There is nothing covered, that shall not be revealed; and hid that shall not be known. What I tell you in darkness that speak ye in light." (Mat. 10:26-27.) "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:21.) "God is light, and in him is no darkness at all." (I John 1:5.) "Ye are all one in Christ Jesus."

To the Protestant Churches:—"Whosoever heareth these sayings of mine and *doeth them*, I will liken him unto a wise man which built his house upon a rock, and

the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." "Forbid him not. He that is not against us is for us." (Luke 9:50.) "Judge not." "Ye are all one in Christ Jesus."

To the Christian Science Church:—"Now there are diversities of gifts but the same Spirit and there are differences of administrations but the same Lord and there are diversities of operations but it is the same God that worketh all in all. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another Faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same Spirit dividing to every man severally as he will. For by one Spirit are we all baptised into one body whether we be Jews or Gentiles, whether we be bond or free and have been all made to drink into one Spirit, for the body is not one member but many." (1 Cor. 12-4:15.) "Ye are all one in Christ Jesus."

To those building the Temple of "His Body":—"What I say unto you, I say unto all—"Watch."

"Preach good tidings unto the meek; bind up the broken hearted; proclaim liberty to the captives, the opening of the prison to them that are bound. Proclaim the acceptable year of the Lord, and the day of vengeance of our God; comfort all that mourn. Give them beauty for ashes, the oil of joy for the mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that he may be glorified.

Build the old wastes, raise the former desolations, repair the waste cities, the desolation of many generations.

Ye shall be named the Priests of the Lord, men shall call you the Ministers of our God.

For I the Lord love judgment, I hate robbery for burnt offering and I will direct their work in truth and I will make an everlasting covenant with them.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all nations." (Isa. 61.)

"And he carried me away in the spirit to a great and high mountain and showed me that great city the holy Jerusalem, descending out of heaven from God.

"And I saw *no temple* therein; for the Lord God Almighty and the Lamb are the temple of it." (Rev. 21:10-22.) "Ye are all one in Christ Jesus."



"For the work of the Ministry" for the edifying of the
BODY OF CHRIST

till we all come in the unity of the faith and the knowledge of the Son of God into

A PERFECT MAN

unto the measure of the stature of the fulness of Christ that

SPEAKING THE TRUTH IN LOVE

we may grow up into Him in all things which is the

HEAD EVEN CHRIST.

Warning

I walked one night beside the flaming pit
Of Hell and gave it merely scornful glance,
Vain-gloriously sure that no mischance
Should ever cast me o'er the brink of it.
Then vivid lightning flashed, and tore and split
The pall of smoke above it, like a lance,
And there I saw Hell's tortured souls a-dance
Like crisping moths which round a candle flit;—

And, too, I saw how close my feet had strayed
Unto the edge, and fearfully withdrew,
Grateful for that brief, saving God-sent view—
Again the thunders rolled and lightning played
And looking up, I sang His praise anew
Who shore the darkness with a lambent blade!

Written for THE COMFORTER
By an Ex-Convict

Truth

Truth is eternal, changeless, omnipresent. It already is, and always has been in the heart of each and all. One needs merely to recognize Truth. Truth cannot be imparted. It can be but "brought to remembrance." Truth needs but to be *stated*. "They shall hear my voice." "He that hath ears to hear, let him hear." Truth knows no opposition. It needs no defense. "For we can do nothing against the truth, but for the truth." (2 Cor. 13:8.)

God is All "I am the Lord and there is none else." (Jer. 23:23.) "One God, the Father, of whom are all things, and we in him." (I Cor. 8:6.) There is no matter. All is Spirit. That visible expression of God which man has called matter is *of God*, "the Father, of whom are *all things*." God is Spirit. "By him were all things created that are in heaven and in earth, visible and invisible." (Col. 1:16.) "Do not I fill heaven and earth? saith the Lord?" (Jer. 23:24.) "Life, substance and intelligence fill the whole Being." There is one Spirit and one body. "He is our peace who hath made both one—having abolished in his flesh the enmity—for to make in himself of twain one new man, so making peace." (Eph. 2:13-15.) Know ye not that your body is the temple of the Holy Ghost which dwelleth in you? *God is all*. No thing can be named which God is not. God is All *in All*.

Man Manifests God. "Let us make man in our image." Man cannot reflect God. In order to reflect, one must have a mirror apart from that which is being reflected. *Nothing can be apart from God*. God is All. "In God we live and move and have our being,"

(Acts 17:28) "The Father *in me* doeth the works." God is *all*,—all that is within and all that is without. Man manifests God, in God, as ice may manifest in water. It takes form in water. The water is in the ice. The ice is in the water. All that is within and without is God, but "greater is he that is in thee than he that is in the world." That is, greater is the Unmanifest which can come forth through consciousness than that which is already made manifest through consciousness. All form is ex-pression,—*"pressing from"* God.

The Flesh Profiteth Nothing.

Profit is *increase*. The flesh increaseth nothing. In itself it is the increase,—the effect, the expression. It is sent forth by the One expressing from Himself. "The Word became flesh and dwelt among us." All ex-pression or *"pressing from"* comes forth from the within which is *Spirit*. All is Spirit. "Take no thought of the body," not because it is not "of God" but because thought must be taken of God, the Source only, in order that the expression may image perfectly the One giving forth the expression. "If therefore thine eye be single thy whole body shall be full of light." (Mat. 6:22.)

"Lacked Ye Anything?"

And they said "Nothing." (Luke 22:35.) "Give and it shall be given unto you; good measure pressed down and shaken together and running over shall men give into your bosom." (Luke 6:38.) In order to receive, *give*. A plant draws substance to itself as it gives forth its expression of itself. As it gives, it receives. To give is the true way to receive. It is God's way. It is Love's law,—the law of the lilies. The "laborer is worthy of his hire," and so long as he labors will receive it,

but it is better not to "labor for the meat that perisheth." It is better to be a *Son* than a slave. The *Sons of God go free.* Give, hoping for nothing in return. The very *giving* makes the vacuum which attracts the fullness and makes possible the receiving. "Call not thy rich neighbors,—*lest* a recompense be made thee." Beware of false motives. It is all in the motive,—the "moving of the Spirit." Each man is a Son of God. Each man must be recognized as a Son, he must be left free to *give*. *Every Son must give*, for it is the way to receive,—it opens the door. Each Son must give from the Spirit of Love, for this reason it is written "*Buy the Truth, and sell it not.*" Those wanting the ministration of Truth must buy it, but those giving it must not sell,—fix a price. Truth is above price. One who buys the ministry of truth *gives* for it. The one who refuses to sell, *gives*. Thus both giver and receiver are left *free to give in spirit*. It is the true exchange,—the perfect law of justice, the spirit of which the whole world must soon accept. Man is not an hireling. He is a Son.

Many are proving this to be the true way in personal ministrations and as soon as distributing centers can be provided in this consciousness all commercial life will partake of this same spirit. The best which seems possible just now is to take care that the business is the business of "doing good." "Sell that thou hast and give to the poor." Jesus gave this command as the second step in the way of life.

The Physical Realm.

"The stone which the builders rejected the same is become the head of the corner; this is the Lord's doing and it is marvellous in our eyes?" (Mat. 21:42.)

"Whatsoever ye shall bind *on earth* shall be bound in heaven."

"Whatsoever ye shall loose *on earth* shall be loosed in heaven."

"If two of you shall agree *on earth* as touching anything they shall ask, it shall be done for them of my Father which is in heaven." (Mat. 18:18-19.)

"Death and life are in the power of *the tongue*." (Prov. 18:21.)

"Raise the dead." (Mat. 10:8.)

"Martha saith unto him, Lord, by this time he stinketh. Jesus saith, 'Said I not unto thee, that, if thou wouldst believe, thou shouldst see the *glory of God*?' " (John 11:39-40.)

"I pray God that your whole Spirit, soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ." (I Thes. 5:23.)

"In him dwelleth all the fullness of the Godhead *bodily*." (Col. 2:9.)

"Thy will be done *in earth*." (Mat. 6:10.)

"We shall reign *on the earth*." (Rev. 5:10.)

"He spake of the temple of his *body*." (John 2:21.)

He transfigured his *body*.

He lifted up his *body*.

"Another * * * said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, *Follow me*, and let the dead bury their dead." (Mat. 8:21-22.)





The Other Wise Man

A study of Henry Van Dyke's "Story of the Other Wise Man."

ALL MEN are wise men. Some are wise men and never know it. Some are wise and seek to show it. Some are very wise indeed, and knowing all men to be possessed of the same wisdom,—keep silence. But there are *other wise men*,—these are they who know all men to be wise, and *seek* that all men shall know it. They transmute wisdom into *acts*,—into acts of love. These are the Christ men. They belong to the Kingdom of God. They worship in the perfect adoration,—they *serve*. They bring no gold, no frankincense, no myrrh. They bring three precious jewels,—the Spirit, the Soul and the Body. They give all three, and in giving the last,

they give themselves,—wholly, completely, entirely. These are they who "sell all they have and give to the poor." Then find they the King,—*their* King. They are surprised to find him so close. They never dreamed that they had served *him*,—they thought they were serving others. Triumphant they near Jerusalem, and with wonder they enter in,—enter into the joy of "their Lord." Such an attainment!

Every man is given the mighty choice,—*"to follow" or "to be."* It is *easier* to follow. *Three* wise men follow. Those who follow enter into the joy of companionship. There is an abundance of gold, and frankincense and myrrh. There is no lack in the desert, no hardship, no heartache, no seeming disappointment. But the other wise man—the one who seeks *to be*,—takes every step *alone*. It is a hard way. It is straight and narrow. There are hot desert sands; there are waste places; there are deprivations, hunger, separation from all held dear; there is loneliness, heartache, sorrow; there is even death to self,—but he finds *his* King. Not as a babe wrapped in swaddling clothes, but as a King, full grown, seated on the inner throne of his own Soul, and there is joy in knowing he is so close, and there is rest and peace—peace that passeth understanding,—the peace that the *world* cannot give. It is the peace worth while. In it, the still small voice whispers,

"Let not your heart be troubled,
Neither let it be afraid."

And this is the story the Other Wise Man told "in the night" to the loved author who has so tenderly revealed him—though he told it differently, but with the same meaning. This wise man was still "serving," still true to "his light" even as he told the story. He was seeking to comfort when he visited the bedside of the one who has so

beautifully told the tale to us,—this one who was grieving. He was facing the “burden that his work in the world was almost ended, but not nearly finished; that the problems that perplexed him were as yet unsolved.” Then with heavenly wisdom did the sweet, pure Soul of the Other Wise Man reveal the “other wise man” in this sad soul’s *own* heart, and this one, true to his vision of that troubled night, has given the vision to us. So is service multiplied. So is worked the wonder of our God. Love is so magical. Love is always giving.

And the other wise man said that *first* he saw the

**Star Sign
in the Sky.**

It was *his* star,—though he claimed it for another. He pictured no glories for himself. From the beginning all honor he sought for the King, the one whom he thought would appear. He expected this star long ere he saw it, and had dressed himself in “pure white wool” to tell others about it, and to ask them to join in the quest for the King. All who came as his guests worshipped pure fire. All who came were pure, though all were not ready “to be.” Around the altar they sang the “beautiful hymn to Ahura-Mazda”:

*“We worship the Spirit Divine,
all wisdom and goodness possessing.
We praise all the things that are pure,
for these are His only Creation;
The thoughts that are true, and the words
and deeds that have won approbation;
These are supported by Him
and for these we make adoration.
Hear us, O Mazda! Thou livest
in truth and in heavenly gladness;
Cleanse us from falsehood, and keep us*

*from evil and bondage to badness;
Pour out thy light and the joy of Thy life
on our darkness and sadness."* . . .

All sang. All thought they believed what they sang. But *one only* in their midst was willing to *act* in proof that he believed. This one was the Other Wise Man, the one who worships in the life of service—the perfect adoration.

One man doubted that the Star would appear. "No King will ever rise from the broken race of Israel," said he. "Farewell."

Said another, "I have no knowledge of such things. My office as guardian of the royal treasure binds me here. The quest is not for me."

Another said, "In my house there sleeps a new bride. I cannot leave her, so farewell."

Still another said, "I am ill, and unfit for the hardship."

One by one they left him. He gathered up the jewels he had taken from his breast, and which he had purchased as a gift for the King. Then he passed through the portal—the doorway into his new life, and as he stepped forth he saw his Star.

Every man must see his own star, and when he sees it, he will be passing out into the *night*, through a doorway—alone.

Eagerly he follows the star, for he seeks the King. He is buoyant, full of hope, happy, and confident of success. The ideal that he had "kept in the secret place of his soul" seemed easy of attainment,—would quickly come to pass. Later he thought of this when by the

Waters of Babylon. he sat down and wept. Every man who seeks *to be* has the destruction of the old impressed upon his consciousness. It is a time of disappointment. Those whom he thought would

accompany him have gone. Here he must leave his swift steed. He must purchase slow moving camels. He must sell his beautiful blue Sapphire of Truth—truth as *he* had conceived it of old. Sorrow rends his heart. His journey is delayed. The King seems very far away.

"Former things are passed away. Behold I make all things new" so records the disciple of Love in Revelation. Do we dread to see old things pass away,—do we expect the new in our seeking for Truth? New things begin at the beginning. They follow old things—old things that have passed away. The one who seeks *to be* must be willing to see Babylon destroyed before he can see it rebuilt. "Who-soever shall not receive the Kingdom of God as a little child, he shall not enter therein." The Other Wise Man must seek till he find,—

The Little Child.

He realizes this. He sees the old pass into the distance. He lets the "land of death spread its cruel net around him" while he seeks for the Christ, bearing with him his ruby and his pearl. Still hopeful, though weary oftentimes, he presses on. "Here I shall behold the rising of the great light," he says. In truth it was there, though he thought it had escaped him. It was there *in himself*, but he had caught not one of its rays.

He hears a mother lulling her babe to rest. She ministers unto him. Suddenly there is the noise of wild confusion without. It is always so, in the ongoing toward Truth. When "light is rising" within, darkness rises without. It clamors to save itself, but the Light once lit is Wisdom,—it is a light that *saves*. It speaks the Truth. It does not lie. To darkness, it seems to be error, and is often misinterpreted as such.

As the Other Wise Man tells the mother to flee, he

stands in the doorway to save the child, and he seems to lie. What he says is

"I am alone in this place."

And he speaks the Truth. *"I am the Light of the world. That was the true Light which lighteth every man that cometh into the world."* The Light in the Other Wise Man and the Light in the little child is the same Light. It can be but one. The Other Wise Man comes to "bear witness" of the Light. He speaks the Truth. Christ is the Light. He is always *alone* in the house. And the Other Wise Man proves this by his act. He parts with his lovely ruby, which symbolizes his own heart's blood—his own old life—for the life of the *little child*. "Behold, I make all things new." He did not know that in standing in the doorway, speaking truth that seemed falsehood, he was standing close to the realm of the Spirit; that he was *in* the realm called Soul. He had entered the

**Hidden Way
of Sorrow.**

and again, he passed through—alone.

"There was silence in the Hall of Dreams" so our author tells us. This is the land of Soul, that borders the land of Spirit. Here play the dream pictures,—memories perchance of our dead selves. Here in silence the Other Wise Man continues to seek. Here he suffers and suffers and *suffers*. It *hurts* so in the Soul. It is so hard to seek here all alone. One seems to *wander*. One seems confused in it all. But at last a Master of the Law, a man of Juda, points truly to the way:

"It is written," he says, "the King is not to be found in a palace, nor among the rich and powerful. This I know. Those who seek him will do well to look among the poor and lowly, the sorrowful and the oppressed."

The hurt in the Soul is soothed as it "visits the poor and needy." "Our own hurt is healed as we minister to another," for then Love pours into our heart, though we guess not that it is the King whom we seek, and that we are opening the door to the Spirit. "*He fed the hungry, and clothed the naked, and healed the sick.*" *He gave to the poor and gained "Treasure in heaven"*—but he guessed not that he was gaining it—then.

"In the secret resting place in his bosom the pearl grew softly luminous. A mellow lustre, an iridescent light full of shifting gleams of azure and rose trembled on its surface." The pearl was being prepared—it had mellowed against his aching heart. It was the

**Pearl of
Great Price.**

"It was more precious than rubies" for rubies are of the Soul, but the Pearl is *Wisdom*, pure Spirit itself. He was entering the Holy City—the throne of the Great King.

"We are going to Golgotha," he heard them say, "where there is to be an execution. A man called Jesus of Nazareth who gave himself out to be the Son of God, and Pilate has sent him to the cross."

The Other Wise Man, now old and worn and weary, whispered within himself,

"The ways of God are stranger than the thoughts of man. It may be that I shall find the King at last in the hands of his enemies, and shall come in time to offer my pearl for his ransom before he dies."

So with painful steps he now neared the Damascus gate.

"Heaven pity me," he heard—"and save me! I am seized for debt. I am being sold," sobbed a young girl in piteous plea.

It was the last test. Who would see another enslaved

when he could save by giving up his all—his very heart, his precious pearl, the last of his possessions? The Other Wise Man was the Great Wise Man—he gave up *all*. He held nothing back.

"This is thy ransom daughter! It is the last of my treasures which I kept for the King."

And the "darkness thickened. Shuddering tremors ran through the earth," for the *realm of Spirit* was pierced! "Houses rocked to and fro. The air was filled with dust. Men fled in terror. But the Other Wise Man knew no fear. In his heart was the great Peace. He had entered the place of the One. "He had been true to the light that *had been given him.*"

"A heavy tile shaken from the roof fell and struck the old man on the temple." At this point in the ongoing of the one who seeks to *be*, "*A stone must always fall.*" "Take ye away the stone" says the Christ. All is Spirit!"

The Other Wise Man had entered into *Being*. He sought no more—he *knew*. Wonderingly he questioned,

"When saw I *thee* an hungered?" How canst *thou* be the King? *I never served thee!* "Oh, how truly spake the Other Wise Man. It had always been *another* he had served,—never himself! But as he served, he had been served. As he sought for another, he had found for himself. Giving his life—he *gained it*. He had found His Great King!

Beloved, "Now are we the Sons of God."
 "Let this mind be in you which was also in Christ Jesus who being in the form of God thought it not robbery to be equal with God,—and took upon him the form of a servant."

About Ben Adhem

About Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich like a lily in bloom,
An Angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said "I pray thee, then,
Write me as one that loves his fellow men."

The Angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had
blessed,—

And lo! Ben Adhem's name led all the rest!

—Leigh Hunt.

"Treasure That Faileth Not"

Article I.

The Gold of Solomon.

The "Quest for Gold," which seems to be the dominant idea in the commercial life of today, arises from man's consciousness of his right to abundance. This is a true consciousness, but ignorance of the true source of wealth has led the world to seek it in the wrong way. To seek gold leads only to sorrow, even though gold be found, but there is a way to attain this same end and know only joy.

"The blessing of the Lord" it maketh rich and "addeth no sorrow with it." To find the gold that adds no sorrow, one must seek first the treasure in heaven, the great within, and then the abundance springs into form without, bringing with it no bondage, but instead the greatest peace and joy.

**Riches
from God.**

It is a very false thought which clouds our world leading men to feel that to be godly one must be poor.

"Both riches and honor come of thee, and thou reignest over all." (1 Chron. 29:12.)

The greatest need of the world is to realize God as the source of all things, even of riches, and so remove the curse from that which is so needed and so misunderstood. The "Almighty Dollar" was not so named by chance. Our symbol for money, the dollar mark was formed through combining the initial letters of the United States, and it is a *united state* among men which will bring about the circulation of money and cause wealth, such as we hardly dare dream of just now. The same symbol can

be made through combining the initial letters of the words Holy Spirit. It is the Holy or whole Spirit which produces this united state which precedes wealth, and so we can see in how true a sense our money sign may symbolize the "Almighty Dollar."

If man could only recognize God as the source of all, and that he is *all in all*, such freedom as he would then have! It is interesting to note how many of the Master's parables were given in terms of money. He did not deny one the right to abundance; instead he claimed it for man, but he urged man to seek it at its source—God—"Seek first the Kingdom of God and all these things shall be added unto you." He endeavored to show man that the only way to attain wealth is through having God-like relations with his fellow man,—

"Give, and it shall be given unto you, good measure, pressed down and running over, shall men return unto your bosom." Men will not see the wisdom of such a command but seek to attain their good some other way,—and fail. When Jesus said "Give and ye shall receive" he did so because it is the truth. It is the way to receive riches which hold no sorrow.

The Way of Wisdom.

Riches received in this way are the riches of wisdom. They are the Gold of Solomon for they spring into being through understanding. Understanding is that which stands under,—an underlying consciousness. The consciousness which underlies Caesar's gold is the gold idea Love, a "united state." This is the Temple Gold, and if a man will deal in this, he will never know lack in the symbol Caesar Gold, which but represents the fine interior Gold of God. We are so prone to forget that things begin in ideas.

It is very interesting to study the story of Solomon given in the first book of Kings. Here was a man who received the things of life in the true way. The "inner wisdom" brought him gold in such abundance that the Queen of Sheba who came to "prove him with hard questions" had to testify that the "half was not told unto me. Thy wisdom and prosperity exceedeth the fame which I heard."

**How It
Began.**

It began with the love of wisdom. Solomon loved it more than anything else.

He offered *sacrifices* for it,—self sacrifices not only once, but one thousand times did Solomon offer sacrifices in Gibeon—the great high place, the "lofty hill." Wisdom is not attained in a moment. "Solomon climbed Mt. Gibeon for it and a thousand burnt offerings did he offer upon that altar." "Every good and perfect gift cometh from above from the Father of Lights"—*inspiration*. Let us know this and seek this high place in our night, or time of darkness, just as did this great Solomon, then will we hear this "inner voice" say to us in a dream "Ask, what I shall give thee." This came as a vision. The idea which is to enrich us does not come fully developed, but as a *vision*, an inspiration, something which we can seize upon and believe. The great thing is that it cometh from the Father *within*, the Spirit, where all things originate. Always the idea from the Spirit comes first. It is man's part to act upon it in faith and make it his own. God who has given man the dominion always says "*Ask, what I shall give thee!*"

**The First
Step.**

How many of us do you think when asked such a question would have the wisdom which Solomon displayed and "recount the blessings" we had already received? This is shown here

to be one of this wonderful man's greatest characteristics. That in itself would attract riches. It is the lack of appreciation which keeps many poor. There seems to be a psychological law which prevents the outpouring of good to the unappreciative.

**Solomon's
Humility.**

"I am but a little child," said this great man. *"I know not how to go out or to come in."* Every great soul expresses in this spirit. It is but a recognition of the vastness of the Infinite, an acknowledgment of the higher wisdom which so far exceeds the mere knowledge of the intellect. Again we see a consciousness which leads to wealth,—meekness. *"The meek shall inherit the earth."*

**Desire for
Service.**

"Give thy servant an understanding heart to judge thy people, that I may discern between good and bad." In this prayer he asked to understand the motives which actuate people so he could look back of mere appearances and judge wisely. This speech "pleased the Lord" we are told. It vibrated on the Universal Consciousness. It touched the well spring of universal power, and it had to liberate universal supply. We are so limited, so selfish in our thought. We must launch into the deep, swing far into the Universal, then only will the big things come to us. *"Because thou hast not asked for thyself long life, riches, or the destruction of thine enemies,"* said this inner voice to Solomon,—because "you have not been limited" but impersonal in your requests, and *"hath asked for thyself understanding to discern judgment, therefore I have done according to thy word."* Think of it. *"I have done according to thy word!"* Our limitation and our lack of limitation comes from our own words, our own choice.

How wise to ask for understanding, when it will include everything else.

Solomon
Awoke.

"*He awoke, and behold it was a dream,*"—
but it was a dream is which he believed,
and this is the great essential. Every great

thing which manifests in life begins as a vision in mind. It becomes real only to those who make it real, or believe it. Solomon believed in his vision and came to Jerusalem and offered up burnt offerings in thanksgiving and made a feast to his servants *because he believed*.

Solomon
Tested.

Immediately that he believed, he was tested. He was given an opportunity to sit in judgment when the two women came to him

both claiming the living child. Solomon was true to his vision and exercised *exact justice*. Here again we find a secret key to wealth,—honesty, true motives. Solomon went right to the *heart* of the matter in hand and settled it justly. "*All Israel heard of the judgment which the king had judged, and they feared the king.*"

They respected and honored him. They recognized the wisdom of God in him. Israel is always watching to see if we have "quick decision"; if we "manifest power",—if we "speak with authority". When Israel is satisfied that we do, then does it honor us and pour its gold at our feet. But this power is not gained in a moment. It comes through *climbing Gibeon's Hill*, through *sacrificing self* and *acknowledging God* on the inner throne as the source of all good. Then only are we rewarded openly. The gold of Solomon is treasure of true ideas in Infinite Mind,—

Attention to the within
Appreciation of the good
Humility
Love for one's fellowman
The Spirit of Truth
Justice in action.

This is Temple Gold. It underlies the realm of Caesar. Riches within bring riches without. To sow the seed within is to have the fruit without,—everything after its kind. Things are ideas made manifest. Are our ideas pure gold? If so, then "*Peace will be in our tabernacle and prosperity within our palaces.*"

(This is the first of a series of eight articles on Wealth without Sorrow. "The Things which are Caesars" will appear in next issue.)



Harmony

In the soft twilight, seated at the instrument,
Listening to the hush of evening,—
The low-voiced twitter of the birds seeking their rest,—
And musing on the wonder of it all,
My Soul soaring high in glorious freedom of expression,
The melody, meanwhile, unfolding itself
To voice the song within my heart,
Seated thus, exultant, joyful and at peace,
I thought.

"How wonderful is harmony!
Each note so full of sweetness, so eloquent,
So responsive to my touch,
Yet each *alone*, so incomplete:
Blended, shaded, softened,—what melody!
How wonderful it seems!"
And my Soul, expanding as I played,
Blended with the Whole, and I could see,
By far a greater Harmony.

In the notes before me
I beheld the Souls of men,
And,—oh, most wondrous thought!—
The hand of God upon the keys!
Infinite Love, Life and Wisdom *longing* to express,—
The Melody already accomplished,
Awaiting but unfoldment.—
Oh, Souls of Men respond!
Alone your note is faint, discordant,—dead:
But at the touch of Divinity,
How vibrant, how living, how it *blends*!
What melody, what perfect *Harmony*!

“Riches for the Poor”

Article 5. “The Great Decision.”

THAT is a great moment in the ongoing of the Soul when it is made conscious of the hidden talent within which needs but to be unearthed in order to bring its possessor riches, joy, freedom. Not only is it a great moment but it is a most important moment,—it is the time of the great decision.

The talent has been hidden “for fear”; it lies unused because of misunderstanding as to why it has been given and the mind burdened with these negative thoughts of fear and ignorance finds it difficult to cast them aside and to determine once and for all that the thing “worth while,” the really important event in life, is to express this inner light that the glory of the “Self” may be revealed. Every soul is to enter into the joy of *Self realization, Self responsibility and Self expression*. Until it does so, it is held in bondage. It is conscious of limitation on every side so long as it “joins itself to a citizen of that country,” or leans upon another. Individuality is a blessed birth-right, a joyous privilege and a sacred duty. Like the prodigal of old every man must “come to himself” before he knows freedom.

It is a very human tendency to *lean*. It is a difficult task to come to one's self, but there is no other way, and no matter how we tremble and fear and dread the clouds of darkness which hover about us, we must “arise” in the midst of it all. We must “come to ourselves.” We must “go to the Father”—the great God Self, the “Father in me who doeth the works.”

It is so simple once the mind grasps the pure idea, but like Martha who begged of Christ that “her sister come

and help her," we are "cumbered with much serving," we are "careful" and "troubled about many things." We need to hear the Christ voice within us say, "But *one* thing is needful." Learn of the Father *in you* who *doeth the works*. It was to this voice Mary was listening, and therefore the Master said "Mary hath chosen that *good part* which shall not be taken away from her." Of necessity, Martha must have her care and anxiety taken away from her for it is not the "way," but the one who learns of the "Father in me" has found the "one thing needful," the "good part" which abides for ever more.

How can we be the image and likeness of God except as we learn of him and reveal Him?" How can we learn of the Infinite One—Mind or Spirit,—except in consciousness? What is there *without* to tell us what our image and likeness is to be? *Nothing!* It is absurd to look without yourself in order to express yourself. Every man lives within his expression, or else it would not be an expression, a "pressing from." Look *within* yourself in order to express *your* self. Your Self is within *you!* "Turn around" to the within. No expression of God, be it lily, or man, can express but from within, and the great Teacher bade us to observe this Truth when he said "Consider the lilies of the field *how they grow.*" How do they grow? Why from *within* of course! They unfold just like we must unfold.

When you know this Truth, cease the trembling, the wavering, the indecision. "Come to *yourself*"—the within of you, and decide once and for all time to be what you feel to be! The moment of decision is important. It is *very* important, for in it you take a definite stand, you become fixed, established, positive and you cannot give forth *your* expression until *you* decide what your expres-

sion shall be. Discover that hidden talent, unearth it and dare bring it forth! To do so is to be free from bondage for ever. Bring it forth as the *expression of God* in you. Few realize how important it is to become *established* firmly fixed in thought. You cannot develop until you do so. A seed will not grow until it is pressed firmly in the earth, even so you must determine firmly in your mind just what you would bring forth. Everyone who would grow *must become positive*. Power flows from the positive. Never forget that. Negative thinking brings emptiness. Positive thinking brings the fullness.

Do you know that you have always had your own way? Perhaps you say "Impossible"! But, oh yes,—always you have had just what you wanted, just what you, yourself, decided upon. You have made your own selections, and have done your own choosing whether wisely or unwisely. That which you are suffering now, you are suffering because of your *own choosing*. Somewhere along the way you chose the path which led you where you are. When God gave Man dominion in earth, he never took it away from him. You have always exercised dominion in earth, but you have been a lax ruler. The subjects of your earthly kingdom have always obeyed *you*. The cells of your body know naught else but obedience. What you think you are, they manifest. They manifest your laziness, your fear, your indecision, your indulgence. They will faithfully manifest your courage, your power, your control. You express your self,—no one else. You portray your own consciousness. It is very important to *know yourself*,—to "come to yourself." It is very essential that you know that in coming to this Self, within, you are entering your "Father's house," that you awaken to the consciousness that the "Father and I are one." To do so is to

enter into the joy of "thy Lord." This is to know yourself as Power—omnipotence—and to cease weak, negative, indulgent thinking forever.

Perhaps you may never have noticed that in the story of the prodigal the young man was not denied his inheritance when he said to his Father, "Give me the portion of goods that falleth to me." There is no indication in the story that the father argued with his son, or upbraided him for being wasteful, or tried to dissuade him from his purpose. It is stated very simply, "He divided unto them his living." This wise father recognized a son's right to live his own life, to learn by his own experience, to be rebuked by his own failure, to *be himself*, to shape his life by the power of his *own choice*. The goods belonged to the young man. He had the right to do with them just as he chose. If he made mistakes he would suffer in consequence. It was this great truth he discovered through his wilful adventure. He *wasted* his substance; then he began to be in want, and joined himself to a citizen of that country who sent him to *feed swine*. Doubtless this young man never dreamed that he, himself, *chose* to "feed swine,"—but he did. He deliberately chose that part for himself. He "wasted his substance in *riotous living*." He fed the swinish nature within himself, and of course that which he sowed within, he reaped without. He was brought to that experience where he actually fed swine the food that he fain would have eaten himself. Away back in the days of his abundance he *chose* to feed swine, and he had to reap the bitter fruit of his own choice.

What a blessed experience this was for this young man, for through it he learned the *power of his choice*. As he realized this, he realized in the same moment that he could make a *better* choice! "He came to himself," he turned

away from the swine herds, the famine, the citizen without to the "Father within" and found him "running to meet him." While he lived in the without, he could never know this mighty one within, for he was turned away from Him all the time—looking without. When he "turned around," then he realized "I am thy Son," thy image and likeness, and sorrowfully he remembered how poorly he had imaged this Divine One within. Imagine it, the *prince* of the realm feeding swine!

How we have fallen from our high estate! Everyone of us living in the without of ourselves, how we are "cumbered" and "anxious;" How we do plead with "our sisters to help us!" Let us come to *ourselves*! When we realize the blessed privilege of *being ourselves*, and turn within to get acquainted with our "Self" then at last will we be living in accordance with the law of the lilies—"God's law," and all that we have "toiled for" in the without, we will find "unfolding" in the within.

Perhaps you say "But is there no work to be done without?" Oh yes, the physical act is always without, it but expresses the act within. Did not the prodigal have to "turn around"? Was not that a physical act? The act is without, but the *decision* is within. He turned around in mind first. It is most important to decide which way to turn. Which way is *your* choice,—to the within which yields substance (fatted calf), power (best robe), authority (ring) and understanding (shoes for the feet), or do you choose to turn to the without which offers after you have spent all only famine, hunger,—swine? The decision is imperative. *You* must be the one to do the choosing.

(Article 6 next issue).

The Comforter Healing Circle

"I heard a great voice out of heaven saying, Behold the tabernacle of God is with men. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—(Rev. 21:3-4.)

"Into whatsoever city ye enter, heal the sick that are therein, and say unto them The Kingdom of God is come nigh unto you."—(Luke 10:9.)

For some time we have felt to enlarge this department and this being the first issue of our new year, we feel to do so at this time. Each month a description of the healing of some particular case,—a "type" case—will be given by a well known healer. This will be of great value to those seeking to heal, as well as to those seeking to be healed.

It has seemed very significant that the one offering itself for this month is a case of child birth, ministered to by Mrs. Annie Rix Militz while teaching in Japan. I feel it is significant because this is our *Birthday number*. I am glad that she has offered this and that she in particular is the first to contribute to this department because, following my illumination from the Spirit which came about ten years ago, her teaching proved to be a faithful guide to me in that time when, wondering, I was still aglow with the great quickening of the Holy Spirit which had come to me.

I remember how positively I took my stand the morning following my awakening. I had been suffering from ill-health of long standing and had rebelled against an operation which was considered imperative. In the new

consciousness of the healing power of the Spirit, I that morning declared "*I will prove this to be true for myself*." That positive act did wonders for me. It gave me freedom just as it will give freedom to every one else who remembers to do likewise. In that moment the disease idea passed away, and the health idea was given birth.

It was her positive act in stating the Truth to be patient, as is given in the following account, which made possible the demonstration. Fear must be cast out. Faith must be established. "If thou canst *believe*, all things are possible to him that believeth." (Mark 9:23). The necessity for quick decision, the bold stand for Truth in spite of every appearance of untruth, will be clearly brought out in the description of a case of instantaneous healing which I had in my early experience, and which I will give in the January number.

A CASE OF PROTRACTED CHILDBIRTH.

By Mrs. Annie Rix Militz.

This was a case to which I came when in Yokohama, Japan. The patient had been in severe labor for twelve hours, the last hours showing little progress. The patient had grown exhausted until, at last, all labor had ceased. This is considered a dangerous condition.

The doctor, an army surgeon, was in a state bordering upon panic, dreading to use the forceps but feeling himself obliged to do so, if there should not be a change soon.

At this juncture, I came in. The mental atmosphere was tense, the young husband almost hysterical in his agony at the possible loss of his lovely wife; the nurse (in this thought, but comparatively new and not able to do much) and the mother wrought up over the situation, for she was beyond thirty years of age and the doctors had said that

the birth would be a hard one, and many did not expect the child to live. The year had been spent in travel; they were at a hotel and many were the anxious minds inquiring as to her welfare.

The doctor was coming out of the room as I entered. We were introduced. He was not unfavorable to Spiritual healing, but knew little about it. He was saying "I hate to use the instruments and I will wait just a half hour more, and if there is no change, then I must."

My faith was strong and I spoke confidently to the doctor, "You will not need to, Doctor!" He gave me a grateful glance and there was a hopeful tone in his voice as he exclaimed, "You think not? I am glad."

As I approached the bedside of that dear woman, her large lovely eyes searched my face, as she said,

"I am so glad you have come, Mrs. Militz!" I took her hands and said "*All is well and God's Idea sent to this world to bless it, can come forth easily and freely, and without pain.*"

Instantly the "efforts" (I never call them "pains") began again and this time without one particle of pain. "Oh! how wonderful!" was her cry, as she found herself at ease, having no further suffering.

All went forward normally and quietly and the birth was perfect. The contrast with the first part of struggle and agony was so marked that the demonstration was complete. The mother regained her strength immediately and every function was resumed in perfect health. The evil prophecies were forgotten and many were the congratulations that came to her, for everybody loved her.

HEALING TREATMENT.

God's idea sent to this World
can come forth easily
and freely

Listen, dear One:

You are sent forth of God to do His work.

You are to bear witness of the Truth.

You are to give birth to His Idea, if not in a little babe yet in "yourself" or in some undertaking, some work He has given you to do.

It is God's work, dear one! Fear Not!

"He is able to perfect that which concerneth you."

"Shall he cause to be conceived and not bring to birth?"

God's Idea sent to this world to bless it can come forth easily and freely. It shall spring forth *now*!