

The COMFORTER

Is, as its 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.

Its purpose is two fold; to spread the glad tidings of the healing and freeing power of Truth; to comfort and relieve the needy and oppressed.

The Comforter is distinctly a magazine of Truth.

It comforts through love and true understanding.

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The COMFORTER

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I Wish You a Merry Christmas

The COMFORTER

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"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.

To You

DEAR ONE: There are moments in life which hold wonderful richness and beauty. We are never aware just when one of them is to come to us, and possibly at the time we do not realize what a rare moment it is, but when it has slipped by, there is a consciousness that we have gained much, and have added something to our "treasure in heaven." I had such a moment,—or a half-hour of such moments,—the other day. I feel to share a little of its treasure with you.

It was spent with a man who had served six terms in the penitentiary. He was about fifty years old, and has been in prison the greater part of his life since he was fifteen. He had heard of me while in prison, and so came to see me when he got out. He came upon a mission through which he was trying to "help the boys,"—the ones that were left,—*"the brothers,"* as he called them. We were discussing ways to help. He said, "You know they must be made to like work,—there was a time when I would not work." I saw here an opportunity to gain a little helpful information, so I said, "As yet I have not been able to do much except show my interest, but I am trying to know how to best help, so will you tell me just what it was in your life that

changed you from a man who would not work to one who really wanted to do so?" I noticed that he did not answer immediately, and when I looked up, the tears were streaming down his face, and he was trying to say, "The—death—of—my little—boy." The heart of the man had been laid bare by the question, and I saw the beautiful light there which I am sure very few have seen. All I could say was, "Bless your heart,—then love is the way, after all, is it not? And truly, the strength of sin is the law."

Now this man was the kind of a man in appearance whom you might very easily view with a great deal of suspicion, if you should meet him under conditions that excite suspicion, and if you were not well poised in the truth, but I had a look into his soul, and I heard a wonderful story of the struggles of a life which society had not helped on the way, and I heard him say, "If it had been different I might have been a better man." Because I knew it was the truth, I said to him, "You *are* a better man, even because of, and in spite of all," for I saw there a wonderful love of brotherhood, an appreciation of the genuine, a love of service, but a bitterness against the thoughtlessness of society, and against religion in particular. "There is nothing to religion," he said; "I got it three years ago,—and still I broke parole. But I won't do it again. I know the way now, and Mrs. Crawford, it is *manhood*. The only religion that can help man is *manhood*." I said, "Manhood is the religion that Jesus taught, and you have a wonderful joy awaiting you when you realize that." Then I quoted Jesus' words, "Go *thy* way," "Enter *thy* closet," "Love the Lord *thy* God," etc., etc. He looked at me intently, catching the new meaning, and then said, "It must come to be seen in that way, and something must be done to help the boys, but"—he burst out in almost despairing words,—"*What help is there* when the Christian people turn a deaf ear? I went to one of the prominent ministers here and asked him to use his influence toward raising a fund to help the boys when them get out, and I said,

'How much will you give of your salary toward that fund?' and he replied, 'Not a cent!' Now what help is there, when even the ministers won't help?" So I said, "Listen; the way is not one of condemnation, or judgment; it is *love*, just as you showed me a moment ago. You desire help for the boys from a source which you are condemning. You are criticising a minister for condemning you as a criminal, and yet you are condemning him because you think he is a worse criminal than you are. We make no progress until we love."

And so we talked of constructive forces, of the way that holds no condemnation at all, of the real forces that had helped him, and you may be surprised when I tell you about them. *The man whose check he had forged started him in business. The sheriff and other police authorities raised the money among themselves to send East for his wife,—and his wife is going to return to him after he has spent six terms in prison!* Certainly that is an array of Christian forces, almost enough to make him forgive the minister who *wouldn't help*, don't you think?

Now I have told you this little story just to warm your heart toward the world this Christmas season, and to have you see that the Christ love is breaking out in places where we have thought it is not, and to assure you that it is growing so strong that it will be a consuming fire before very long! The other day a judge in the court here in Portland said to a young man held on four charges, "All these people (the wife he had wronged, the parties whose checks he had forged, etc., etc.), desire leniency, and because there is *that spirit in the world today* which is trying to *lift up, rather than to push down*, I am allowing you to go free."

That is the spirit of the Christ. It is the one that is bringing the world to life today. It is the one that makes "Merry Christmas." It is the spirit I desire for myself. It is the one I desire for you.



Merry Christmas

The first Christmas morn
was proclaimed throughout
the world by an angel shout
of joy,—

*"Behold, I bring you good
tidings of great joy, which
shall be to all people."*

*"And suddenly there was with the angel a multitude of the
heavenly host praising God, and saying,*

*"Glory to God in the highest, and on earth peace, good will
toward men!"*

This glorious exultation, this shout of triumph, this cry of
ecstasy, this heavenly praise and adoration which sounded at the
dawn of the first Christmas day, and was heard by the peaceful
shepherds as they watched in the field so long ago, now resounds
again and again in almost every home throughout our land, in
the glad words,

"Merry Christmas!"

Merry Christmas,—do we grasp the full significance of the
magical word *merry*? Why should Christmas day bring merri-
ment,—and *does* it bring merriment? Do you really associate the
idea of merriment with the Christ life, or is it just a careless
phrase repeated through force of habit? Does it bring joy to you
to know that

*"Unto you is born this day in the city of David, a
Saviour, which is Christ, the Lord?"*

Think,—"Unto you—is born—this day—a Saviour." If you
believed this would you not be merry? Could you be otherwise,
—if you knew in your soul that a Saviour from every form of
distress and bondage is born, *this day unto you?*

Enter into this beautiful spirit this Christmas season, that it



may indeed be a merry Christmas,—merry because for the first time perhaps you have felt that this Christ is born "unto you," *in you*, in the city of David, that place of the beloved right in your own heart.

It does not matter what the form of bondage,—unto you this day is born the Saviour,—Christ the Lord,—and you can through the spirit of thanksgiving and praise and rejoicing enter into that heavenly place within yourself where you will find the little babe,—that little child consciousness,—which will liberate you and flood your mind and body and affairs with such a joyous spirit of freedom that your ecstasy will equal that of the angel on the first Christmas morn.

The beautiful thing about the whole message of Jesus of Nazareth who was born that first Christmas day, is that he directed every man to the God within the man,—within *every* man.

"Pray to *thy* Father which is in secret."

"Enter into *thy* closet, and when thou hast shut *thy* door,"

"Ask,—for every one that asketh receiveth."

"Thou shalt love the Lord, *thy* God, with all *thy* heart, with all *thy* soul and with all *thy* mind."

"For it is not ye that speak, but the Spirit of your Father which speaketh *in you*."

"Go *thy* way."

"Enter into the joy of *thy* Lord."

It is this wonderful message of going direct to the Father, that brings such freedom to man, and brought the hatred of the priests upon the Master, for he became the great Saviour of the world because he gave this great saving message to every man. He said that all who came before him were thieves and robbers, in that they had kept this great truth from the common people, and the message of Jesus is not given truly to the world today unless the truth of "*Christ in you,—the hope of glory*" is proclaimed to each and all.

This is the great message which makes Jesus *The Master*. Other masters say "Follow me," seeking to compel their students to carry out their particular system,—but how careful *The Master* was to leave the individual free in his relation to the Father. "*After this manner pray ye.*" To Judas he said, "That *thou* doest, do quickly," and to the rich young ruler, "Go *thy way.*" The way was shown plainly, but each is left free to choose the way, and in the way how careful the Master was to say,

"If any man will come *after me*," etc. (Matt. 16:24),
"Whomsoever will come *after me*," etc. (Mark 8:34). "And he said to them all, if any man will come *after me*," etc. (Luke 9:23), "And whosoever doth not bear his cross, and come *after me*, cannot be my disciple" (Luke 14:27).

All of which means that we are to follow after Jesus *in the way*, for though Jesus can show us the way, each of us must take our own steps.

What a joy that through the knowledge of the truth which he brought every cross can be borne by every individual, and each one can so enter into the saving understanding of the Christ mind that he can be saved out of every sickness, every distress of soul, every form of limitation,—sin, poverty or death. And always when the problem is solved, there is the inner Christ voice speaking the triumphant words, "*Thy faith hath saved thee: go in peace.*"

Let us this Christmas time loose every form of bondage through the saving Christ spirit. Let us enter into that merri-ment which can be only where there is a consciousness, nay more, an inner conviction, of perfect freedom. If in us is that Saviour which can free us from every form of limitation, how joyous should we be; and if in every man is that same deliverer, how much more joyous we should be; and if there is a way for perfect freedom to all, how we should rejoice together,—how merry we should be! How broad our sympathies, how deep our love, how great our con-

sideration for others as they endeavor to find this saving one in themselves. How tender,—how compassionate, because we see that they but *need to see* this One cradled within who needs but to be born to consciousness in order to save from every form of bondage.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Ye shall find him.

"Merry Christmas!"



Possibility

VALERIA DEMUDE KELSEY.

Oh, may your Christmas thoughts, dear friend,
Be such that all the year
Bright angels will their path attend,
To banish doubt and fear.

And may your Christmas gifts be true,—
Such gifts as love would bring;
Then Bethlehem's star will shine for you,
And heavenly hosts will sing.

For thoughts and deeds of love, dear friend,
Build in the heart alway
That throne which in the manger blends,
Where Christ has endless sway.

"Blessed is She That Believed"

A TREMULOUS spirit of expectancy is felt with each recurring Yuletide. It is a time of fulfillment wherein some ideal which we have cherished becomes real to us. Just as the birth of Jesus was the realization of a beautiful ideal held in the pure, virgin soul of Mary, so does Christmas time represent to every true and childlike mind the fulfillment of the heart's desire. The empty stockings which we hang by the fireplace, and which we find bursting with good things on Christmas morning, but symbolize the true desires we have placed before the hearthfires of our own souls and which become realized in the Christ day of our understanding. Christmas means fulfillment. Following it, we look forward to the New Year with a new hope, a new vision,—a new ideal.

The Power of the Ideal. Without an ideal, the new year can hold nothing of joy. With an ideal, it can hold everything that is blessed. If this Christmas time has not brought to us the fulfillment as we have desired it, may it not be that we have not truly desired,—that the desire was not an ideal one, "*a holy thing*" conceived in us by the overshadowing of the "*power of the Highest?*" We give birth to our own conceptions. So much depends upon the conception, and yet, even this is not all,—we must *be true* to our conception, we must *believe* in the possibility of that which we have conceived.

"All things are possible to him that believeth."

This is the consciousness which should thrill us with boundless joy. *All things* are possible! We cannot place the ideal too high, or expect too much of the Infinite. The best awaits us when we are able to believe in the best. "*Nothing shall be impossible unto you.*"

It was the listening ear, the exalted mind, the receptive spirit and the childlike faith of the virgin Mary that made possible the first Christmas. The angel whispered to her the possibility of doing that which had never before been done by woman. Every material condition seemed to deny the possibility of her bringing forth a child, for she was a virgin. To sense it seemed impossible. So pure was her soul, so childlike her mind, that no doubt entered her consciousness. Neither did she consider the shame which might be thrust upon her by the criticism of an unbelieving and a cruel world. In childlike simplicity, in that purity of mind which never considers impurity, she believed in the ideal which the angel whispered unto her and responded in meekness of spirit,

"Be it unto me according to thy word."

**Accepting
the Ideal.**

Without taking time to consider the negative side of the matter, Mary *"arose"* and *"went into the hill country with haste."* Immediately she sought the high place in consciousness, with great wisdom refraining from telling her secret to any of unbelieving mind, but saving the great news for her cousin Elizabeth, who with wonderful sympathy and understanding, exclaimed:

"Blessed is she that believed; for there shall be a performance of those things which were told her of the Lord!"

What if Mary doubted? What if she had looked upon the shadow side of her experience? What if she had not sought the "hill country," where a loving cousin strengthened her in her belief? There never would have been "the performance of that thing which was told her of the Lord." To receive the ideal sent of God in the soul is necessary, but to *believe* in it is equally so. Seeing "the performance" truly follows the believing, and only follows the believing. "All things are possible to him that *believeth.*"

How good it is to believe! Why do we entomb ourselves with the heavy stone of materiality? "*Take ye away the stone,*" said Christ at the tomb of Lazarus. When his sister argued that it was impossible, the Master rebuked her lack of faith with the words,

"Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?"

How weighted we are with this stone! Take it away. The glory of God is ready to spring forth to meet our astonished eyes when we can believe *all things are possible*.

The ideal world is awaiting birth. It must first be ideally conceived. Ideal men and women must conceive it. What music there is in the words "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him!" These beautiful things cannot enter the heart of those who will not believe in them. They are prepared for the brave Mary souls who can "make haste to the hill country" and in childlike simplicity can believe in the ideal, and in joyful acceptance can make it their own.



You can do it,—whatever you desire to do,—if you are brave and strong enough to endure unto the end. But you will be tested at every point, just to prove your earnestness and sincerity. Great good is given only to that one who proves himself worthy to receive it.

A Wonderful Christmas Letter

(Editor's Note.—This beautiful letter sent out five years ago by Frank E. Coulter, a violin maker of Portland, came to our attention a year ago, and was preserved for this issue of The Comforter. It holds a wonderful secret of life, which after all is no secret.)

Portland, Ore., December 25, 1911.

DEAR FRIEND:

As I sit in this the old age of the year and look into myself for the Christmas spirit, I seem to be divided as two—a man and a woman—who look at each other across the fire and long for the renewal of their youth. I see the woman is Love, *the substance of me, and of things*; while the man is Wisdom, *the form or understanding of me, and of things*. They look at each other as though troubled in spirit. Love shivers and sighs, discouraged and cold, full of trials and disappointment. Wisdom seems tired, angry and resentful, for he had toiled much in the maze, swamp and filth of life, trying to save men; but always he seemed to follow the false light of many paths, made up of reasonings (foolish and vain). But he knew them not as such, because he lacked love. He sat discouraged, for it seemed that understanding itself—his own self—had failed with all the rest. So he looked across the fire at Love, to find true light: "The light that lighteth every man that cometh into the world," save only when he denies love, which he had done.

But Love was cold, for she, too, had suffered much and foolishly, trying to warm a world that did not want to be warmed, but hugged itself inert and dead, only using love as a means of lust and death. So now these twain, which should have been one in me, sat beside the Yule fire—the spirit of the season—and hungered for that which could give warmth and light.

At last Love said: "Tell me, Wisdom, where is the light that leadeth to life that I shall know myself and have warmth and

joy?" Wisdom answered not, but shook his head and said: "Ask me not, for my wisdom has failed me. Behold in the morning of the year I went forth to conquer, full of boldness and confidence, for I thought I could see clearly by rules and regulation of the mind what I should do and how the world should be ruled and trained and forced into righteousness. I reasoned much and learned of things that are and must be. I established laws and precedents, and ways and rules; I punished and fined, imprisoned and even slew, committing murder myself, to bring order and peace. I thought I was wise. But, behold! even now in the end of the year the evil abates not, but increases. The insanities and lusts and cruelties are even greater than in the morning. All, all my wisdom has failed me. Ask me not, for I know not what wisdom is."

"But tell me, Love! what is love? that I may warm my own tired heart and ease my weary head, and so gain a bit of the joy of life, at least before I die." But Love only shook her head, while tears fell from her eyes as she answered, "I know not. At first I thought that love was a beautiful sentiment, so I gave out many such in books, which the world did not read, or, reading, did not understand. I gave them out in the flowers, in the mountains, in the sky, the art of both nature and man; but they only wallowed in them, as swine in mud, to cool their burning lust, until I despaired. So then I thought me, love is sympathy, and I gave that out to all, only to find that sympathy stirred up a perfect nest of devils of envy, so that each looked at the other, not in charity to help them, but to snarl at the other's good and envy him. Then, I thought me, love is charity, to give alms, the royal road of life; so I gave, and gave, and gave and gave, but only I enjoyed the giving. Alas! it only made the receivers weak and vile because the burden of life, the only source of their character and strength, was taken away from them; so, they could not stand, but only leaned on others. Alas! now there is only

left me, *to do good, to each one as he needs, when he needs.*" And the tears burst forth again as she sighed and looked across at him.

But Wisdom had arisen, and his face was as the lightning. Light was pouring from him in a dazzling radiance; strength and poise was in his action as he said, "My Love! *'to do good to each one as he needs, when he needs,'* that is true wisdom. Divine! What a fool I have been. In my conceit and intellectual vanity I have tried to do without love, and I have been 'even as a fool.'" Then Love nestled close to his heart and, with a happy little laugh, whispered, "My Wisdom, I love you!" And behold, I was enveloped in a great warm light. Then I saw that the twain had become one, and that one was *my own soul*. The light was the light of the Christ star, the warmth was the love of God, from which it shone. Then I heard a great and wonderful chorus filling all the world with the melody of their song, and the words of the song were, "Peace on earth and good will among men." Then I looked close, and behold! the singers were the goods that you, my friend, have done to me and that I have done to you, as we needed, when we needed. And the song was grand and full of life and joy; and the power of it was great, so that the flesh burst away until we looked in spirit, and saw each in the other the living God; then we knew that Christmas was come, for Christ was born in us indeed.

Yours in Love,

FRANK E. COULTER.



The Widow's Pot of Oil or Eight Laws of Self Expression

7. "Go and Sell,"—The Law of Caesar.



S we have followed the widow in her obedience to the directions of the prophet, we have seen her changed from poverty and dismay to self-confidence and abundance. Through her faith in the prophet's words she was lifted out of her negative or passive condition into one of positive action, and so became able to increase that thing in her home which she herself had decided upon. Through enlightened understanding and positive action she increased the little oil in her house to oil in great abundance. She was lifted from a state of dependence to one of independence wherein she had proved for herself the reality of the great indwelling power within herself. Through the use or expression of this indwelling power she realized self-expression. Through the use of the next law, the law of Caesar, she came to realize the value of this expression, and to appreciate the privilege of self-support. For this reason the prophet said to her,

"Go sell the oil, and pay thy debt."

It is the first part of this command which we will consider as the seventh law in self-expression, "Go, sell the oil." It is the law which governs the exchange of commodities in that external plane which we have come to know as Caesar's realm, and hence we will speak of this law as the Law of Caesar.

Render to Caesar.

The Master recognized this realm when he said, "Render unto Caesar the things which are Caesar's, but unto God the things which are God's." Many have judged by this remark that the Master separated these two realms, but

in reality he joined them. God's realm is the inner realm of ideas, while Caesar's realm (dominion in earth) is that which is made up of form. The great thought to be considered is that God appoints Caesar ("Thou couldst have no power over me except it were given thee of my Father") and Caesar should execute the will of God. Again the Master referred to this realm when he talked with the rich young ruler, and in words almost identical with those used by the prophet, "*Sell that thou hast,*" said the Master and "*Give to the poor.*"

A little knowledge is a dangerous thing, and so many, catching the first gleams of truth, have judged hastily in regard to the external plane and have fallen into subtle error. All things are to be "lifted up." Truth comes not to "destroy," but to "save," not to "condemn," but to "set free." The Master taught us to "be friends" with all existing conditions, combining the wisdom of the serpent with the harmlessness of the dove. "Make to yourselves friends of the mammon of unrighteousness." There are those who consider the mart of trade as the devil's own booth. It is not the mart that is of the devil, but the untrue spirit that so often abides there. When this plane has been spiritualized through the truth consciousness, all that has been false in our business dealings with our fellow-men will disappear.

Supply and Demand.

The creative principle is here at work as in all other planes of thought. Supply and demand are but the fullness and the emptiness, the positive and the negative of the Infinite at work calling forth the beautiful play of principle in the mart of trade. When we grasp the deep import of the Master's words, "If ye be not faithful in unrighteous mammon, who will trust to you the true riches?" we will see the great necessity of using the principle in the outer realm before we can hope to be allowed to do so from the holy of holies.

The Freeing Thought.

The great thing to know is that supply is from within, that *"I am the Lord thy God, that teacheth thee to profit, and leadest thee in the way that thou shouldst go."* The urge that leads to success comes from the Spirit within. It demands a full and complete expression of the self,—*"Thine own with usury."* It is not the will of the Spirit that beautiful talents, God-given ideas, shall be buried in earth, but that they shall be allowed complete unfoldment that God may both glorify man and be glorified in and through the expression. If a talent is hid *"for fear,"* there can be no expression, but if we will obey the prophetic voice of the divine urge within, we may bring forth even as we will, one-fold, ten-fold or one hundred-fold. The only lack there ever is, is *lack of vision, and lack of faith* to put in operation the law of increase.

It is well to hold in mind the idea of increase. Know that life is expansive. Its action is constantly producing expression. Expression is always pressing out into a fuller and wider unfoldment as the name implies. Love is expansion. It is free energy. Contraction is suppression of the life forces. To grow we must keep the spirit free,—we must expand.

In our idea of expansion we do not seek our good through competitive methods, but through creative methods. Our good comes through enriching others, not through taking away from others. To increase our wealth from within is to demonstrate that the same is possible to all. In God's great plan every man is to know self-expression and freedom through self-expression.

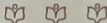
The prophet's words, *"Set aside that which is full,"* hold no thought of hoarding, but just a mere setting aside for convenience. *Laying up for a rainy day* always invites the rainy day. To do so is to enter into the consciousness of fear, and this is mistrust instead of trust in the omnipresent good. To *"set aside"* as a mere convenience, awaiting opportunity for use, may be done from a very different consciousness. One may set aside for convenience, without doing so for fear.

When we dare to believe, and come to rejoice in the fruits of our faith, then we demonstrate that supply is indeed of the spirit. Then the spirit urges still further, "Go and sell." Our fellow-men have need of just that expression of the spirit which we have brought forth. We need the "fruit of their spirit" which is given with them "to profit withal." The exchange of gifts is good,—and they are good gifts, for they have been inspired by Spirit and brought forth through spiritual law. Each recognizes that the other has a gift of God, and gladly each gives for the other's gift, that which it is worth to him.

Within and Without.

We are really not safe to go into the without of the business world until we have been convinced beyond a shadow of a doubt that it is applied principle acting from the within that brings supply. Then are we free and safe to "go," for we have acquired the knowledge which frees us from all the pitfalls of a man-made rather than a God-inspired commerce. It was for this reason that Jesus sent the seventy into the world without "coat or purse." He sent them forth to prove the principle of supply. When they returned he said, "Lacked ye anything?" They said, "Nothing, Lord." Then he said, "Now go, take with you script and purse," etc. They were safe when they did not depend on *things*, but the *principle* which lies back of things, and which *creates* things. When we know this, we can live in the true, free spirit right in the midst of the worldly conditions of today. The world man engages in commerce to clutch and to snatch from his fellow-men. The Christ man disposes with the idea of blessing, and sells "oil," a commodity that has in it the idea of love and helpfulness. It is a product of the *inner self*, some form of self-expression which the world welcomes, rejoices to receive, is blessed through receiving, and for which it gladly pays. The world loves self-expression. It is inspired and

uplifted by it, and never tires of giving its best to that one who has sought the innermost and revealed the beautiful God in beautiful and original expression. To seek this inner self is to seek the "kingdom of God" within, and his "righteousness," his right laws of being and expressing, and of necessity "all these things" are added.



ANNOUNCEMENT

A SEQUEL TO "PATRICIA DINES OUT" has been prepared by Floy Tolbert Barnard, the installment of which will appear in the January number of The Comforter. Mrs. Barnard has given these stories as a gift to "The Comforter" and they are a beautiful and rich gift, for others from her pen are now appearing in Harper's, Ainslee's, Good Housekeeping and other well-known Eastern magazines.

THE PARABLES OF THE MASTER will be a new series of articles by Mrs. Crawford and will begin in the January number, one being interpreted each month thereafter during the year.

"THE KINGDOM OF GOD," a most important series of articles by Mrs. Crawford, will be introduced in the January Comforter by "A Fable Concerning the Kingdom," which will convey a new idea of the kingdom, and will be followed by six articles as follows:- 1, "The Time Is Fulfilled"; 2, "New Wine and Old Bottles"; 3, "The Price of the Pottage"; 4, "The Cost of the Kingdom"; 5, "The Wealth of the Kingdom"; 6, "At Home in the Kingdom."

Daily Realizations

From the Sermon on the Mount.

December 8.

FRIDAY: *"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other."*

It is impossible to serve Spirit and sense at the same time. Spirit is within. Sense is without. All life expresses from Spirit, the within. To serve Spirit is to unfold the limitless. To serve sense is to crystallize in limitation. I live in Spirit and walk in Spirit.

SATURDAY: *"Ye cannot serve God and mammon."*

I serve the Spirit, or cause of supply, rather than the crystallized, or mammon form, of supply. My thought is deep-rooted in the substance of Spirit, and I draw from Spirit any form of supply I need. I serve the God who appoints Caesar. I serve the Divine substance that becomes form.

SUNDAY: *"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on."*

My thought does not rest upon form. It is rooted in the Divine Being that becomes any form I need. I root my thought in God, the source of all things.

MONDAY: *"Is not the life more than meat, and the body than raiment?"*

Is not Spirit greater than flesh, and the flesh greater than the raiment which covers it? Spirit is the inner cause of body and raiment. The cause is greater than the effect.

TUESDAY: *"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns."*

Behold how freely the Father supplies all his dependent creatures. I am greater than these,—I am his son. How much more wonderfully he cares for me!

WEDNESDAY: *"Which of you by taking thought can add one cubit unto his stature?"*

Anxiety avails me nothing. All increase comes from Spirit, and care but separates me from my divine source of supply.

THURSDAY: *"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin."*

What does it profit me to be anxious about my clothing? I consider the law of the lilies, how they are adorned from within.

December 15.

FRIDAY: *"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."*

Even Solomon did not discern that he could be adorned in this manner (like one of these) from within.

SATURDAY: *"Wherefore if God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?"*

If God's law of supply operates so perfectly in the grass, will it not operate much more perfectly in me, his child, created after his image and likeness?

SUNDAY: *"Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?"*

I have no anxious thought for any external thing. God's law is even now operating to create for me all these things.

MONDAY: *"For after all these things do the Gentiles seek."*

The Gentiles who know not that they are the offspring, or expression of God, seek their good, but the sons of God know that all good is at hand and hence express their good.

TUESDAY: *"But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."*

Therefore I seek God at my center, and his law of right bringing forth and all things are expressed through me as I need them. Things are the effect of Spirit, the cause.

TUESDAY: *"Take no thought for tomorrow: for tomorrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."*

Today's experiences are the effect of the cause I liberated yesterday. Today is the cause of tomorrow. Today I eliminate from my thought all that will cause evil, and tomorrow will become perfect even as I am perfect.

WEDNESDAY: *"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."*

I dare not judge. To do so is to liberate power from my spirit which will bring forth judgment against myself even in like measure as I have judged.

THURSDAY: *"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"*

The beam, or bright light, of self righteousness must be cast from me before I can see to remove error in another. It is as far from truth to hate evil as to love it.

December 22.

FRIDAY: *"Give not that which is holy unto the dogs. Neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."*

Truth jewels can best adorn the refined in Spirit. They are valueless to the sensualists. Silence is often more powerful than speech.

SATURDAY: *"Ask, and it shall be given you, seek and ye shall find; knock and it shall be opened unto you."*

All mystery shall be unveiled when the soul desires revelation sufficiently to ask, seek and knock.

SUNDAY: *"Every one that asketh receiveth."*

Spirit is easy to be entreated and responds to every sincere call.

MONDAY: *"What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?"*

Spirit answers my call even as I ask. I may expect fish when I ask fish, and bread when I ask for bread. I must know what I desire,—then ask.

TUESDAY: *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."*

Every action I send forth is a cause, therefore it is important that I send from myself toward others only that which I wish to receive in return. This is the law.

WEDNESDAY: *"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction."*

The strait gate and the narrow way is that through which no destructive cause can pass, but life only. The way to receive life is to give it.

THURSDAY: *"Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves. Ye shall know them by their fruits."*

I can recognize a wolf by his actions. I know the kind of a tree by the fruit it bears and not by its appearance.

December 29.

FRIDAY: *"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."*

Every action is prompted by thought. Good acts are the fruit of good thoughts,—true motives.

SATURDAY: *"Every tree that bringeth not forth good fruit is hewn down."*

God the good must express good. Every instrument which refuses to express good is an obstruction to the divine purpose and must be denied its expression.

SUNDAY: *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in Heaven."*

It is the true act, not words alone, that determines our worthiness of the kingdom of Heaven.

January 1.

MONDAY: *"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name * * * done many wonderful works?"*

Powerful acts may be done from an untrue motive, but they are not "of me" unless inspired by the spirit of love.

TUESDAY: *"Whosoever heareth these sayings of mine, and doeth them I will liken him to a wise man which built his house upon a rock."*

It is doing the will of God, or performing the true act, which builds the house (the body) of substance indestructible.

WEDNESDAY: *"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand."*

It is foolish to expect regeneration through thought alone. The indestructible temple of God is built only by that righteous living and doing which carries out the will of the Spirit.

THURSDAY: *"The rains descended and the floods came, and the wind blew, and beat upon that house: and it fell; and great was the fall of it."*

Every one entering the life of Spirit will be tested,—tried even as gold is tried. The perfect cannot be destroyed, but will endure every test.

FRIDAY: *"And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine."*

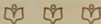
It astonishes because it is beyond intellect, being the pure love and wisdom of the Spirit.

SATURDAY: *"For he taught them as one having authority, and not as the scribes."*

The scribes could not speak from realization, but drew their teaching from without. Jesus spoke from the depth of his own inner experience.

SUNDAY: *"When he came down from the mountain, great multitudes followed him."*

The world longs to be helped by the one who can *do*. Am I doing, or only hearing? Am I living the life, or dreaming about it? Am I seeking the Truth, or being it?



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Upper Room Healing Center

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received; freely give." (Mat. 10:8.)

"Speak the word only, and my servant shall be healed." (Mat. 8:8.)

"In the beginning was the Word. The Word was made flesh." (John 1:1-14.)

The Healing Mind.

The mind that heals is the whole mind. It is the Holy Spirit, or whole spirit, which knows the Being is one and perfect. Its consciousness is that of being whole. It knows all as being whole, or Holy Being. This is the mind of Christ. Its radiance heals. Its activity dispels all error. Under its influence all not as yet conscious of truth are awakened from their dream of untruth. The Christ mind arouses to the consciousness of Light,—*"Awake thou that sleepest!"* *"Be thou made whole,"* says the Christ. In other words, *"Since thou art whole in Being, BE SO, or manifest that which thou art."*

By very nature one awakened to the Christ consciousness must heal. The very presence of such an one heals because the thought of the Christ man is always a *whole thought*, and its activity must be directed toward making whole, restoring, freeing, saving, bringing to life. Hear what the prophet says of the Christ man:

"Behold my servant, whom I uphold; mine elect in whom my soul delighteth. I have put my spirit upon him. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. —I have called thee—and will hold thine hands, and will keep thee, and give thee—to open blind eyes, to bring out

the prisoners from the prison, and them that sit in darkness out of the prison house.—Behold former things are come to pass and new things do I declare; before they spring forth I tell you of them." (Isaiah 42.)

On every side we are finding gleams of that perfect Christ light which is not *seeking to be*, but which *knows it is*; which is not *seeking to obtain*, but which rejoices because it has and hence bestows its benefits; which is not seeking to save its life, but rather to restore all to the consciousness of life; which seeks not to be ministered unto, but ministers; which does not endeavor to find the truth through intricate systems of high-sounding philosophy, but which awakened to the consciousness of *being the truth*, awakens all others to the *truth of Being*. Such is the Christ mind. You can tell him by his works.

"A bruised reed will he not break, and the Smoking flax he will not quench."

Having this mind of wholeness, his hands reach out to save. The helpless receive his especial care, his compassion is ever with the needy. The bruised receive his tenderest love, and candles of consciousness whereon the flame is almost extinguished are not quenched, but are brought back to true and steady light by the quickening power of the mind of truth.

"New things do I declare; before they spring forth, I tell you of them." The Christ day has dawned. The day of half-truth has ended. Now we claim the Christ mind,—we claim it because it is the whole mind and we are of it. We are not trying to be,—we are Being. We are not trying to be whole,—we are whole Being. We are not trying to be saved,—we are saving. We are *turned around*. We are in our Father's house. We are the light, the power, the life, the substance of the God Being. The light of the Son of man has dawned upon this earth. He is come in the flesh to all who can cease to say, "I seek to be," and can boldly declare from the consciousness of Truth,—*"I am."*

The Son of Man Realization

THINK!

You do the thinking!

Who are YOU?

Are you your body,—your word,—your thought,—your feeling?

These merely belong to you, proceed from you.

You stand behind them all. You are YOU,—master.

You are I AM,—spirit itself.

You are that spirit which POSSESSES feelings, thoughts, words, form.

These are but your expression,—your tools.

You send them forth to REVEAL YOU.

You BID them. They OBEY.

You COMMAND. They RECEIVE command.

You are POSITIVE. They are NEGATIVE.

Do you realize that everything you express must be NEGATIVE to you?

Feelings, thoughts, words and form must be negative to you. You are the POWER.

You are ALL power,—nothing but power.

The you of you is power itself.

There is no weakness in YOU.

Why do you fear, tremble, hesitate?

Come to yourself. CENTER yourself. Take command.

Be yourself. Use yourself.

Say "LET THERE BE,"—then WATCH!

Remember,—feelings, thoughts, words, form obey YOU.

WHAT shall be? Whatever you SAY.

Command,—then WATCH!