

23
When you finish reading this magazine, place a one-cent stamp on this notice, hand magazine to any postal employee and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING—NO ADDRESS.

A. S. BURLESON, Postmaster-General

NEW YORK
LIBRARY
DEC 17 1917

The COMFORTER



A MAGAZINE OF LIGHT
HOPE AND INSPIRATION

CHRISTMAS
1917

SENT IN HIS NAME—TO ALL PEOPLE

Hope

I heard a bird sing in the dark of December,
A magical thing, and sweet to remember;
"We are nearer to Spring than we were in
September,"

I heard a bird sing in the dark of December.

—Oliver Herford,
Century Magazine



The COMFORTER

Volume VI

DECEMBER, 1917

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.

To You

EAR ONE, Three years ago this month I wrote my first letter to you through the pages of THE COMFORTER and for the first time called you *Dear One*. At that time our Comforter family was very small, but there are many of us now and I feel it will be of interest to you who have since joined our number to know just how I came to call you all Dear One, and just what this term means to me. For this reason, I am giving below my first letter TO YOU, written three years ago. May the spirit of the unit therein expressed be quickened in us anew, and may we open our souls to the inflow of that whole, or holy, Spirit which is the only way we can ever enter into the consciousness of being whole, and realize the blessedness of such a state of being. The letter was as follows:

"Just before I wrote the above words which are the first to unite us in a communion of love and service to the world and to each other, I paused to learn the way in which the Spirit would have me greet you. Immediately my mind was flooded with the prayer of Jesus recorded in the seventeenth chapter of St. John, when near-

ing the supreme test of crucifixion which was to confront him, he "lifted up his eyes" and prayed "That they all may be one,"—that they all may be made *perfect* in one. Thus I knew that I must speak "To You," and that I must call you "One."

How wonderful is the word One! From one all things proceed, and in one are all things contained. The vine grows from the one seed, and its expression is ever the one vine, no matter how many the parts may be. So, as I lift up my eyes to the heaven of that highest perception of Truth within myself, I see that we are one; that as I address you, I address the whole and that as my thought embraces the whole, it has included you. There is no separation in the great One. This is the first word of comfort I would bring to you. Let us grow ever closer each to the other throughout the whole of our expression; one in Spirit; one in Body,—"that we all may be made perfect in One."

This is a little magazine of Truth. I want you to know this. It comes to heal and to bless. It would destroy nothing; but would bring the Light to transmute all things into a higher and higher form of usefulness. It is a gleam of the Truth sent not to make its light yours, but to reveal that "Ye are the light of the world" even as "I am the light of the world." The Christ says to every man "Let *your* light shine." I believe that as we recognize this—you and I—we will be able to spread o'er the world much of the Spirit of the Comforter,—and how sadly the dear world needs it! What will it not mean to us all when we really know that we each have a light to give, and that we were sent that it might shine! No longer then will there seem to be idle, wasted lives.

When this great Truth has made its impress on the world, how precious every life will be, and how eager each will be to help the other place his light upon his candlestick that it may "give light to all that are in the house!" In the illumination of such a thought how doubly sad is the turmoil, the strife, and the resultant heartache which now o'ershadows our world. It is time for many Comforters to rise to tell mankind that "clouds and darkness are round about Him," and that in the midst of war we may steadfastly look for peace,—a peace which will be lasting and real because we will have seen how unprofitable it is to destroy, and that to give life is more wonderful than to take it.

And now I must tell you that I have felt very peculiarly led in preparing this avenue for the Sprit of the Comforter to spread itself out o'er the world. I was impressed with the name and the message the magazine was to bear many months before the warfare which is now raging had broken out, and so a field that seemed already fertile, now seems doubly so, for much of Peace, Light, Hope and Inspiration will be needed to heal the wounds World-man has inflicted upon himself through forgetting that the Body is one even as the Spirit is one, and that "if one member suffer, all the members suffer with it."

I feel that the cover design of the Dove of Peace, coming out of the darkness into the freedom of the deep blue sky is very suggestive of the quiet in body and soul which will come to each of us, when we will but realize that man can abide in peace and freedom only as he lives through the inspiration of the Infinite Mind, and not through competition with his fellowmen, who are the expression

of that Mind. Man must learn that he gets life from the source of life; that he lives from within and not from without.

Then I love to think that the Comforter is being born in the Christ birthday month, and is carrying with it a Christmas message. May the Christmas season mean more and more to us each year, as we realize the great Spiritual significance of every phase of our celebration of this happy time of giving.

Perhaps you will pardon my taking you close into my heart for a moment, and understand just what I mean when I tell you that once I was strangely startled as I seemed to realize the depth of the meaning of the name "The Comforter," and so questioned myself as to whether or not I had been led aright in obeying the urge to use it. At that time, I opened my Bible and my eyes rested on the words in Isaiah 58:13, "If thou shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Thus I was again reminded that this is the Spirit's work, and that I am but its scribe. I will write as I hear, but do you listen well to be sure that it echoes the Voice in your own heart, dear One."

Yours in the consciousness of Truth,

Glouce Crawford

The Birth of the New Age

EVEN as it was given to the virgin Mary to bring forth the Christ child almost two thousand years ago, so is it now given to the virgin soul of the men and women of today to give birth to the Christ age. The souls of the illumined at this very hour are impregnated with the Christ ideal, conceived of the Holy Spirit, and these Mary souls attuned to the highest will obey the inner prompting of the Spirit and will make the ideal manifest.

The age we are leaving is the age of sense. The age we are entering is the age of the soul. It is the feminine age, the age of the divine mother, and the virgin principle of the soul whether it be in man or in woman is at this time being o'ershadowed by the power of the Highest and is called upon to bring forth that holy thing,—the Christ within. Years ago the first Son of God was born of a virgin mother. Today a race of such men is being formed among us, those of the Kingdom of God, that kingdom which comes not with observation, but which is the product of the "new birth," the gradual unfoldment of the Christ ideal conceived in the virgin soul of all who will listen to the angelic whisper and receive the quickening power of the Holy Spirit.

**Preparation
for the Ideal.**

It takes a peculiar quality of soul for the conception of the Christ ideal. Not every mother could have brought forth Jesus. Mary had been prepared for the privilege which was hers, and so every soul must have preparation to bring forth the Christ ideal, for it is a conception which is not of earth, but of the Spirit. The very name Mary which means *rebellion* indicates that the soul must be weary of material conditions even to the point of turning away from them before it is able to receive things heavenly. It is written of Mary that "she knew not a man." This would suggest to us that we are to turn away from things already made manifest and to open the soul to the divine inflow that our conception may be higher than anything now being given expression upon the earth. This new birth is *from above*, for we are to be a new creature in Christ Jesus.

The virgin Mary was a *merry* soul. It is written in the Apocryphal story that when she was taken to the temple as a very little girl she "danced up the temple steps," an act considered most sacreligious by the priesthood. Yet how natural that the mother of the Christ should be joyful! We are to enter into the "joy of our Lord," to rejoice and be exceeding glad, all tears are to be wiped from our eyes and sorrow and sighing are to be no more in the Christ age. It is for this reason that we hear the glad cry "Merry Christmas" on the day which celebrates the birth of the Christ. Sorrowful souls cannot conceive the Christ ideal. This can be done only by the *merry* of heart, those filled with joy and gladness because of the consciousness of that truth of Being which gives freedom, spontaneity and life,—knowledge of the Spirit of

God within. Before Truth can be made manifest it must be consciously felt in the soul. The sorrowful soul does not know Truth. If it did, it could not be sorrowful. Sorrow but urges the soul to seek the light that brings forth joy.

Mary knew the Truth and was glad. Joyfully she accepted the ideal as she conceived it, believing all things possible with God, and so sang her song of praise and thanksgiving, "My soul doth magnify the Lord, and my spirit hath *rejoiced* in God my Saviour." In this wonderful consciousness of faith and love and joy, she conceived her child, and when she brought him forth, the angel host sang

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

Think of it, the child of her joy was to bring joy to all people,—*all people!* And later this child grown to manhood, and in the midst of what might seem to sense the most sorrowful experience, was able to say to his loved disciples,

"These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

Oh let us know that this age of the Christ which we are bringing forth today is an age of joy, filled with the life and freedom of the Spirit, and wholly devoid of anything which can hurt or destroy, or grieve and make afraid. The dawning Christ age, the age of joy and gladness, is even now upon us and is being made manifest by those *merry, Mary souls* who rebel against the burdensome limitations of sense, who refuse "to know the ways of man," or the

grossness of material conceptions, who look to Spirit alone for the true ideal, and who dare to bring it forth into manifestation when it has been revealed to them.

**Individual
Unfoldment.**

Just as the body through which we express is made up of many members, each of which is wholly alive and conscious, and individually responsive to our spirit, so in the Body of Christ which is man universal, each man or member of that Body must individually express the Christ in order to make him manifest. And as each member of our body must receive the whole Spirit of the body and respond to it, so must each man, or member of the Christ Body, receive the Christ Spirit, the Holy Spirit, and bring it forth. This is giving birth to the Christ, and this Christ conception must be received in the soul of each of us before we can bring it forth. When all have conceived the Christ, and all have brought him forth then indeed will Christ be made manifest and we will all be "one in Christ Jesus." This is just what is happening today. The Christ ideal is being conceived by many; that is, the Christ ideal is coming into the consciousness of the race, and through this consciousness the Christ man is being made manifest, and the Christ age is being given birth.

Just as there are birth efforts connected with the coming of a child into the world, so are there birth struggles to be experienced in the coming of a new age. When this universal man child is born, we will forget the struggle, as does a mother when she holds

The Comforter Statement of the Truth of Being

I.

There is one Being only,—Spirit, God, the one altogether good, the infinite creator and source of all that is.

II.

Spirit, God, is the Father "of whom are all things visible and invisible." "That which is born of Spirit is Spirit." All is Spirit.

III.

Spirit is all in all, and other than Spirit there is no-thing else. The one Spirit is Wisdom, Love and Truth,—the one Life that is the all presence, the all power, the all substance and the all intelligence.

IV.

Spirit, God, the all power, the all substance, and the all intelligence is the whole Being. There is no absence of the all power, the all substance and the all intelligence anywhere. "Do not I fill heaven and earth? saith the Lord."

V.

Spirit, God, the one invisible life, substance, power and intelligence, expresses itself through its idea, thought and word, and is made manifest in and through the universe of form both visible and invisible, as the one Body, Holy Temple, or Church of God. "There

is one Spirit and one Body," one Being alive, one Being conscious, one Being expressed,—one Being whole now.

VI.

Man is the highest expression of God, Spirit. Man is Spirit,—the offspring of God-Spirit. He is one Man, the Son of God "Jesus Christ, of whom the whole family in heaven and in earth is named." "Ye are all one in Christ Jesus." "We are members of his body, of his flesh and of his bones."

VII.

Man is Spirit, one with God, of God and in God. He is sent into expression to manifest the living, loving God-Spirit. To man is given dominion over all things. Inspired by the God-Spirit within, he rules by the power of his word, preserving all things in beauty, purity and holiness. This is the Truth. To know it is to be conscious of the whole Being, or to enter into the realization of being whole now.

"At that day ye shall know that I am in the Father and ye in me and I in you. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Let not your heart be troubled,, neither let it be afraid."—Jesus.





MAN and his world is a wonderful book, every page and every word of which is fraught with meaning, but no man reads the writing he himself transcribes until his eyes have been bathed in Spirit, and he sees that day by day he has placed himself upon the page, and has written better than he knew.

Spirit is always guiding the pen, is ever illustrating with the man, is continually expressing itself in the event. ~~There is no~~ *all* expression ~~which is not~~ of Spirit, and constantly writers, teachers, musicians and artists are having pointed out to them the marvels in their own works of which they, themselves, were all unconscious, because in them and through them the Spirit moved, and they knew it not.

Thus it is with the days which we have set apart as festivals. They are Spirit days; yet because man has separated in his thought things-Spirit from things-festive, Spirit has had to frolic all unrecognized amid man's merry-making,—man never guessing that God (the source of mirth) could e'er be merry. Let us remind ourselves of the Christmas greeting given us by the angels on the first Christmas morn,—“Behold, I bring you good tidings of great joy!” Christ came with joy and great rejoicing. It is time for us to look for him

child in man's heart, who very early in the morning of that consciousness, beholds a living tree—"the Kingdom of God"—aglow with lighted candles, and numerous gifts all unrevealed; for until they shall be revealed by the Spirit, "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."

How listening must have been the ear of that great soul which heard the Spirit's whisper, and gathered the first Christmas tree from some neighboring forest! Why did he choose an evergreen? What thought prompted him to fix a star at the very top, and place a shimmering angel near? Why did he flame each bough with a candle? What suggested the golden tinsel, and why were gifts and goodies hung, all closely-wrapped upon the tree? Because, the listening soul was being led by the Spirit to give man a symbol of the living tree—"the Kingdom of God"—which would be expressed through man himself, and would so flame with light, glitter with gold, and be so laden with gifts to give that only the heart of a little child would be able to believe it, and so be able to make it his very own. The whole Christmas season is a celebration of this Kingdom, the consciousness of which Jesus was able to give to man through having earned it for himself. The evergreen tree, the immortal of

of the forest, its veins rich in healing substance, is so typical of the man who, through the little child consciousness will believe in life and the giving of life, and will enter into that immortal realization of life to be manifested in the Kingdom of God.

Everywhere Nature is putting forth types of that which is enduring, as a crowning effort of some particular expression. We find the diamond among the minerals, the evergreen among the trees and the immortelle among the flowers. These are but prophecies of the reality the Father will manifest through man in the Kingdom of God when man knows he is of God, and in God—the very essence of Life itself. The little child dancing in joy before the glittering tree very early in the morning of Christmas day symbolizes the little child in us—the Christ—the only one who is able to believe in immortality. The wise ones, the folks-grown-up, all shake their heads and say, "It is not real"; but the little child claps his hands in glee, for he knows that *it is*.

He believed in Christmas always; in fact, he had been counting the days until it should arrive. He was on the alert,—watching. He hung his stocking at the fireplace in joyous anticipation. Why did he choose a stocking, and why did he guess it would more likely be filled if he placed it there? Why was it night when all this was done? Why at this time is the moon always pictured as being full and round? Why does it snow, and why does St. Nicholas choose reindeer, and so many of them, to draw his sleigh? Why does he come down the chimney? Why are the children restless throughout the night? Why are they up before the dawn, why do they tiptoe to see the tree, and why are they in their bare feet and still clothed in their robes of the night? Why do they dance; why do they sing? Why is it a children's day, a time of joy and a day of giving? Why indeed? Because the Father is telling his grown-up children a story; because he is clothing every detail of that festive time with himself, just as he did in the life of the Christ whose birthday we

celebrate. Man thinks he does it all, forgetting that he is "being expressed," and that the Father in him is the one who is expressing all the time.

Thus in some quiet, unsuspecting moment, perhaps, did the Father so flood the soul of Clement C. Moore that he was able to write a poem which the little children love and which the grown-up children cherish, seeing in it always the beautiful ideal, though perhaps not being able to realize why it seems so dear, and why with the dawn of every Christmas day they feel to say it over once again and live in the Spirit it so wonderfully portrays?

Clement C. Moore owned a beautiful estate on the banks of the Hudson near Ossining, N. Y. Here he spent many years of a long and useful life, living in bachelorhood, and to worldly sense, a recluse, yet as one has said who knew him personally, "It was a life beautiful in the loftiness and simplicity of its ideals." The children and a few carefully chosen friends were the only ones to whom he opened up a heart full of rich treasure, and as this one says again, "Out of his love for them—the little ones—and his having entered into the spirit of their joys, grew the poem that every child so dearly loves."

How strange that darkness always precedes light! How strange that, driven by some cross in the without, we turn to the solitude of the within and there receive a blessing that illumines! How strange that it is so! Perhaps having passed through such a time of darkness, and in solitude having found the light, Clement C. Moore was thus enabled to pen the first words of his world-loved poem,

*"'Twas the night before Christmas, and all through the house
Not a creature was stirring, not even a mouse."*

The night before Christmas! Oh, the blessedness of it! After the night the Christ is born! It is always dark before it is light. Emptiness is but an invitation to the fullness. "Blessed be ye poor";

"Blessed be ye that mourn"; "Blessed be ye that hunger and thirst, for ye shall be filled!" Blessed be every void that is prepared to receive the all! It must be prepared, for listen, "Not a creature was stirring, not even a mouse."

Absolute stillness must reign. Peace in its purest sense, an abandonment, a resignation that is complete in its entirety; not even a mouse—tiny creature that it is—must stir. Everything concerned with the body—the creature—must be quiet at this time of the birth of the Christ. The external is to fall asleep.

*"The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads;
And mamma in her kerchief and I in my cap
Had just settled ourselves for a long winter's nap."*

In the darkness that precedes this time of light we have found that "of ourselves we can do nothing." All that concerns the personal mind with its sea of confused thought must be utterly stilled, and an interior realm of "Sugar-plums"—soul sweetness—is entered where visions will dance in our heads. First quiet of body, peace of mind, then hope in the soul—a hope whose fairy wand touches, oh, so lightly, yet transforms all things about us through the magic of its touch. Thus

*"The stockings were hung by the chimney with care,
In the hope that St. Nicholas soon would be there."*

The stockings, what are they? Why are they hung at the chimney place, and why "with care"? Who is St. Nicholas—who, indeed, is St. Nicholas—"who soon would be there"? St. Nicholas!—the great loving Father Spirit, that positive pole of Being from which all power proceeds; he is the St. Nicholas who will bound down the chimney of our house and fill with gifts in lavish measure all the stockings we have prepared with care! The

chimney is that opening we have made in our body-house connecting the place of soul-fire in our within with the Spirit-heaven. This is the inner illumination—inspiration. On this hearth the fire will be kindled on Christmas morning. From it as a life-center will radiate love. Good cheer will flow to all who are in the house, because St. Nicholas has come down from above and has filled with the power of his Spirit the stockings—all the desires—we placed there to be filled. They were placed with care because we *knew* what we wanted; perhaps we even wrote down the extent of our faith in a letter the week before, and the great Father-Spirit with his creative "power to fill," responded to our creative "power to form" through speaking the *word*, so making in faith a mold to shape the power we "hoped would come." Thus principle plays about us always, but in our stupor of sense we see only the effect.

*"The moon on the breast of the new-fallen snow
Gave the lustre of midday to objects below."*

X As we idealize the Christmas time we see the full moon casting its mellow light o'er a world mantled in snow. Many a Christmas comes without the moon and many without the snow, but the ideal we hold always includes both because they reveal a step in the birth of the Universal consciousness. The moon, representing the intellect, which has no light of its own, but merely reflects the sun, has reached its fullest expression at this time when the Christ is born. It is developed full and round, giving the appearance of day. In the morning, when the Christmas sun has risen, this light of the night—this cold, lifeless intellect—will have paled before the light of day, the great Sun-Spirit. A storm of confusion in the without precedes this Christmas eve, but now having abated, all is peaceful and still. A realization of purity, represented by the snow, has covered the whole earth. The night begins calm and clear. A

quiet resignation enters the waiting soul, expectant but unafraid.
All this is in preparation; now something happens!

*"Out on the lawn there arose such a clatter,
I sprang from the bed to see what was the matter."*

With every condition fulfilled, principle acts quickly and at once. Things become filled with Spirit! A clatter arises in the without. Action that is lively and immediate takes place! Things which make us wonder appear!

*"A miniature sleigh and eight tiny reindeer,
With a little old driver, so lively and quick,
I knew in a moment it must be St. Nick."*

Thus quickly all things are filled with life, with action, because the Spirit has come—Spirit, that fills all things with life and energy, and love and merriment! He comes! the Spirit of Life, drawn by his swift reindeer ideas of the Soul. Light of foot, and alert, they represent a consciousness more swift in action than any power in the realm of reason.

*"More rapid than eagles, his coursers they came,
And he whistled and shouted and called them by name:
Now, Dasher! now, Dancer! now, Prancer! now, Vixen!
On, Comet! on, Cupid! on, Dunder and Blixen!"*

The lightness, the brightness, the swiftness of the Spirit! As the twinkling of an eye it comes and goes, but the effect of its presence once felt in consciousness is everlasting. Each idea revealing the Christ has its own name and function just as did the twelve disciples of the Master. These ideas carry the Christ light into our world of thought, and when they come all sense of past and future fades into nothingness. The *eternal* dawns. The time becomes *now*, this *instant*, with no delay, no waiting ever again! How positive is the

command of Spirit,—“*Now, now, now, Dasher, Dancer, Prancer, Vixen!*” Right now Spirit urges the ideas of speed, grace, persistency and fun, even mischief itself in its sweet, true sense, to bring us the gifts of the spiritual life. “On, on, on,” he urges, “Comet and Cupid and Dunder and Blixen,” the ideas of light, love, power and life! Such blessings they bring to us,—every desire fulfilled—because they are the ideas of Spirit,—life—and all the weariness, heaviness, deadness of mortal thought vanishes as the *quicken*ing, uplifting, illuminating ideas of immortality bring the Christ into mind. In this moment of illumination they fly to

*“The top of the porch, to the top of the wall!
Now dash away, dash away, dash away all!”*

Quickly, surmounting every “obstacle” of sense,

*“Up to the housetop the coursers they flew
With a sleigh full of toys, and St. Nicholas too!”*

Right to the very chimney top do these ideas bring the Spirit, down through the top of the head, that “upper room” where Christ and his disciples assemble before the *passover* from sense to Spirit consciousness.

*“And then in a twinkling I heard on the roof
The prancing and pawing of each little hoof!”*

These ideas are eager to come down our chimney. They yearn to bring upon us the descent of the Holy Spirit which shall crown us with a “tongue of flame” and quicken our whole being with life itself.

*"As I drew in my head and was turning around,
Down the chimney St. Nicholas came with a bound."*

In the old consciousness we have always looked for Cause in the without, but now, quickened and illumined, we look within—"we have turned around"—and find Cause at our own hearth stone. In the life center of our own house is the Spirit itself, and quite as we never expected him to be!

*"He was chubby and plump, a right jolly old elf,
And I laughed when I saw him in spite of myself.
A wink of his eye and a twist of his head
Soon gave me to know I had nothing to dread!"*

He was so natural, after all—so like man himself! There was nothing long-faced or sanctimonious about him, but he was a genial companion, a lovable, merry, fun-loving Being of life! Mischief was written all over him—he could play like a kitten.

*"His eyes, how they twinkled! his dimples, how merry!
His cheeks were like roses, his nose like a cherry!"*

Oh, *when* will we learn that God is Love and Love is lovable? How wonderful to think of him as being chubby and fat—fat in Spirit, liberal, kind, generous, loving! Haven't we had a lean God long enough? Haven't we feared this miserly being of our own imagination, believing him slim of person, purse and pleasure until we have almost paralyzed every avenue of our usefulness in the world? God, the Spirit, is Love, Life, Freedom—so full of freedom that he is jollity itself, and can laugh in the little child and in the bubbling fountain, hum in the bee, sing in the bird and play a joke through man, who is the image and likeness of himself! He is so

well-rounded and liberal that his gifts are endless. He announces through the One who has most closely represented him, "All things *whatsoever* ye shall ask in prayer, believing, ye shall receive," "Ask and ye shall receive, that your joy may be full." We cannot know God to be generous while we believe him to be the direct opposite. How many of us are asking for anything? We yearn, we desire and we long for things, but how seldom we honor the Father by asking!

*"A bundle of toys he had flung on his back,
And he looked like a peddler just opening his pack."*

We have expected the Father to be an awe-inspiring Being seated on some far away throne; but, oh, the Christ that is to be born in our consciousness some Christmas morn will reveal him to us in the heart of a peddler, perhaps, and we are likely to find him ministering to us through the person of some outcast. "Know ye not that the Kingdom of Heaven is *within* you?" Who is this *you*? You is *every man*, for "the Father doeth the works" in every man, be he prince or peasant, pauper or king!

*"He spoke not a word, but went straight to his work,
And filled all his stockings—then turned with a jerk."*

Blessed, purified Spirit of Love, descending into our hearts to fulfill our every desire! So gentle, so still that it speaks no word, but "doeth the works," thus satisfying the "desire of every living creature." In sweetness, in simplicity, in all the impersonal quality of its child-like nature it awaits no thanks. Its joy is the joy of giving, knowing that "to give is more blessed than to receive." So

*"Laying his finger aside of his nose,
And giving a nod—up the chimney he rose!"*

Up, up he rises until man once more places stockings at the hearthstone and awaits once again the descending power of the Holy

Twelve Lessons in Truth and Healing

LESSON I.

"The Father of Whom Are All Things."



HE great secret of the life more abundant even life eternal, was given to the world by Jesus. He brought all who would hear his message into the consciousness of the attainment of this life through revealing to them the truth that the effect of life can never be separated from life itself, and that God who is the Spirit of life is ever present expressing in and through his creation. As he awakened this consciousness within them, he endeavored to show them through his own expression just how to lay hold of life, and so became for all men "the way, the truth and the life."

Never before had a teacher brought God so close to man. All former teaching had emphasized man's unworthiness, and this thought had kept man aloof from God, the Father. Jesus called such teachers "thieves and robbers" because they denied to man the knowledge of his divinity. The Master corrected such teaching by revealing to man the simple truth of his heavenly origin, and that by entering the inner closet of his own soul he can there commune with God through the blending of his own spirit with that of the Infinite Spirit of all.

Jesus not only brought man into this close relation with God, but the whole creation as well, the knowledge that all form is the expression of spirit, and the laws governing such expression, having been revealed to him at the time of his baptism. For this reason he loved to teach in the open fields where he could point to Nature's beautiful effects, and through them reveal the Father's love and law.

Life + effort
me

Unfoldment. The thought which impresses us more than any other in the fields is that of growth. It seems to be growth, but is really expression, or unfoldment. Being must always be present before it can be expressed, and it is well to remember that the growth is never in Being but in the *state, or expression, of Being*. Change never takes place in the absolute, but only in the relative. Jesus had much to tell us of this expression of Being, making it plain that man rises from glory to glory in the unfoldment of life, and taught us that if we can but accept his consciousness and live as he lived we can finally enter that glory of expression called the Kingdom of God.

He said it would be revealed in us as an unfoldment and made this very clear in the parable (Mark 4:26-29)

"So is the Kingdom of God as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The Kingdom of God is to unfold in us, beginning as a seed planted in the ground, and is to develop "first the blade, then the ear, after that the full corn in the ear."

It is the Kingdom of God we are all seeking, no matter by what name we call it. We feel a void in us which we long to have filled with some good, and whether we know it or not, that good is contained in the Kingdom of God, where good alone reigns, and which holds for us more than our heart's fondest desire. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him" (I Cor. 2:9). Notice that it says "things"—things we will love, and that God "hath prepared" them. In the parable Jesus set it forth as a process of growth, something which has its beginning in a seed planted in the ground. It is well to recognize this at the very beginning;

then we will not grow impatient and will understand our development as it progresses step by step.

Three things which come under our control are necessary to this unfoldment,—the planter, the seed and the ground. If the three are brought together in a harmonious way, each doing perfectly its part and so "agreeing" with the others, growth will take place easily and naturally, for then will the quickening power of the sun be able to manifest its life, and though we "sleep and rise night and day," the growth will take place just the same "for the earth bringeth forth fruit of herself." When Principle is fulfilled the work is easy. Principle of Being must be everywhere present for everything is "being expressed." It is even present at this moment. The written word is the seed. It is being placed in your consciousness by a planter. Because you receive it, your consciousness is the soil. Even though the seed be good, it cannot take root and grow until the soil has been prepared, as we well know, and as the Master made plain in his parable of the sower.

Before ever a seed is planted the soil must be prepared. The ground must be plowed and harrowed, stones and clods must be removed, and all weeds must be pulled out by the roots. This is the softening process which makes the soil yielding, pliable, fertile. Stones are hard resisting thoughts foreign to the soil. Clods are set ideas; even these must be broken up in preparation for the sowing. Weeds are false ideas, and these must be eliminated so they will not choke the new expression of Truth which is to spring into manifestation. The seed of Truth must find lodgment in an open and willing mind; the more willing, the more fertile; the more yielding, the better the condition for bringing forth. This is the little child consciousness which Jesus said one must have in order to enter into the Kingdom of God—a consciousness which is fearless, pliant and believing.

The fact that the Kingdom unfolds in us through a process of growth, shows that it is a state of mind and expression beyond that of which we are already conscious. This being true, we must naturally expect new things. The ideas lying back of this new consciousness must necessarily be new ideas to us, hence we must not be surprised nor condemn them, because this is so. It is written, "No man having drunk old wine, straightway desireth new, for he saith, the old is better." It often takes some little time before new ideas can so adjust themselves in our consciousness as to be acceptable to us.

Most of us are darting about through life with no set course, and most erratic in our movements. Few of us are in an orbit which we know to be safe and true, and which harmonizes with that of our associates. The Sun is the center of a solar system, and a planet follows its true course only when it bears a right relation to its sun and to the other planets of the system. The sun is its light and life and warmth. So, too, there is a sun within us which we must find as our center and from which radiates our life and light. It is the Son of God—our Divine Self. When we have found this center we have found our Self, our relation to the Father and our relation to our fellowmen. In I John 5:11-12 we read:

"And this is the record, that God *hath* given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Again, in St. John 5:26 we read, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." At another time Jesus said, "When ye have lifted up the Son of Man, then ye shall know that I am he." It is only as we lift up the Son of God in ourselves, realizing our Divine origin, that we can understand the consciousness of Jesus and appreciate fully his Divinity.

This growth in consciousness, or influx of light, is Spiritual quickening. It spreads forth in one's mind exactly like the breaking

forth of the sun's rays through the clouds on a gloomy day. It quickens, lightens, enlivens. Everything which was dark and dismal before suddenly becomes clear to one. It is this Spiritual quickening we all need—the stirring into activity of our Divine Sonship.

Back of the Son, and enfolding him, lies the Father and the Mother, which is included in the Father so completely that they are never separated. "And God said let *us* make man in *our* image" (Gen. 1:26). Cherish the idea that you are the Son of God until it becomes your consciousness. We want to come into a very intimate relation with this Father of whom are all things. We want to bring him very close to us. Listen to this little poem:

WHERE IS GOD?

*"Oh, where is the sea," the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be?"*

*The lark flew up in the morning bright,
And sang and balanced on sunny wing;
And this was its song, "I see the light,
I look o'er a world of beautiful things;
But flying and singing everywhere,
In vain I have searched to find the air!"*

Do you not see what it means to "live and move and have our being *in* him"? God is so close to us that he is our very element. So close is the Father that we have quite overlooked him. Yet even though we are "in God," still is he even closer to us than that would make him, for the Master says, "The Father is in me and I in him"

(St. John 10:38). Again in St. John 14:20 he says, "At that day ye shall know that I am in my Father, and ye in me, and I in you. Do you not see that the oneness is so perfect that it is just one Being and one being expressed; that it is "not ye that speak but the Spirit of your Father which speaketh in you" (Mat. 10:20), and it is "God which worketh in you"? (Phil. 2:13). Not only are we in the Father as the fish is in the sea, but we are "of the Father" also—his very essence. Thus we can see that God is closer to us than is the sea to the fish, for not only is the sea which surrounds the fish of God but the fish itself is of God, or else he could not be "the Father of whom are all things." God is the "All in all"—in presence as well as in power; in expression as well as in Being. Many cannot see how the Father can be in man and man be in the Father at the same time. It is possible only as they are recognized to be the same in Being. Our relation to the Father may be considered as that of a bit of ice floating in water. The water is in the ice and the ice is in the water. They are one in essence, the only difference being that the ice is formed and the water is formless. Ice can only be because water *is*.

The title of this lesson was chosen for a very particular reason. We must see how *close* the Father is. It is from I Corinthians 8:6:

"But to us there is but one God, the Father, *of* whom are all things, and we *in* him; and one Lord Jesus Christ, *by* whom are all things, and we *by* him." It is important to notice the prepositions all through this statement. We will refer to them more fully later in the course, but let us notice now just those words in the topic, "The Father, of whom are all things."

1. The Father, the Cause of all things.
2. Of whom, "out of whom" the substance or essence of things.
3. Are all things—all things, visible or invisible.

How plainly it is revealed that God is all. As Paul says, "Things which are seen are not made of things which do appear." The invis-

ible Father is the cause of all visible form. Let us see how this comes to pass.

We find all things about us, including our consciousness and form, in a constant state of change. We find this change produced by an orderly process of growth. As Lowell says:

*"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers."*

Everything seems to be reaching above itself for light, and in that act unfolds in a manner which declares plainly the presence of law and order. Every growing thing develops from a single seed through an orderly unfoldment into full expression. We find this unfoldment takes place in a manner which is uniform in every expression. It develops from one; the growth takes place from within out, and "like produces like"—everything "after his kind." This is a law of unfoldment, and a law of unfoldment works for the purpose of unfolding or expressing. We find it operating throughout all form—grass, flowers, plants, animals, men. The law operates for the purpose of expressing life in all its varying manifestations. Let us state then that "law works for an end or purpose." We must pause here for a moment. Can law exist of itself? Is it not true that back of law there must be something to formulate it? This has to be done by Mind or Intelligence, which cannot be conceived of apart from *Being or Spirit*. So we must assume that back of Law lies Being; also, that back of a law which expresses universally in every form of expression from the least unto the greatest, without the slightest deviation, must exist a Perfect Being, and a Perfect Being can have a Perfect Law for a Perfect purpose only. At once much that is imperfect in our thought, form and experience, presents itself to our minds, and the question arises as

to how this can be. But let us be sure that we understand the law of expression in its perfect sense. This law is *so perfect* that it never fails to *express perfectly*, or *accurately*, whatever seed form is planted. We do not gather figs of thistles. When fig seed is planted in the soil, figs are brought forth, and the law of expression works just as perfectly to produce thistles as figs, if *thistles are planted*. Let us never find fault with the perfect law, but let us rejoice that it is so perfect, and knowing its unfailing perfection, let us then be wise enough to plant in the soil of our soul mind only those seed ideas we desire to have made manifest in our experience.

We will state then as a first proposition,

1.

<i>Perfect Being</i>	<i>Has Perfect Law</i>	<i>For Perfect Purpose</i>
Like produces like.		

Let us pause once again to consider this Perfect Being, or "The Father of whom are all things."

First, we must recognize that it is *A Perfect Being—just one*. Everything which expresses starts from the unit. It assumes parts, but this is mere expression. It remains a unit always, just as an apple tree, though of many parts, is just as completely one in the tree as is the seed from which it sprang. The Universe is a unit in Being, law and expression. If this were not so chaos would reign instead of order. We must realize three things about this Being "of whom are all things."

1. The *One* who is *all*, or "of whom are all things," must be omnipresent, and if all things are "of" this omnipresent one, he must be not only all present, but all presence—omnipresence itself.

2. The *One* who is *all*, underlying all things and expressing all things, must be the all power which ex-presses or presses from him-

self. Hence, we must recognize that not only is he all powerful, but the all power. Not only is he omnipotent, but omnipotence.

3. The *One* who is *all*, and who expresses all things, must know all that he expresses. Thus we see that he is not only omniscient, knowing all things, but he is the omniscience underlying all things. This *One* is the all presence, the all power, the all intelligence. He is all in all, and other than Him there is "none else." *Realize this.*

We cannot doubt that the purpose of a perfect Being would be good. It must be so to be perfect. The purpose of Life is always to express perfectly. This Good Being, who is the Father of all things, is variously named. The name God, being one in root with the Anglo-Saxon word meaning good, seems to be most expressive of the nature of this *One* who is the good for all people, in all places and at all times, and since we recognize this Being as the *One* and the *All* and the *Good*, therefore we must realize that in *Being*, evil, or that which is not good, simply is *not*. Its origin lies not in *Being*, as we shall see later. "God is light, and in him is no darkness at all" (I John 1:5). In this lesson we are considering merely that which is so in *Being*. The misconception from which evil arises we will take up at another time.

All our thinking, to bring forth true expression, must start from this one Spirit, this one Being, just as all physical expression starts from the single cell. Paul says, "There is one Spirit and one Body." We must see just how this is, and will refer to our first proposition building from it—Perfect Being has Perfect Law for Perfect Purpose. With this in mind let us reason a little. If you were asked to state your opinion of the Truth and you expressed your idea, would we not say, "You expressed yourself"? A very intimate relation exists between the person and the idea he expresses; so intimate, in fact, that we speak of the *idea* expressed as being the *person* expressed. You expressed yourself. You did not express the whole of yourself, but you did express a part of yourself. The self and

the idea are one—like begets like. Now in what or through what medium did you express yourself? In *words*. That you might get a clear or perfect idea you had to express the words in order. This is, your words had to be arranged according to *law*. We must admit that you are Spirit or Being, for the fact that you are “being expressed” proves it. Thus we find as a second proposition that you as

2.

<i>Being</i>	Expressed <i>words</i> in order, or according to <i>law</i> ,	to bring to understand- ing, or <i>light</i> your idea
--------------	---	---

Observe this parallel from the first chapter of Genesis:

<i>God, or Being</i> “In the beginning” (of expression)	“Said” (spoke <i>words</i>) “Let there be light”	“And there was <i>light.</i> ” (consciousness)
---	---	--

We are told in John I: “*In the beginning was the Word, and the Word was with God, and the Word was God.*” . . . “*All things were made by him, and without him was not anything made that was made.*” . . . “*And the Word was made flesh and dwelt among us.*” Cannot you see as you think carefully, and with an unbiased mind, that just as God’s word was with him and was him and just as it was spoken and made flesh to dwell among us, so your expression of yourself, your word is with you, and is you, and once spoken becomes light or consciousness in the mind of yourself or some one else, and affecting that consciousness creates an effect which results in “flesh which dwells among us.” This is not peculiar, for man is the image of God, and Jesus said, “The Son can do nothing of himself, but what he seeth the Father do” (St. John 5:19).

The word of fear, the word of hate, the word of condemnation makes flesh, but blessed be the law that never fails to bring forth even the "idle word," *so shall the word of love, of praise, of Truth become flesh, and when we learn the unfailing law we will choose to have the good made flesh to dwell among us.* Like produces like, from the seed "Word," and from within out. "Do men gather figs of thistles?" (Mat. 7:16). All things are made (formed) by the word, and since we have seen just how this comes to pass let us express our proposition a little differently.

3.

<i>Being</i>	Uses <i>words</i> , according to <i>law</i> , or in <i>order</i> .	that <i>idea</i> may be expressed or made <i>manifest</i> .
--------------	--	---

Now just as all physical growth begins in the one seed which divides, so in the expression of Being we find this same thing takes place, and it can happen in the seed only because it is *the law of Being*. Before you can express your idea you have to *desire* to express. You *love* to express. Love and desire here are one. This is a longing, a condition of mind making an emptiness to be filled. It is the Negative or Mother Principle of your mind.

Even though you desire to express, you cannot express without you have the Power to do so. Power is the Positive or Father Principle of your Mind. To express truly that power must be Wisdom itself. Thus we see that Being must see in itself both Power and Desire in order to express. Being *one*, it becomes two.

4.

<i>Being</i>	<i>Power</i> (Wisdom to express) <i>Desire</i> (Love to express)	in <i>words</i>	to <i>manifest form</i>
--------------	---	--------------------	----------------------------

This same act of Being is recorded in the first verse of Genesis, where God, in the beginning of expression (before he had said the word "Light"), created, or recognized in himself, "the heaven and the earth"—the twofold nature, Power and Desire, Wisdom and Love, the Fullness and the Emptiness, the Father and the Mother Principle which run throughout all manifestation, and without which there can be no manifestation. To unite two natures in one is to *marry* them. To think words, the idea back of them must be *conceived*. To bring that idea to light, or manifest it, is to give it *birth*. Thus we see the beautiful principle of Being expressed in our every home, which we state as a Law of Expression.

5.

Power and desire	use idea-thought-	to manifest form
<i>marry</i>	word, or <i>conceive</i>	or give <i>birth</i> .

Pure Being expresses first as "Being conscious" and then as "Being manifest." Pure Being is the Spirit realm. The Being conscious, which must include idea, thought and word, is the Soul realm, and Being manifest is the outermost or Body realm. Therefore in every expression of Being is

6.

<i>Being</i>	<i>Soul</i>	<i>Body</i>
--------------	-------------	-------------

Being expresses the body through the *medium of the soul*. We find the same principle out-pictured in the home, as

<i>Father</i>	<i>Mother</i>	<i>Child</i>
---------------	---------------	--------------

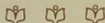
The Father begets the child through the *medium of the mother*. Again we find the same expression in

<i>Sun</i>	<i>Earth</i>	<i>Vegetation</i>
------------	--------------	-------------------

The sun quickens the growing things through the *medium of the earth*.

How wonderful to see God expressing himself everywhere! God and his law of expression everywhere made manifest. Let us see the Father as being "all in all" just as he has always declared himself to be. In this way we come into a consciousness of perfect peace and love. God being all, there is nothing opposed to him or to us living in and "of him." This is the *absolute truth*. Appearances deny this oftentimes, but we must remember the Father is expressed in man through the medium of soul (idea-thought-word), and our work lies in that medium of expression which became confused as man on his way to individuality became lost for a while in the maze of personality, where he imagined he could be "without the Father." The Truth is that "in him we live and move and have our being" (Acts 17:28), for God is all in all. To know this and to accept it so that we can *act* upon it is to have every false appearance fall away as darkness fades before the light, for "God is light, and in him is no darkness at all."

(Lesson II next month)

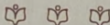


Daily Bible Reading

	December 1st.	December 8th.	December 15th.
Saturday	I Cor. 8:6-7	Jer. 2:21	John 15:1-7
Sunday	Gen. 1:1-5	Gen. 1:1-3	Eph. 2:13-22
Monday	I Cor. 12:4-11	John 1:1-14	I Cor. 12:12-27
Tuesday	Eph. 4:1-6	Col. 1:13-19	Eph. 4:13-17
Wednesday	Isa. 45:5-22	Luke 8:4-17	Rom. 8:14-21
Thursday	Mat. 5:44-48	I John 1:1-4	I Cor. 10:17-24
Friday	Mat. 6:6-14	Heb. 11:1-3	Col. 2:9-10

861552 A

	December 22nd.	December 29th.
Saturday	John 14:9-14	Psa. 19.
Sunday	Acts 17, 28	John 17:4-24
Monday	Psa. 139:1-16	Psa. 150
Tuesday	Mat. 10:28-31	
Wednesday	Psa. 16	
Thursday	Luke 9:53-57	
Friday	Gal. 5:17-26	

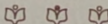


Silent Healing Circle

"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.)



A Testimony of the Power of Truth

Dear Mrs. Crawford:

Portland, Oregon, August 31, 1917.

I wonder if you remember me. I came up to see you with Mrs. C— a little less than a year ago. I do not get to see you often, but my prayers are with you and your good work.

And now let me tell you what God has done for me through the Truth. I thought it was pretty slow at first, but when I look back I think wonders have been accomplished in the past few months. I was able to resume my position the first of the year. My salary has been raised three times the past year. The closing hour which was 3 o'clock on Saturdays has been changed to 1

o'clock, so you see all is improvement. Although I have had to bear the brunt of all financial responsibilities for the past 10 years, my husband is now kind, loving and thoughtful and his greatest desire is to bear the burden all *himself* so I can enjoy and stay in my dear little home some day. He goes with a different firm tomorrow at a much better salary. So you see prosperity is also included with my health and happiness. The conditions in my home life and office that were becoming almost unbearable are pleasant and harmonious, and life is so beautiful to me now. All this has been accomplished in just one short year, and as a sort of recompense in some manner for the past years that I feel were wasted, I seem to have a feverish desire to tell every one I can of the Truth and to know that I am being of some use to humanity. Everywhere I meet people in sorrow and misery and longing for comfort and yearning for something satisfying in this life—something practical to apply to immediate needs, so I do not consider a day complete unless I have helped some one in some way.

I am enclosing a few names of people I met while on a short vacation this month. I have told them all of you and the beautiful work you are doing, and have sent them what literature I have, but if you could write them a word it would do all so much good, and you would know so much better than I just how to reach them and what to send them.

Any suggestions that you may have at any time will be highly appreciated as I am new in the work and need your guidance and help to spread God's word to His people in just the right way.

Please accept the love offering, and my thanks for the benefit I have received from your beautiful experiences and valuable teachings. May God bless and prosper you in all things and throw His warm mantle of love over your good work, is my prayer.

Yours very sincerely,

S. M. H.

Daily Practice for Realization

(To be used with daily Bible study in Lessons in Truth, page 39.)

There is *One* Being only—*God*.

He is the source of all things—visible and invisible.

He is all in all.

He is the all presence.

He is the all power.

He is the all consciousness.

He is the all good.

Besides him there is none else.

I live and move and have my being in the all presence, all power,
all consciousness of this all good *One*.

I am in and of my Father—God.

I and my Father are One.

In Being, I am perfect even as He is perfect.

Like begets like.

I believe, act upon, and hence manifest this perfection.



The Faith That Demonstrates

By FLORENCE CRAWFORD



Just Published

**BEAUTIFUL
GIFT BOOK**

Price . . 50c

By Mail . 55c

Order from

The
**IRVINGTON
PRESS**

Post Office Box 1
PORTLAND
OREGON

If I knew you, and you knew me,
If both of us could clearly see—
And with an inner sight divine,
The meaning of your heart and mine.
I'm sure that we would differ less,
And clasp our hands in friendliness,
Our thoughts would pleasantly agree,
If I know you, and you know me.