

# CHRISTIAN YOGA MONTHLY

"Fear not, for behold,  
I bring you good tidings of  
great joy which shall be  
to all people."

PHILOSOPHY  
SPIRITUAL HEALING  
METAPHYSICS  
PSYCHOLOGY



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# **“The Life and the Way”**

## **The New Christian Yoga Metaphysics**

**By A. K. MOZUMDAR**

**The Founder of Christian Yoga**

We are happy to be able to announce that the Second Edition of the Christian Yoga Text Book is now ready for delivery. This new edition contains the complete presentation of the New Revelation. It gives a complete view of life, the laws and principles by which mastery may be reached, and an entirely new solution of the problem of creation.

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# Christian Yoga

REACH THE GOAL OF FREEDOM BY THE PATH OF FREEDOM



THE SPIRITUAL SUN RISING ABOVE THE TROUBLED WATERS OF THE SEA OF LIFE

## PUBLISHING DEPARTMENT

### Christian Yoga Monthly

A journal devoted to the teaching of the New Revelation. It heralds the message of freedom for all, from the bondage of limitation, or limited concept. Published by the American Council of Christian Yoga, Oakland, California.

Ralph M. deBit, }  
Jesse Montague Hunter } - *Editors*

All articles, poems and items in this magazine are written especially for CHRISTIAN YOGA MONTHLY, unless otherwise indicated. Other publications are welcome to quote from our columns provided credit is given CHRISTIAN YOGA MONTHLY.

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### Cardinal Points of Christian Yoga

No affirmations or denials in the form of fixed statements.

The elimination of Polar Opposites. Giving a rational explanation of the problem of good and bad, in the world of All God or All Good.

A new application of the Law of Association, that as we think so we become.

A satisfactory theory of the creation, that will stand the test of thorough investigation. The first time in religious history that science and religion agree upon the question of the creation.

Nothing exists but Consciousness. In the degree you become conscious of your own consciousness as God's, you reach and manifest God Consciousness. Your own thought reflects back on you, and makes you what you are by its quality.

All manifestation is by reflection.



# Christian Yoga Monthly

## Messenger of Truth

Vol. 3.

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### EDITORIALS

By Jesse Montague Hunter

"Ah, thrice blest shepherds! suffer if we creep  
Back through the tangled thicket of the years  
To graze in your fair flock, to strain our ears  
With listening herdsmen, if perchance, one note  
Of such high singing in the fine air float."

—Edwin Arnold.

The Universal  
Truth.

Truth is liquid. It will fit and fill a vessel of any shape. This characteristic is one of the criteria by which it may be identified. For any one to feel that the Truth can be expressed only in the forms of his own religion ought to prove to him that he has not apprehended the Truth in his creed. The doctrines and ordinances of a religion are but the symbolical vocabulary in which Truth speaks to the votaries of that faith. As new thoughts may be expressed, usually, by new combinations and new interpretations of old words, so a new understanding of the Truth may, as a rule, be best presented to a people by a fresh interpretation of their familiar religious symbols.

The great Christian ordinances and festivals are times of special opportunity for the teacher of the New Cycle presentation of Truth. Such an opportunity is Christmas. Surely this religious festival, which has been dear to the people throughout the Christian era cannot be without profound significance. And this festival is a specially happy illustration of the principle of which we are speak-

ing, for it did not originate with the Christian religion, but was found entrenched in the worship of the world when Christianity began its conquest of the Occident. Instead of attempting to root out this institution it was given a Christian significance and name, "the Christ mass," and thus became the vehicle of the new faith.

In our work, however, we do not have to make even that much of a change, for we are not introducing a new religion so much as reinterpreting and fulfilling the existing world religions, especially the Christian religion. Hence, Christian Yoga is not only "yoga" (unity), but first and foremost it is "Christian." If it is not regarded as "orthodox" that can hardly be held against it since the Master Himself was crucified for His alleged heterodoxy. It is rather our mission to recall the people to the spirit of the Master's illuminated life and wonderful words. In our interpretation of the Christmas message, then, all that we have to do is to inquire what in the light of the Christian Yoga metaphysics is the significance of the story of the Master's birth.



Meaning of the Christmas Story. One of the questions that is agitating the theological world of today is this: "The story of the birth of Jesus—is it history or myth?" And this problem is wrestled over as though it must be one or the other, and could not by any means be both. But the truth is that the profoundest histories of the human race are given in the form of myth. In fact it is the most enduring and least corruptible form in which to embody universal history. Such history is the universal myth of the supernatural birth of the Son of God. The special stories, such as the birth of Budah, Krishna, Orpheus, and Christ, not to mention many others, differ only in detail and local coloring; in essential outline they are one and the same narrative. They are racial adaptations of the universal myth which embodies the metaphysics of the evolution of human, limited consciousness, into divine, or cosmic consciousness; or the transformation of the "son of man" into the "Son of God."

Mary, the "virgin mother of God" is as perfect a symbol as could be imagined of that stage in

the development of human consciousness when it becomes dissatisfied with all that expresses limitation, and is receptive therefore only to the Divine, or Cosmic. It is to this plane of consciousness that the promise of the angel applies: "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." The holy Spirit is the "enlightenment" of which Budah constantly spoke. So soon as the break with the limited and the longing for the Divine, is attained by the unfolding human consciousness, that better understanding dawns in which the "son of man" conceives that he is part of the Great Unity, and that "the power of the Highest" overshadows and enfolds him. Then is born in him the realization that his life is God's life in part, and that even his personality is a creation of that part of the Cosmic Consciousness which is his own real Self. To become conscious of one's existence in this significance is to be "born again"—is to become a Son of God.

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Peace beginning to be,  
 Deep as the sleep of the sea  
 When the stars their still gleams glass  
 In its blue tranquility:  
 Hearts of all upon earth  
 From the first to the second birth  
 To rest as the wild waters rest  
 With colors of Heaven on their breast.  
 Love which is sunlight of peace  
 Age by age to increase,  
 Till anger and hatred are dead,  
 And sorrow and death shall cease:  
 "Peace on earth, and good will!"  
 Souls that are gentle and still  
 Hear the first music of this  
 Far off infinite bliss.

—Edwin Arnold.



## A Vision of the Christ

A. K. Mozumdar.

EVERY soul is a Holy Bible. It contains within it the wondrous story of Our Savior. Its every page is written by God's hand, and every verse is an inspired message to those who can read the universal language, love. The readers are wanting, not the Scripture. We are ashamed, or afraid to read this Holy Book, which is always open before us. Every mother, every father, every sweet little babe, every one of our neighbors is holding before us the story of Jesus the Christ. The love-lit eyes of our loved ones are constantly inviting us to read the story of our Savior. There is only the one inspired Book in the universe, that is the evolving soul. All other books are but faint and poor reproductions of this original Book. In this one Book you can find every message and every idea, from the dawn of creation to the resurrection of the Man-Christ. A sweet little baby face can reveal to you more of the mystery of the past and the future than all your clairvoyant powers. It can reveal to you reflections of father, mother, brother, sister, Jesus, Budah, Confucius—all great souls and all great ideas and thoughts of the world. No dawn ever smiled upon me so sublimely and so benignly as the light which a little baby face brought to me. It was the great awakening, the dawn of my new consciousness of the Baby-Christ. In that little child I verily saw the Christ-child. I saw it grow before my eyes from babyhood to manhood. The Orient of twenty centuries ago leaped into my vision. Then I forgot time, place and environment. I cried "Orient! Orient! My poor, bleeding Orient! Thou comest again before me with Jesus the Christ. Thou comest to teach me the Divine Wisdom in the wilderness of pride and prejudice!" Ah, it was the Christ, it was the Master Spirit, I saw Him on the Sea of Galilee, standing as a dream-picture. I saw Him in Jerusalem after His triumphant entry into the Holy City. I saw Him again as a comforter of the poor and the lowly. I saw Him healing the sick and raising the dead.

—The Life and The Way.



## THE CHRISTMAS STORY.

Frank O. Garrison.

The story of the coming of the Master Jesus is wonderful in its meaning. The simple and direct narrative is more moving and convincing than a more elaborate telling could have made it. Its very simplicity and directness is a power. With the wonderful statements of truth, founded not on authority but on the law, it has moved the world, though the world has failed to see the law shining through it. Because of the wonder of the story and lack of understanding of the law, the orthodox Christian world has attributed to the Master a special divinity, and taken His teachings as authority without seeking the deeps of the law which He so beautifully stated. The record of His words is wonderful and we do not know today how much more simple and direct they may have been when first uttered. Nor can we know how much has been lost because of the evident lack of understanding of many points, by those who recorded them years afterwards.

Through all this story of His birth, life and death, there runs a parallel fitted to every being, and the meaning of this parallel gives a key to His life here. There is no recorded reference by the Master himself to the story of His coming, as being in any manner different from that of His brethren. Much importance has been given to the story of the so-called "virgin birth," as though that in some manner proved the truth of His teachings, but, granting its truth, it would prove nothing as to His mission. The virgin birth as a dogma in its old meaning is dying, and in its place is coming a new light. This light is the thought that all birth should be virgin, that is, free from the sense of sin. The coming of a soul into this world

should always be regarded as a divine occurrence. So long as the world, and religious teachers particularly, hold in spirit the idea of "sin and depravity" in the coming of souls into this world, so long will children be "conceived in iniquity and born in sin."

When people come to see the Divine in all and to recognize the coming Christ in every birth, and surround conception with a divine significance, then will that quality become active in the world, and Christ will be born daily. The joy of the angels, the star guiding the "wise men of the East," the love offerings they brought, the message of "peace on earth good will to men" received by the shepherds, or watchers, all are typical of the way of the coming of the Master consciousness into the realization of every seeker after Truth. When we seek Truth openly, not predetermining what that Truth shall be, the meanings of all these symbols become clear to us. Instead of separating us from the Master Jesus in thought as different, they become bonds of unity with Him. The old idea that Jesus alone was divine with the Father, and that He alone gave joy to the Angels; inspired the "wise men;" and heralded the coming of the Great Peace, inspired wonder among those who knew only separateness. With it all, the gratitude of the Christian world towards Him was based upon an erroneous idea of His unique divinity.

With the new light of His identity in essence with us all, in nature and aspiration, comes a new cycle to the earth. Peace shall indeed come out of chaos to reign and we shall know why. Souls shall "love their enemies" so that "enemies" shall cease to be. Sin shall die in the world when Christ



is born in the consciousness of men. Death shall lose its sting, for it shall be known for what it is, an illusion, when this Unity is realized to men. Life shall always hold the joy of serving our fellow men, because we shall know we are serving the Christ in them. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me." No more shall men wait for "eternity" to "come," for they shall know that **Now is Eternity**, that the "Kingdom of God is at hand." And death shall flee when man knows his immortality.

The Apostle said, "If ye love not man whom ye have seen, how can ye love God whom ye have not seen." When we come to see that God is All-in-All, it will then be known that in loving and serving man we are loving and serving God, but we must see it in that significance in order to be raised by this quality. When we know that it is the "love of God" which

is the moving life in us, urging us to seek Him in conscious unity, we shall be able to feel and know and talk with His Presence always, wherever we may be, even as the Christ. The Christ said, "I and My Father are One," because He knew Himself to be a part of the One God. Again He said, "One is your Father, even God, and all ye are brethren." speaking from His consciousness of His unity and **Our Unity**, or Oneness with Him.

Thus the Christmas story is eternally a personal story to each, typifying the growth of the Divine Consciousness in every man. To each the vision of a greater consciousness to be realized, and finally the coming of the time when there is born in each the Master consciousness of the Christ. May the Christ-Mass be an ever present song in the hearts of men to the end that peace and good will, harmony and kindness and love shall reign on earth.

### OUT OF THE NIGHT.

(By Geo. Eric Chambers.)

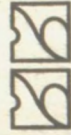
Out of the silence of night a voice spoke unto my soul. Was it the song of the night bird or the lapping of the waves upon the sea shore? Was it the whisper of the night wind or the far distant voice of a child chanting Peace, Peace, Peace?

Out of the silence of night a voice spoke unto my soul. Stars were shining their silent communion. Was it the vast expanse of the firmament that spoke in its own language into my ear? Was it the song of the universe that thrilled my heart by its message of Power, Power, Power?

Out of the silence of night a voice spoke unto my soul. The first glow of the coming dawn was on the sky. Was it the throb of the world-heart pulsating in longing? Was it the breath of the world-mother whispering in my ear? Love, it whispered softly. "Love," came the echo; and the coming day was ushered into its song of Love, Love, Love.

Out of the silence of night a voice spoke unto my soul.

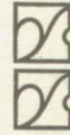




## The Message

By Mary Elizabeth Jenkins

(A review of the new Christian Yoga Text-book, "The Life and The Way," by A. K. Mozumdar.)



About ten years ago there landed in Seattle, Washington, a man from India, who knew nothing of our customs, or our people, and could not even speak our language; but with him he brought a treasure that was priceless, the spirit of the Christ.

Five years later, the first edition of "The Life and The Way," the Christian Yoga Text-book, was given to the world. Strong, valiant souls came forward to assist him in giving to the world this wonderful message.

The story of these years of work and its results thrills the pulse more keenly than any battle cry. Back of the movement is the urge of the great World Spirit, working through the Masters, saying to every man, woman, and child, that the new revelation is here, and that it shall help him to break away from the old shackles—shackles that he himself has forged.

The Vision had been seen, and, as in the long ago the Wise Men followed the Star, through the desert, without weapons for either offence or defence, compassed on every side by death and danger, yet fearing nothing, so our Elder Brother has pressed forward with a faith unwavering, holding fast to the deep things of the Spirit; and the Vision is fast coming into realization. There is still far to go, but the Star still stands, and as it blazes in the clearer and yet clearer light of the Vision, men great and simple, together will come to kneel before its brightness as did the kings and shepherds on the hills of ancient Judea.

And now we have a new edition of this wonderful Message, many times larger than the former one.

"The Life And The Way"—the Christian Yoga text-book—is a work that cannot fail to inspire wide attention as a valuable contribution to modern thought, and has already aroused much enthusiasm. It is a clarion call to that higher, purer, and nobler life that is possible to all. The key-note of the Message is to **look within**. "We have only to close the sanctuary of our inner self," our dear Elder Brother has told us, "and accustom ourselves to its shades, in order to see mirrored forth the mysteries of the Infinite."

It will appeal to the world of aspira-

tion and philosophy as no work of its kind has done in the past. All success and accomplishment possible to life—in outer achievement and prosperity, in inner peace and serenity, in all that goes to make up that condition of ideal realization—to all these, the way is found in this Message of Christian Yoga.

There could hardly be a more fortunate time for the appearance of such a book, a time when it is so needed. We are just entering upon the ideal period in human history. Science is revealing new laws. If man may measure the stars and the distance thereto, if he may discover the state of bodies in the universe before they have become planets, shall he not in time discover his own Self and the trend of destiny of his own being? If all the secrets of the physical universe be given into his keeping, shall he not, then, too, attain to the knowledge of the spiritual?

The real purpose of the Message, of which our Elder Brother is the bearer, is to arouse man's real Self—which is his immortal Self—to assert its Birth-right. He bids us discover our real Self, to discover the spiritual Self, to distinguish the immortal being from its temporary, changeable casement. For the Self is the divine part of us, and it is through the knowledge of the Self that we come to know God. He tells us that we are not limited to the changing, visible world that surrounds us, and then he would have us know the conditions necessary that we may live the inner life, the life of the soul. Again, "We may not really live our own lives unless we spend much time in silent meditation."

The chapter on "The New Cycle Meditation" gives us the key to all that is beautiful, all that is divine. It opens up a vista of possibilities, it leads us from glory unto glory, and at last we find that God is with us always, wherever we may be.

He portrays the formation of character as a force that we may create and then proceed to develop. And here we sense an irresistible appeal for the transformation of aims and aspirations into actions. And what does all this require on the part of the individual?

A patient, steadfast, persistent effort to know. It is thus we come in contact with the keynote of the Message. The



supreme result is the evolution of the "I" through its knowing power, or consciousness.

Moments of greatness, scattering hours of ecstasy do not avail. The inspiration and aspiration must be steadfast and continuous; the attainment a serene, conscious fact. Nothing less than this is the triumph of the Self. These steadfast and perpetual efforts form at last into an aggregate of energies—into the concept, character.

The universe belongs to him who knows; in other words, he must possess understanding, knowledge, and wisdom.

Through chapters devoted to the Inner Life, to the mysteries of illusion, of suffering, to religion, and finally to the Ideal, our Elder Brother leads us on. He links the religion of the ideal to the religion of God.

This Message is a voice speaking for the multitude. A great love for humanity has centered and burst into expression, not in great literary achievement, but in words that put the firmament of Truth on a great level, in line with our present, modern, everyday comprehension. The present race development has reached that stage in evolution when man, as a spiritual being, dimly conscious of his God-like potentiality, begins to demand his divine inheritance. And religion expands as man develops. The moral and spiritual universe is created from within.

We find that life is not the result of the evolution of matter. Through the study of the "I," the real Self, we come at last to the one great sustaining force, the Cosmic. We come to know that the great unchangeable Cosmic, the All-in-All, is the sustaining power of all the realms of phenomena; and, finally, is the sustaining power of this human part of us which is directly related to, or belongs to the realm of phenomena. We find that we, in reality, have never stepped out of Divine Consciousness.

By the study of illusion, and through the knowledge of how it came to be, in other words, how the One became many, we find our way back to God.

The one greatest sorrow of man has been the event of death. The desolation and anguish at the separation, the unknown nature of the change, the seemingly impenetrable mystery surrounding it—all these have served only to darken the life of humanity. Religion only bade man trust and wait. What is the nature of the immortal part of our being? What is its destiny after the change? To these questions the replies have been vague and unsatisfying. In "The Life And The Way," you will find these and other perplexing questions

answered with a lucidity that is refreshing. Our Elder Brother says that death is not the end of life, but only an event in life. Life is one in its identity, and its individuality loses nothing by the change, and the passing into the unseen is simply passing on into a realm of finer forces and freer energies.

As life advances and the progression of knowledge of the spiritual becomes more apparent, all its material phenomena and manifestation become more refined and spiritualized. In the present age we see humanity, even here in the physical world, entering a universe of finer forces. A force that cannot be seen is the most powerful and potent. Man's spiritual evolution has progressed to the degree that his environment demands the finer forces that have not before been revealed to the relative, physical world.

The recognition of the law of telepathy demonstrates that communication between mind and mind transcends space and separation; then there follows, as a logical sequence, that if communication exists between two persons, each of whom is limited by the physical body, how much more directly and vividly it may exist between two persons when one of them has gone out from his physical environment, and achieved the more potent conditions of life in the realm of the unseen. All this is brought forward in an interesting manner that both holds and enrapt the reader.

If we can live in close touch with the world of finer forces, higher laws, and greater significance, which interpenetrates our own and is interwoven with this state like warp and woof; if we can intelligently recognize its currents of energy and can relate our own lives to them, is it not the most valuable and precious of privileges? Is it not, also, a fact of tremendous import in its relation to our daily life?

In exact correspondence with the development of the powers of man does he rise into a new world?

To live in the constant and vivid realization of the Oneness, to live in that perfect Faith which is the substance—the substantial part of things—these are the conditions in which one may receive abundantly—above all that he can ask or think—of every gift that makes for progress and unfoldment.

The whole teachings of the Master Jesus, of which this book is a splendid exposition, are of the untold riches of the heavenly kingdom, out of which man draws all that makes for his happiness, his comfort, and his unfoldment. There is no more limit to the gratification of a right desire than there is to



the air that one may breathe. Satisfaction, contentment, and happiness are as infinite as the atmosphere. The only limitation is the degree of receptivity in man. The need is to enlarge one's understanding and to deepen one's inner realization.

The words of the Master Jesus are very clear as to asking for what one desires, but always you will find a restricting clause; as, "according to the power that worketh in us," again, "if you abide in Me, and My words abide in you;" and then, we have the requisite condition, "for without Me ye can do nothing." No matter what the form of expression, the significance is always the same. There is a constant urgency in all of the Master's teachings, brought to bear upon man to ask freely,—but always there follows an explanation of the condition which is necessary for the attainment.

All this leads one to infer a special or direct path to the kingdom.

What was the manna in the wilderness?

What were the loaves and fishes that Jesus invoked to feed a multitude?

And so one might go on indefinitely, the wealth of knowledge contained in this volume is infinite. Read one chapter through, and you are impressed with the idea that all of Truth had been given out; that there could be no more comparisons, no more definitions, no more philosophy or sublimity to be put into words; and yet, the next chapter opens as fresh as the dawn of another day. It would seem that the outstretched wings of spirit had filled the sky and all of Truth had been swept into the compass of one volume.

In this wonderful book you will find that our dear Elder Brother is the bearer of a genuine Message, a Message that heralds the new race, and whose Truths will stand as beacon lights on the long road which the soul travels in its ongoing to God.

## The Cross.

(Grace Pearl Bronough.)


I wear the cross upon my heart,—  
Not hung upon a string to toss  
With every movement—'tis a part  
Of life itself. To leave the dross  
Of earthly bliss, to meekly give  
No thought to self, to suffer loss,

To suffer death and yet to live,—  
This is the wearing of the Cross.  
I know the anguish of the flesh,  
The spirit-thirst, the soul's desire.  
The hidden wound which throbs afresh  
With every hope ascending higher,

I know how pain may move and mix  
With life till strength and thought expire,  
The imprint of the Crucifix  
I bear upon my soul in fire!  
No more across the world I seem  
To see the Cross of Calvary.

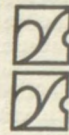
It is no longer like a dream,  
No more a tale that's told to me,  
For in the center of my heart  
And in my soul where none may see  
The mystic Christ enacts His part  
In life's tremendous tragedy!





## Plain Talks

By A. K. Mozumdar  
Phenomena and Wonder-Works  
Number II.



No matter what method we adopt in healing, whenever we come to a realization of our ability to heal, we become proficient in healing. Although it is true that a receptive condition of our patient contributes largely to our success, yet our healing consciousness is not to be ignored; it is a large factor in influencing our patients because it plays a most important part in effecting the cures. The average person who is ill, being more or less negative, yields easily to our concentrated healing consciousness. For that reason we notice that the greater healing consciousness a person manifests, the greater will be his success in healing. The ways, modes, or methods one adopts are really of very little consequence, for everything is in the consciousness of one's ability to heal.

We know a woman who cannot claim any definite knowledge of the underlying law of healing, yet she has effected many remarkable cures. She sincerely believes that a disincarnated spirit controls her hands and effects the cures through her. When giving treatment she feels a strong power going through her hands to the patient and the patient is being affected by that power. We should not forget that the seat of feeling is in our personal consciousness, and our physical body, being a reflection of the quality held in our consciousness, gives a ready response. Whatever we feel within, we manifest without. We can accentuate our feeling by imagination. It has been noticed that whenever we imagine that a power is flowing from our hand and we come to a realization of the fact, we have been able to make a third person feel it. The effectiveness of such imagination depends upon the realization of the quality imagined; hence whenever by imagination we have brought ourselves to the point of the realization of a certain quality, we have been able to manifest the same.

In our previous chapter we have explained how all qualities are represented by some individuals on this side of creation and we have also explained that by attributing a quality to an individual entity, we are able to come en rapport with it, and also, able to manifest it. Whenever we realize a quality and manifest it, we have a positive faith in it. If our consciousness is free and we are confident that our healing treatment

cannot fail, we are able to transmit that quality of our consciousness to our patients by telepathy. They say that faith sustained by practical demonstration can overcome any impregnable barrier of skepticism, because, as a rule, the mind of a skeptic is wavering and undecided, even though it may lend a stubborn resistance to maintain its theories or hobbies. Even a bigoted person will offer but a faint resistance to a practical demonstration of positive faith. He may not admit his defeat—on account of his false pride—but his defence is badly shattered by his own inner admission. When we believe, or realize that a spirit heals through us, we bring ourselves to the healing consciousness. It is true of almost anything. Whenever we attribute any special virtue or quality to anything, it affects our personal consciousness, and we, in turn, affect those who are receptive by the quality of our consciousness.

If we have faith in a charm, and attribute healing quality to it, it will work according to the mental state of our patient. The law is, that a realized quality of one's consciousness is transmitted to another receptive mind by telepathy. It has been seen in some cases that the cure has been effected by mere suggestion, even when the healer has had very little faith in the method adopted by him. In such cases the healer has some knowledge or some faith in the law of suggestion. He knows that suggestion does the work and it can cure disease. Whether one has faith in a particular method, or the law involved in that method, it will impart the positive quality to one's consciousness. This positive quality is the only thing necessary to be a successful healer. We are not discussing here the after effect or the reaction resulting from certain methods of healing, but we are simply giving the underlying law. The mediumistic healing is just as real as any other healing, though it often proves detrimental to one's health. In the long run the health of such a healer is undermined and he often becomes a nervous wreck, because this method of healing is nearer to one's personal plane, therefore the reaction affects the mind of the healer. The more personal we are, the more we are conscious of the limitation of our power. If we do not protect ourselves by our superior knowledge, in time we



in the street where poverty stricken foreigners live. They soon entered a narrow lane which appeared to her gloomy and dismal. On her way she met many street urchins whose dirty faces and tattered garments presented a sorry spectacle. After turning several times to the right and to the left, they came to a dilapidated stable. In the back part of the stable there was a small room and Miss Beacher was ushered in. The room was cold, bare and almost dark. When her eyes became accustomed to the darkness her attention was drawn to a wee baby wrapped up in some clothes and deposited on a bunch of straw. She came near this baby and looked at its brown face with interest.

Her escort, the aged woman, spoke, "Bow thy head in adoration, the Lord is here, lift thy hands and thank God for this blessed privilege." Miss Beacher mechanically followed her injunction. She soon felt the presence of other beings who appeared to her ethereal. There was no doubt in her mind that they were angels. As she turned around, she saw a human form standing not far from her. A recognition passed between them and she exclaimed: "Why, it is the Sadhu! How did you happen to be here?"

The Sadhu answered, "I have come to greet the Messiah. I will escort you home."

It did not occur to her to ask how the Sadhu could come from India in such unexpected manner. She, absent-mindedly, nodded assent. She was more interested in the baby than anything else. She was not concerned about going home.

While she was intently observing the baby with varied emotions of joy and anticipation, the aged woman spoke: "It is time for thee to depart, thou shalt again meet the Lord in public places." Then she looked at the Sadhu and motioned him to escort Miss Beacher.

The Sadhu thereupon held the door ajar for her and they were soon outside the stable. Before long both of them came upon a wide street. They walked silently. They passed many people, but none seemed to take any notice of them, as though they were invisible beings. Miss Beacher looked up at the Sadhu for explanation, but he remained silent. In the meantime they had almost reached Miss Beacher's home. At the farther end of the street their attention was drawn to a noisy crowd. They heard people jeering at someone. Being curious at this demonstration of anger, she advanced a few steps, the Sadhu following her. What she saw sent a chill through her bones. She saw a swarthy man in Oriental robe followed

by a mob of angry people. Presently someone struck him on the head with a club, he staggered, and being unable to keep his balance, fell in a heap on the icy sidewalk. No one came to his assistance, no one seemed to care whether he was dead or alive. Out of the crowd a burly looking person hurried to the front and gave the prostrate form a vicious kick. Another person who had a business air about him pulled his turban from his bleeding head and remarked menacingly, "Will you break any more homes with your new fangled religion, you filthy black devil? It is your proper reward."

Miss Beacher could stand this brutality no longer. She exclaimed, "Why, what has this man done?—who is this man?"

The Sadhu answered her question. "He is the new Messiah. People persecute him because of their prejudice."

At that moment she heard a cold, metallic feminine voice. The owner of the voice was an editress of a church paper. Her sour, sallow face and self-righteous air were very conspicuous. She looked with disdain upon the prostrate form of the new Messiah and asked with a snarl, "What has your religion done for your women, that you come to teach American women? Our Christianity has liberated women and given them the highest place in society."

Of course it was not true. Any student of history knows that the Christianity of the Occident has always denied the rights of women, and tried to keep them ever subservient to man's rule. Even in these days of enlightenment, in many churches the women are not allowed to occupy the pulpit. Woman's freedom in the Occident is due to the reactionary movement against orthodoxy, headed by progressive thinkers, who have always been considered enemies of the church.

However, Miss Beacher could not refrain from answering her, and therefore she said, "Though Jesus the Christ has not done very much for the women of Jerusalem, it has not kept Christianity from being a power in the Occident. I maintain that a religion should be accepted on its merit, and not according to the people and place where it originates."

The editress retorted sarcastically, "I presume you are one of the followers of this heathenish cult. I would be ashamed to associate with this swarthy man."

Miss Beacher looked upon her with pity. She thought, "what a colossal ignorance." She maintained her calm poise, however, and quietly remarked: "You must be a very ignorant, narrow-minded woman. Did it ever occur to you that Jesus of Nazareth was an Oriental, and according to your version



of race and color, He was not a white man, but swarthy, or brown. I am sorry that you know so very little of our Great Master. Had you traveled abroad as I have, you would have been more tolerant toward the Oriental people for the sake of the great Nazarene."

While she was talking the bleeding, prostrate form of the Messiah was struggling to arise. Miss Beacher hastily went to him and stretched out her snow white hands to help him. A smile of appreciation illumined his sad, brown face. She reverently kissed his blood-stained forehead.

The Messiah whispered a blessing, "Blessed are the meek for they shall inherit the earth."

There arose a jeer and murmur of disapproval from the angry crowd. A man with a long face and ecclesiastical garments protested vigorously against Miss Beacher's action. "It is a disgrace for a white woman to kiss the unwashed, filthy head of a black man. In the name of decency and true Christian spirit, I appeal to you—to your sense of honor—to ostracize that woman. She is not worthy to be one of you; she is a blot on the fair name of Anglo-Saxon."

The crowd cheered him lustily. Miss Beacher, like an ancient martyr of the Roman women, drew her arms up and folded them on her chest and looked up in sublime self abnegation. Her sad white face appeared beautiful, pure and innocent. She remained in that position for awhile, then looked about her with calm dignity.

The Sadhu gently held her hands and kindly said, "Miss Beacher, thou art blessed."

At that moment she looked spiritually radiant, a light shone on her face; it was the light of realization, bliss and peace. Then she softly whispered, "Sadhu, why do they not accept our new Messiah, why do they not see the great spiritual light?"

The Sadhu answered with a sigh, "Because of their love for the world. They expect the Messiah in a certain form and under certain conditions. Twenty centuries ago the Pharisees and Priests expected the Messiah to come under certain conditions which the worldly minds thought the best. Therefore when Jesus of Nazareth came they could not receive Him. The same thing is happening this time. The average priests and ministers of this age do not desire the real spiritual light, but they simply desire to see their fancy satisfied. They would rather accept something appealing to their worldly mind than the real, spiritual truth. These Pharisees and hypocrites will never see the kingdom of God until they are born again."

Just at that moment they heard a rough voice thunder forth this command: "Boys, put a rope around his neck and let us hang this home breaker."

And following his command, as they were putting the rope around the neck of the Messiah, Miss Beacher's shrill voice rose above the din of the popular demonstration. She cried out, "Halt, if this man is guilty, he should be legally judged. The unwritten law, in this sense is a relic of barbarity; it is against all principles of a civilized community. It will be a blot on the fair name of America if we allow cold blooded murder to be perpetrated in the name of the unwritten law."

A voice mockingly answered, "He must be hanged; he is a home breaker."

Again Miss Beacher's appealing voice was heard, "Do not forget that Christianity has broken more homes than any other religion. When we missionaries come to the Orientals and break their homes, we are not mobbed by them; when we do a hundred little things to ride rough shod over their sentiments, they never take the law into their hands. I must say your treatment of this innocent man is a rank injustice. It is a shame that you stalwart men of America are treating our new Messiah in such an ignoble manner."

A voice mockingly replied, "What? Messiah! ha, ha! We must bow before the great Messiah, His Majesty; the Prince of Peace. Put a crown on his noble brow, let us see how he looks."

Another voice roughly spoke: "We are not here for sight seeing. Boys, you are wasting time. Take him to the nearest telegraph pole."

Then Miss Beacher said, appealingly, "Is it then true that the white man's pride is greater than his religious instinct? Am I to understand that human nature has not changed during the last twenty centuries?"

No one seemed to pay any attention to her. She moaned despairingly. When they dragged the Messiah over the snow she felt sick and faint. The Sadhu came to her assistance. In a few moments when she opened her eyes she saw the aged, foreign woman who escorted her to see the newly born Messiah. She asked her in despair, "Where is the Messiah? What have they done with him?"

And the voice of the woman answered, "All is well, the Messiah is still in the manger. All hail, let us rejoice at the birth of the new Messiah." A shout of joy escaped Miss Beacher's lips and then she woke up from her sleep. After a short time she smilingly said to herself, "Thank God, it was all a dream."

(To be continued.)



## WHAT IS MEDITATION?

By Rev. Geo. E. Chambers.

As there are many spokes in a wheel but only one center, so there are many paths through the valley of illusion, but only one goal. The goal is the realization of Self.

So long as the wise men of the race—the seers and prophets—devote their time to meditation upon the great mystery of existence, while attention of the vast majority of people is attracted by the affairs of the physical life almost to the exclusion of the soul-life, there necessarily will be a two-phased religion. The few realize, the many symbolize; therefore, the religion of the mass is always symbolic, although the symbols vary in their character. The crude religious creed of the savage who worships the Voodoo, or bows before the Totem pole, is prompted by the same sentiment which finds its expression in the complex ritual performed in beautiful churches to the accompaniment of sweet toned instruments. It will always be true that so long as the soul finds itself in the presence of some great unknown overshadowing power, so long will the religious sentiment find its expression in worship and propitiation. The character of this worship will necessarily depend upon the conception of the power being worshiped.

The mind remains dwarfed by dwelling too much upon the narrow aspects of life, but, when properly directed, develops an undreamed of power to perceive the basic principles of existence. It is generally recognized that great periods of time, great magnitudes, great dimensions are none of them actually conceived, but all of them are, more or less, conceived symbolically. In direct ratio with the development of the soul powers, however, an approach is made to actual perception of the

thing symbolized. The lower a race is in the scale of its evolution, the more objective, and the further from the truth, is its concept of Reality. The nearer it approaches truth, the less symbolic becomes the conception. Actual perception eliminates all need for a symbol to convey the meaning of the thing perceived. The great world teachers have been those who, by centering their attention upon the study of the laws of life, came nearer to an actual perception of Truth, and, in their soul, realized that the bondage and limitation which humanity is subject to is self created.

All soul experiences, however, are individual. The experience of one cannot be conveyed in all its beauty to another. To the lover of Nature, who has braved the danger and fatigue of the long, hard climb to the top of the mountain to view the sunrise, the scene is one of grandeur and beauty; the long climb is forgotten in the thrill of ecstasy as the soul drinks in the nectar of the pure morning air and bows in reverence before the vision of Nature awakening from her slumber of night. Can words convey to another the beauty of the scene and the same thrill of ecstasy, unless they, too, be a lover of Nature and have stood on the peak at sunrise? Can mere description bring the same state of ecstasy to the soul of another, if there be no responsive chord which vibrates when struck?

So with the deeper experiences, the experiences realized by those master souls on the mountain top of their meditations. It is impossible to convey them, except through symbols, unless the other



has stood within the sacred portals and has learned the language of soul. Words are too inflexible to act as a vehicle for conveying the realizations of soul. So much is lost in the translation. When, at last, the vision is expressed in words that partly convey its beauty, they are translated again into the language of the reader's inner consciousness, and the beauty only survives to the degree that the recipient enters into the spirit of the writer. It is necessary to dwell in the realm of soul to learn the language of soul. In this realm, color, race and creed, are lost in the joy and companionship of a great universal brotherhood. One common language brings instant response and understanding. Words are transcended, so that the fine shades of meaning which were lost before, now stand revealed in all their beauty. This is the realm opened up to the spiritual devotee by meditation upon the Supreme Reality. In the last analysis the problem becomes an individual one. It narrows down to the capacity of the individual to interpret life. In the lower interpretation of life, suffering, sickness, disease and death exist; in the higher concept, harmony, peace, love and freedom are the natural conditions. The experience that one soul has gained by realizing the higher concept of life through meditation, is within the reach of all, when a little effort is put forth. The greater realization brings with it the greater strength.

In all the liberal teachings of the present day which teach that God is the one Immanent Spirit, the student is constantly being assured that freedom from all personal limitations is to be obtained through "Meditation," "Going Within" or "Sitting in the Silence." The student is so constantly impressed with the paramount importance of this process

of Meditation that he may well ask the question,—“What is Meditation?” So much depends upon a knowledge of the “Way of Meditation.” We cannot remain content with the knowledge that others have realized freedom. We ourselves wish to realize it. The clearer the path is made to us, the sooner we can come into the realization. To know what meditation is, is to work with a definite purpose in view. Therefore let us have a definite understanding as to what meditation is. To put it as concisely as possible “Meditation is the act of centering one's consciousness upon the Real to the exclusion of all thoughts pertaining to the illusory or false concept of life.” To my mind nothing less than this will define what meditation is. Since our consciousness of existence is our life, the condition of our life is determined by the state of our consciousness. Meditation brings us into a new state of consciousness and, by so doing, changes all the conditions of our life.

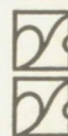
Meditation is effective to the degree that it brings us to the consciousness of Reality. To dwell with the real and the true, to eliminate the seeming by substituting true perception of existence, to rise above symbolic conceptions of existence by entering into the actual experience of the True Self,—that is Meditation. All else is but the stepping stone to the real experience. Reveries, exercises, concentration, and dwelling upon some part or parts of the physical body, are merely steps in the outer court of the personality. True meditation transcends all mental processes. It is the glimpse of ourselves as we are in Reality. For the time being we transcend the limitations of the personality, we become one with God in consciousness. Each time we dwell even for a moment or two with Reality we come a step nearer to freedom.





## The International Bible Lessons

Ralph M. DeBit



Lesson XX. December 6.

### CHRIST RISEN FROM THE DEAD.

Mark 16: 1-8; Matt. 28: 11-15.

1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and anoint him.

(The drama of the Master's life, symbolizing the journey of the soul through form creation, should be read in Metaphysical significance. Not, however, overlooking the lessons to be gained from the historical incidents. After having been in the Christ-consciousness, the sabbath day, the offerings of love and devotion are always rendered to the once realized Christ through the concepts below that plane.)

2. And very early on the first day of the week, they come to the tomb when the sun was risen.

(With the dawn of Truth (the risen sun) in our consciousness, we hasten early to the old-concept life which is symbolized by the tomb of the Christ, thinking that we shall yet find him there. It is through force of habit that we return again and again to the mortal concept to seek the Christ, not yet fully realizing that with "the eyes of flesh" we can never see the spirit.)

3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

(The tomb—concept of mortality—contains the Christ. Yet in this tomb of ignorance, the Christ, as He IS, is not revealed. The stone which blocks the door to the tomb is personality. When we can roll away the stone of personality, the Christ within will arise in perfect glory. So the question natural to one who has once glimpsed the Christ is: "How shall I roll this stone away?" In our ignorance we seek for some outside aid; we wonder who will help us. Know, Oh Soul, that thou alone must have the courage to press forward to the door of the tomb, the door of the "I Am Consciousness.")

4. And looking up, they see that the stone is rolled back; for it was exceeding great.

(What joy! Oh what joy!! Once the door is again reached we find there is no stone. "It was exceeding great," and lo, it is not. So the stone of personality, which seemingly, is so great, will disappear if we ignore it and keep our faces toward the light. Once the door of the "I AM Consciousness" is reached we find the stone of illusion rolled away. Its reality existed only to our deluded perception.)

5. And entering into the tomb, they saw a young man sitting on the right side arrayed in a white robe; and they were amazed.

(If we enter the tomb of the old mortal concepts, we shall not find the risen Christ there. Only the message from the pure spiritual perception can convey to us the glad tidings.)

6. And he saith unto them, Be not amazed; Ye seek Jesus, the Nazarene, who hath been crucified; He is risen; He is not here: behold, the place where they laid Him!

(The man-concept, Jesus, has been crucified; therefore He is no longer in the plane of mortality. "He is risen." Our search, in this apparent world of mortal-concept, is for the Christ, but He will never be found in this tomb of living death.)

7. But go, tell His disciples and Peter, He goeth before you into Galilee: there shall ye see Him, as He said unto you.

(In that concept of mortal flesh, or the tomb, the Risen Christ not being found, we must go into another plane. There the risen Master Self has gone before us. We must announce the glad tidings of the risen state to all the faithful. Those who wait and worship at the throne of Spirit must be informed of the plane where alone the Christ can be found.)

Lesson XXI. December 13.

### THE GREAT COMMISSION.

Matt. 28: 16-20; Luke 24: 36-53.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.



(The meeting place for all great souls and all sincere devotees of the Spirit is the "mountain" of the resurrected concept. There alone is the Christ revealed; never in the tomb of mortality. Out of all darkness, misconception and ignorance, the soul will at last come to the "mountain" of the higher perception where the Christ can be seen and communed with.)

17. And when they saw Him, they worshipped Him; but some doubted.

(To see with the eyes of spirit is to worship that perfect Self which through-out all eternity is forever one with God. Even the last lingering doubt will be cleared away.)

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. 19. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20. Teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world.

(The Master having realized the Immortal "I Am," spoke as such. Therefore He knew that It alone is the creator of all that It experiences, whether in illusion or above the plane of illusion. One having realized this Great Truth, has all authority over every state or condition. The divine command obtains from that point in evolution, that one so seeing the Christ has incurred an obligation which can only be dismissed by bringing the Light of Truth to others. It is the "law of being" of such an one, and to do otherwise is to contend against the Cosmic Urge of the indwelling Spirit. There are no words to describe the joy of the awakened soul in its knowledge that, "lo, I Am with you always, even unto the end of the world." Unto the end of all mortal concepts.)

44. And He said unto them, These are My words which I spake unto you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. 45. Then opened He their mind, that they might understand the scriptures; 46. And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47. And that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. 48. Ye are witnesses of these things. 49. And behold, I send forth the promise of My Father upon you: but tarry yet in the city, until ye be clothed with power from on high.

(To realize the Christ, risen from the concept of death and illusion, is to become illumined; whereby all scriptures will be revealed. The greatest of all these scriptures is the evolving soul. Then we can see that it was foreordained from the beginning, that the Christ must go through form creation passing through the three days of death and then again awakening to its divinity. Having been a witness to this wonderful Truth we are to go forth in its name. Dwelling in the devotion to this Truth we shall "be clothed with power from on high"—and speak with power and realization, the message of Truth to those ready and receptive.)

50. And He led them out until they were over against Bethany: and He lifted up His hands, and blessed them. 51. And it came to pass, while He blessed them, He parted from them, and was carried up into heaven. 52. And they worshipped Him, and returned to Jerusalem with great joy: 53. And were continually in the temple, blessing God.

(Having delivered His message, the Master realized the absolute undifferentiated state, and disappeared to the lesser perfected consciousness of His disciples. They continued in the temple, their highest state of God-consciousness.)

Lesson XXII. December 20.

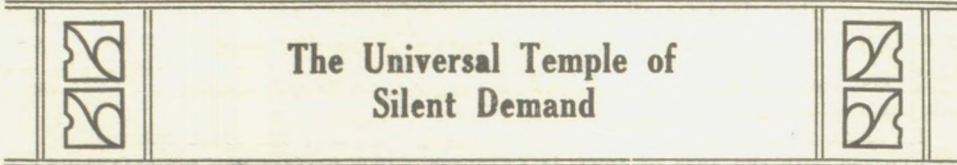
#### THE REIGN OF PEACE.

Isa. 11: 1-10.

1. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: 2. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; 3. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; 4. But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

(CONTINUED ON PAGE 22)





## The Universal Temple of Silent Demand

### The Practical Application of Spiritual Law.

We realize with you and for you all your legitimate desires. Specially trained Healers in the Daily Meditation Services held at the Headquarters will take any and all patients suffering from any so-called maladies whatsoever, and will give absent treatments. This service is open to all, without doctrinal differences, or party discriminations. The movement aims to be a unifying, harmonizing, vitalizing, working center among all lovers of Light—the practical side being paramount.

### "Ask and Ye Shall Receive."

These Workers in the Silence have done wonderful things in many places. They have brought health, happiness and spiritual illumination to hundreds of hungry souls. In this Temple we 'speak the word' for those who desire it. Any message through a friend or by letter to the Temple will receive immediate attention. It matters not what the trouble may be—one thing is as easy for the Omnipotent as another. It is all a matter of understanding the Law.

### There Is no Fixed Charge,

But free-will offerings will be thankfully received. State case fully in the first letter, inclosing whatever offering you wish to make at our risk, and we will send you a package of Love Offering envelopes. Those desiring further information regarding the Temple of Silent Demand, either for individual treatment, or for direction as to how to form a Circle of Silent Demand among their own acquaintances, may address

THE AMERICAN COUNCIL OF CHRISTIAN YOGA,  
Box 355, Oakland, Cal.

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### SPECIAL MESSAGE FROM THE MINISTER OF SILENT DEMAND


A sister writes, as she sends in her Love-offering: "The way is growing easier for me right along, according to the amount of Trust that I put in God." Ah, that is the great secret of peace and happiness and "good will." We are all trusting—something. We are alive; and to live is to trust something. In fact we are all trusting God, but so many do not know it, and not to know that the thing which you are trusting even for our breath is God, is to fall short of that peace and tranquil joy which is the sure accompaniment of the life of faith.

Yes, we are all trusting God—even the man who says that there is no God is trusting Him—for God is All, and all is God, and there is nothing else to trust. If God is to be trusted at all, He may be trusted for all and to the uttermost. Who is able to sustain and direct his own life in every detail? Who stands guard over us while we commit ourselves to the oblivion of sleep for

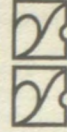
nearly a third of our time? Who assures us that the very earth will continue in its orbit—this speck in infinite abyss which is our physical abode? O, no, we do not trust anything! We take our lives into our own hands! We are the keepers of ourselves! Beloved, we all know better. The only question is, what is this thing which we trust in every moment of our existence?

Call It what you will—It is what It is! We call It God. It is the Life Eternal, the Power Omnipotent, the Presence Infinite. It is **you**. It is the world in which we live. It is All-in-All. It manifests in all without change or cessation. It manifests differently, or seems to, because we give it the different significances. Change the significance, and the manifestation will change to you. In other words, trust Him, and He will manifest in the quality of your faith. That is the law of this creation. It never fails.





## Responsive Studies in Ancient and Modern Scriptures and Christian Yoga



Compiled and Adapted by Jesse Montague Hunter

### The New Christian Yoga Service.

The following Responsive Studies are intended for use in all Christian Yoga Societies. It is expected that they will be used at least once every Sunday. To facilitate their use, and to make for a smooth and orderly service, the Minister should appoint an assistant who will lead the congregation in reading its parts. The responses, or answers, by the Minister, should be heard, not as his personal answer, but as the answer of the Master Spirit speaking through him. After reading each response, the Minister should briefly explain the text in the light of the New Revelation, and then ask the congregation to meditate with him for two or three minutes. Each month's magazine will contain one study of six responses each for each Sunday of the following month, consequently it will be important that the Minister charge the members of the congregation to secure magazines to bring them at each service. It would be well for the seats to be supplied with magazines each Sunday, with the announcement that anyone desiring a magazine should take one with the understanding that he will place the price in the proper receptacle as soon as convenient. The six responses are intended for further study and meditation in the homes of the Societies, one for each day of the week. If the congregation will use the texts in their daily morning meditations they will find that they will be able to begin each day with much of the same realization that comes to them in their Sunday services. In order to facilitate the expression and realization of unity among us, we further suggest the following outline for the entire service, details to be filled in according to the judgment of each Minister.

Voluntary (unannounced, on exact time)—Hymn (classic, explained by Minister)—Announcements (by Minister's Assistant who should announce as Master's work)—Special music (in keeping with theme)—Collective reading from Life and Way (announced as the Christian Yoga Metaphysics, and led by Assistant)—Brief silence followed with Verse of Meditation hymn)—Responsive Study (conducted by Minister)—Hymn of Healing or Invitation—Peace chant—Blessing.

#### XIV. THE BEATITUDES.

**Congregation**—"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

**Minister**—"The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

**C.**—"Blessed are they that mourn: for they shall be comforted."

**M.**—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and to open the prison to them that are bound; to proclaim the acceptable year of the Lord; to comfort all that mourn."

**C.**—"Blessed are the meek: for they shall inherit the earth."

**M.**—"If thou call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of thy fathers:

for the mouth of the Lord hath spoken it."

**C.**—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

**M.**—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

**C.**—"Blessed are the merciful: for they shall obtain mercy."

**M.**—"With the merciful I will show myself merciful; with an upright man I will show myself upright; with the pure I will show myself pure; and with the froward I will show myself froward."

**C.**—"Blessed are the peacemakers: for they shall be called the children of God."

**M.**—"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

**C.**—"Blessed are the pure in heart: for they shall see God."

**M.**—"Their angels do always behold the face of my Father which is in Heaven."  
—The Holy Bible.



## XV. THE HOLY COMMUNION.

Congregation—"How shall I obtain this favor, O Lord, to find Thee alone and by Thyself, to open unto Thee my whole heart, and to enjoy Thee even as my soul desireth?—so that Thou alone mayest speak unto me, and I to Thee, as the beloved is wont to speak to his beloved, and a friend to banquet with his friend."

Minister—"If thou wilt have Me come unto thee, purge out the old leaven, and make clean the habitation of thy heart."

C.—"This I long for, that I may be wholly united unto Thee, and may withdraw my heart from all created things, and may learn more and more by means of sacred Communion to relish things Heavenly and Eternal."

M.—"God walketh with the simple, revealeth Himself to the humble, giveth understanding to the little ones, openeth the sense to pure minds, and hideth grace from the curious and proud."

C.—"Ah, Lord God, when shall I be wholly united to Thee, and absorbed in Thee, and become altogether forgetful of myself?"

M.—"Faith is required at thy hands, and a sincere life, not height of understanding, nor deep inquiry into the mysteries of God. Submit thyself unto God, and humble thy sense to faith, and the light of knowledge shall be given thee, in such degree as shall be necessary and profitable unto thee."

C.—"I am content with the light of Truth and Faith, and to walk therein, until the day of everlasting brightness shall dawn, and the shadows of figures pass away. For when that which is perfect is come, the use of sacraments shall cease; because the blessed in Heavenly Glory need not any sacramental remedy."

M.—"Happy is he whom Truth itself doth teach, not by figures and words that pass away; but as it is in itself. He to whom the eternal Word speaketh, is delivered from a world of unnecessary conceptions."

C.—"O Blessed Lord, how great is the blessedness of the devout soul that feasted with Thee in Thy banquet, where there is set no other food to be eaten but Thyself."

M.—"Yea, blessed are they! For they rejoice without end in the presence of God, beholding His glory face to face; and being transformed from glory to glory into the likeness of the incomprehensible Deity, they taste the Word of God, as He was from the beginning, and as He abideth forever."

—The Imitation of Christ.

## XVI. THE CHRISTMAS MESSAGE.

Congregation—"Now when Jesus was

born, behold there came wise men from the East, saying, 'Where is He, for we have seen His star in the East and have come to worship Him'."

Minister—"The people that walked in darkness have seen a great light: they that dwell in the land of shadow, upon them hath the light shined."

C.—"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them."

M.—"That is the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not."

C.—"And the angel said unto them: 'Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Savior, which is Christ the Lord.'"

M.—"For unto us a child is born, unto us a son is given: and the government shall be on His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

C.—"And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger."

M.—"He came unto His own, and His own received Him not."

C.—"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, and good will toward men.'"

M.—"This is the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the nations—which is Christ in you, the hope of glory."

—The Holy Bible.

## XVII. THE INNER LIGHT.

Congregation—"Let us take refuge in God from dark and evil thoughts which molest and afflict us."

Minister—"My Light is on thy countenance; My word is on thy tongue. Me thou seest, Me thou hearest, Me thou touchest."

C.—"O Creative Essence of supports and stays! O Thou who showerest down benefits! O Thou who formest the heart and soul! O Fashioner of forms and shadows! O Light of lights!"

M.—"What thou sayest, that I say; and thy acts are My acts. And I speak by thy tongue, and thou speakest to Me, though mortals imagine that thou speakest to them."

C.—"Thou art the first, for there is



nothing prior to Thee! Thou art the last, for there is nothing posterior to Thee!"

M.—"I am never out of thy heart, and I am contained in nothing if not thy heart."

C.—"Intelligence is a drop in the Ocean of Consciousness. The spirit is a flame of the Fire of Thy Sovereignty."

M.—"Although thou art with Me, and I with thee, still thou desirest and I desire that thou shouldst be still more intimately with Me. Therefore will I release thee from the life of flesh, and make thee sit in My company."

C.—"In the circle of the sphere, which is without rent, which neither assumeth a new shape nor putteth off an old one, nor taketh a straight course, Thou art exalted, O Lord! For Thee is praise, and to Thee is praise."

M.—"And I am nearer to thee than thou art to thyself. Thy spirit reacheth to Me."

C.—O Worthy to be Lauded! Deliver us from the bonds of terrestrial matter! Rescue us from the fetters of dark and limiting illusion."

M.—"In the name of God, O Devotee! I will call thee aloft, and make thee My companion; the lower world is not thy place."

—The Persian Litany.

#### XVIII. THE FATHER AND THE SON

Congregation—"My Father worketh hitherto, and I work."

Minister—"Son of God means that state of consciousness which recognizes nothing but God. In this state of consciousness there cannot be any action which is not of God. In the light of the One Life, when we act our action becomes God's action."

C.—"Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things

soever He doeth, these also doeth the Son likewise."

M.—"The Son exists because of the Father. Without the Father, the Son will no longer be the Son. Hence the Son can do nothing of Himself, but the Son acts as He sees His Father act, that is, in the consciousness of being, without any relative limitation of good and bad."

C.—"For the Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel."

M.—"Because the Son will have more light and realization of unity with the Father. In other words, the Father will show Himself more to the Son in the future when the Son shall realize that he is the same in essence as the Father."

C.—"For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will."

M.—"The Father by His act of knowing raises the dead, or the concept of man out of mortality, so the Son by his realization of the Father in those who are in the concept of mortality, quickens their spiritual perception."

C.—"The Father judgeth no man, but hath committed all judgment to the Son."

M.—"The Father acts regardless of any condition called good or bad. The power of judgment, or discrimination, has been given to the Son that He may decide what is good for himself."

C.—"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

M.—"Those that are spiritually dead will hear the voice of the Son of God, and those who will hear will come to live in the concept of immortality."

—"The Life And The Way."

#### NO RESPECTOR OF PERSONS.

Marie A. Hunt.

Never has there been a time in the history of mankind when God has favored one people more than another; and today it is as it ever has been, Gentile and Jew alike are the Beloved Children of this Mighty Power that men call God. It lies within the power of each individual to make of himself what he will. The soul that will awake and arise to its own real nature, coming into a realization of the oneness of life, thereby knowing that he is one with this Infinite Spirit of Life, hath opened the way to enter into the Infinite Source of all Life, from whence cometh all knowledge and power. Therefore, we all, as children of the one Father, have

the power within to make of ourselves Saviors of Men and light bearers unto the world. What one has done all can do. To the one that deals with the body and the senses and lives in the smaller "personal life," there can come no vital realization of the great truths that come to us from the plane of spirit. Such a one is apt to criticize the good work another Brother or Sister is doing, owing to the lack of spiritual discernment and discrimination, which one can never acquire while living in the smaller life. Self Denial (giving up the lower concept) teaches us the way to enter the greater life, and points out to us the open roadway that leads to the Masters.



## WAR

Grace Pearl Bronough.

I hear a mystic humming,  
 A mystic flute and fife.  
 My country, it is coming!  
 The death which leads to life.  
 Death of the old traditions  
 Which thoughtful men abhor;  
 I see in dreams and visions  
 The certain death of War!  
 To fight—but not with rifles,  
 To fight—but not with spears;  
 Not with the smoke which stifles,  
 Not with the fire which sears.  
 To arms! Not with the dagger;  
 To arms! But not with guns!  
 The bluster and the swagger,  
 The groans of slaughtered sons.  
 The red path, bright with splendor,  
 No longer seems sublime.  
 The white path of the tender,  
 And not the path of crime—  
 This is the path to follow,  
 'Tis here that Duty calls!  
 The plaudits ring too hollow  
 The martial music palls.

A hand which helps, not hinders,  
 Not to destroy but make;  
 To build, not burn to cinders,  
 To bind and not to break;  
 To rear and not to batter;  
 To rise, not be debased;  
 To gather, not to scatter;  
 To save and not to waste.  
 To fly—but not with missiles  
 To crush some guiltless head;  
 To sow—not thorns and thistles,  
 But fruits and flowers instead.  
 To dig—not graves and trenches,  
 But waterways and wells,

Diffusing not the stench  
 Of slaughter, but the smells  
 Of buds and blossoms bursting,  
 Of field and fresh-turned loam;  
 Water for all the thirsting—  
 Food for the hungry,—Home.

The path which leads to glory  
 No more is blazoned red.  
 It is no longer gory  
 With life-blood vainly shed.  
 This is the path of error  
 And not the path of fame.  
 Not honor but mad terror—  
 And everlasting shame.  
 The White Path of the Tender,  
 Toward this I set my face;  
 Make me the staunch defender  
 Of every land and race.  
 Refuse to fight with powder,  
 Refuse to beat the drum—  
 But speak, and speak it louder—  
 "Deliverance shall come!"

"He cannot rest till his heart is pressed  
 On that Heart that hides in the hills,  
 Somewhere back of the mountain ridge,  
 Among the rocks and rills."

—Eila Deene.

Always listen with patience, sympathy  
 and love to those whose understanding  
 is inferior to yours. Never make them  
 feel that they do not know anything.

The spirit of learning is no sign of  
 ignorance. A man has acquired half  
 his knowledge when he becomes willing  
 to learn.

## BIBLE LESSONS

(CONTINUED FROM PAGE 17)


6. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. 9. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

10. And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto Him shall the nations seek; and His resting-place shall be glorious.


(Throughout the scriptures we find that the "Mountain" is the consciousness of God in the individual. The key to this lesson is revealed in the ninth verse; "They shall not hurt nor destroy in all My Holy Mountain." In that realization of the Oneness of life we will find that there will be no injury, suffering, hurting or death. One is all, and All is One. Then will the beautiful symbol be realized of the wolf dwelling with the lamb, etc.

(This is the "shoot" which is destined to come forth out of all mortal concepts, and with that spiritual interpretation of the Oneness of life there will be no more judgment from the relative standards and valuations. He, the Christed concept, will "not judge after the sight of His eyes, neither decide after the hearing of His ears.")





## Christian Yoga Correspondence Courses



**"If ye continue in My Word, ye shall know the Truth and the Truth shall make you Free."**

No soul should be denied the Light of the New Dispensation because of the absence of a qualified Teacher of the New Revelation. True, 'When the student is ready the Teacher will appear;' but in this age he does not always appear in person. He may come in the guise of a book, or, as in this case, a Correspondence Course in Truth.

In fact, the science of teaching by correspondence has been so thoroughly worked out in the last few years, that in some respects it surpasses even the personal presentation. Our courses, however, combine most of the advantages of both methods; for each student receives the personal attention of a specially trained teacher.

The courses are intended to cover the whole span of man's existence, and to bring the student into the fullest realization of the Truth possible to him in his present stage of unfoldment. The Truth makes free, and only the Truth; all forms of unhappiness exist as misconceptions of Reality.

These courses are offered because we know that humanity needs them. Our mission is to serve, hence we offer them to all who are willing to do the work. Price should not stand in the way of any searcher for the Light, and so far as our ministry goes, it shall not. Hence we announce the following conditions:

We place no evaluation on the lessons

because the Truth presented is beyond all valuation. We estimate that, all things considered, they cost us in material, labor of production and personal supervision of pupil's work, etc., exclusive of the years' of development that prepared us for the reception of the Truth, about one dollar a lesson. Therefore we **suggest** this as a minimum offering where the student is able. Otherwise (and please take this seriously) let the student decide in the light of that automatic appraiser within; for he who has fulfilled all sense of obligation has met the law, and has met one of the prime conditions for the reception of the full blessing. In a word, if you hunger for Truth, if you desire to be set free from the shackles and suffering of error, fill out the blank below, and send it to us.

**AMERICAN COUNCIL CHRISTIAN  
YOGA,**  
Box 355, Oakland, Cal.

Please send me lesson No. 1, of your Elementary Course, together with Instructions for study, etc., and Love Offering Envelopes which I agree to keep in convenient place for reception of offerings "as the Lord shall prosper me"; same to be mailed to you on the 25th of each month during the period of my study with you.

NAME .....

.....

.....St., .....

.....

### Premonition

The shadows are deepening around the pond and the stream is singing itself to sleep. But there is yet a little grist in the hopper, and while the water serves I will keep on grinding. And by the time the sun is down and the flow in the race is not enough to turn the big wheel, the grist will have run

out and I will have the old mill swept and tidied for the night. And then for home and a cheery evening, a quiet night, lighted with stars and pillowed with sleep. And after that, the dawning, and another day; fairer than any I have ever seen in this beautiful world of roseate mornings and radiant sunsets—Robert J. Burdette.



### Items of Interest

On the eve of going to press, word comes from our Elder Brother, A. K. Mozumdar, that Brother and Sister Babcock will soon pass through Oakland on their way south to take up the work in Los Angeles. They have been under training with this inspired Teacher for a considerable time, and were recently set apart to the Ministry of the Christian Yoga Dispensation. We welcome them, and eagerly anticipate the pleasure of their personal acquaintance. They are going to a great field, bearing a great message: surely we are justified in looking for great results. Let the Workers in the Silence take up this new opportunity.

The Center at San Jose, California, has found a new home at 259 North Second street, and is taking on new life. Our Sister Mabel Fuller is in charge, with a growing class of interested students. She writes us that the coming of Miss Anna E. McKinney has been an inspiration and impetus. They have worked together in the preparation of a new folder which is a good brief introduction to Christian Yoga, the local press is showing them every courtesy, and they are taking advantage of the situation to get the name of Christian Yoga before the people in general. Such messages bring joy to us all.

The Oakland Center at 562 Fifteenth street, is being regaled with music these days. Through the kind offices of the Hughes Club, one of the best known musical societies on the Pacific Coast, now more than twenty years old, its services have not been without a special number from one of the artists of this organization for several months. And what is to be equally appreciated is that these singers and accompanists have so entered into the spirit of our services that they have helped greatly toward the definite impression sought in each service. Beside this, a never-to-be-forgotten evening was recently given for the benefit of the Center at which the principal feature was a reading by Miss Bertha Clark of "Enoch Arden, to musical accompaniment. This is truly a wonderful piece of work, done in such spirit and with such consummate art as to be an uplift to any gathering that may be fortunate enough to secure it. The accompaniment and piano solo by Miss Aurora Thomson was an artistic triumph. Added to this were numbers by one of the best loved singers in Oakland, Mrs. Leota Schenk, with Prof. Hughes at the

piano. It was a wonderful evening, and given as a special token of appreciation of the Christian Yoga message and spirit.

Owing to the demands of the special contributions relative to the Christmas-tide, the story, "At the Master's Command," by A. K. Mozumdar, has been deferred till the January issue. Having received it just before going to press, we can promise the readers of this magazine a chapter of unusual interest.

Five Responsive Studies have been prepared for this issue in view of the fact that next issue would fall due exactly at the holiday time. With the first Sunday in the new year provided for, however, we will be able to defer the January issue until after Santa Claus has visited us, and we have recovered our breath which we expect to lose when our "Christmas box" is opened. Do not expect the January issue before, or possibly a little after, the first of the month.

Mr. Thomas Bisson is now working with the Teacher, A. K. Mozumdar in the Spokane Center. There is always a good opportunity for an earnest and aspiring soul. Many have longed for the opportunity which is now yours, dear brother, but it has not come to them. You are not one to fail to make the most of the great day while it lasts.

Better things are coming to us week by week from Seattle. If we felt justified in being proud at all, we would say that we are proud of this our newest Center. This tremendous response to the New Presentation, however, is but an indicator of what we may expect from every great center of population to which our prepared teachers may go. "Lord, send reapers," the harvest is great.

The new series of articles by A. K. Mozumdar on "Phenomena and Wonder Working," opens up a new vein of thought in the application of the principles of Christian Yoga. You cannot afford to pass it by.

"Calm Soul of all things! make it mine  
To feel, amid the city's jar,  
That there abides a peace of thine  
Men did not make and cannot mar."  
—Matthew Arnold.



# **“The Life and the Way”**

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**By A. K. MOZUMDAR**

**The Founder of Christian Yoga**

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