

CHRISTIAN YOGA MONTHLY

EDITORIALS.

WE

AT THE MASTER'S COMMAND.

THE SABBATH DAY

DO I BELIEVE IN INVISIBLE
HELPERS?

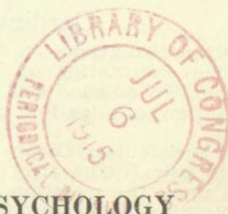
VITAL QUESTIONS

PHILOSOPHY

SPIRITUAL HEALING

METAPHYSICS

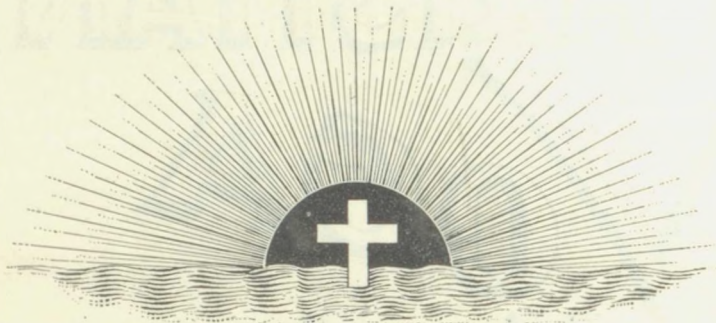
PSYCHOLOGY



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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 Christian Yoga Society, Oakland, California.

Mary Elizabeth Jenkins, - *Editor*
Ralph M. deBit, - *Managing Editor*

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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.

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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.

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Messenger of Truth

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EDITORIALS



"Through love to light; through light oh
God to Thee,
Who art the Love of loves, the eternal
Light of lights."

—R. W. Gilder.

OUR WORK. The work everywhere, throughout the Christian Yoga Societies, is undergoing an unprecedented period of growth and development. Owing to the nature of our work and teachings, progress sometimes seems slow.

Only those souls, learning the lessons of life; who are profiting by the experiences of the sense world; those only who are realizing that happiness and pleasure in the true sense—the happiness which brings the deep sense of inner satisfaction — can only be found in the realms of the things of the Spirit; those, and those only, are the ones that Christian Yoga attracts.

It is true today as in the time when Lord Krishna uttered the immortal words recorded in the Bhagavad Gita, "Out of thousands, one here and there, seeketh for Me, and out of all those who seek, one out of a thousand finds Me and knows Me as I am." And so this one out of many, who is ready and hungry for the "Living waters of Life," taught and radiated through the Spirit, finds us;

and recognizes that this is what they had long been searching for.

Out of the many, an ever increasing number is joining us in the re-establishment of the teachings of the Master Jesus.

Wherever there is a Christian Yoga Center, there will be found the faithful souls, banded together, who are becoming a factor in the spiritual life and growth of the community in which they may be located.

In the last month's issue of the Christian Yoga Monthly, we mentioned our Oakland Christian Yoga Society, and now we are so pleased to talk to you about some of our other centers.

The sincere and enthusiastic efforts of our brother in Truth, the Rev. Geo. E. Chambers, in the Berkeley Center, has resulted in solidifying the earnest devotees of Spiritual Truth, and the bringing in of many others.

The name of Christian Yoga is becoming familiar to all those in the religious world of the college town, and Rev. Chambers' comprehensive grasp of the ancient and modern philosophies has enabled

him to attract the attention of many advanced students of spiritual philosophy. The Berkeley Center is rapidly coming to the front as one of the strongest centers in the Christian Yoga work.

In addition to the increased labor in the Berkeley field, Rev. Chambers is steadily building and maintaining the Alameda Christian Yoga Home. What the Alameda Center lacks in numbers is made up in the quality of the spiritual attainments of those who are its support. Alameda is considered as a rock, and is a power for future good.

Rev. Zachary T. Barker and Mrs. Barker have taken up the work in San Francisco during the temporary vacation of Brother Hunter. We are hearing glowing reports from their devoted and enthusiastic efforts. The temporary change in the San Francisco Society has resulted in the greatest good,—as our brother Hunter has so aptly styled it in one of his rich anecdotes—"There was, once upon a time, a parson and his faithful flock trying to push a stage-coach up a hill. 'Now, my faithful flock,' said the parson, 'get behind the coach and push and I will steer the tongue.' Besides steering the tongue, the parson pulled with a will, and by and by he found the load growing exceedingly heavy. Upon looking back, he discovered that they had all stepped into the coach, and so he quit, requesting them to steer the old coach themselves for awhile, in addition to pushing it up the hill." And so the dear members of the San Francisco Society have tumbled out and are pushing with a will, resulting in one of the highest and finest spiritual gatherings possible to find.

Every new report from our Christian Yoga Society in Long Beach, California, in charge of our

able sisters, Mrs. Elizabeth S. Whyte and Mrs. Florence Irvine, brings enthusiastic accounts of growth and progress.

The steady and consistent application of spiritual law, by that prince among men, Frank O. Garrison, is forging the Portland Society of Christian Yoga into the foremost ranks of the Northwest Societies. Numerous letters from our former friends and faithful followers in the Portland Society tell of the steady and sturdy growth of the members into the consciousness of the great Identity of the Self and God. All praise, honor and glory to the Master's Spirit radiated through the humble servant at the Portland Center.

Last, but far from the least, is that beacon light of us all, A. K. Mozumdar, and wherever he is radiating the might and power of the Universal Spirit, it is needless to say, will be found a large congregation of earnest souls, many of whom are consecrating their lives to the Cause, for the redemption of Humanity out of the darkness, bondage and ignorance, due to the sense of separation from God.

Smaller reading circles in towns and hamlets are coming into existence, for whom we realize the strength and guidance of the Master Spirit.

Verily, the harvest is ready and the reapers so few, for we are receiving letters every day, asking for competent teachers to come and elucidate the Way.

IMPORTANT NOTICE. All members and friends of Christian Yoga will be pleased to learn of the Christian Yoga Publishing Company, that is now being organized, for the purpose of publishing *The New Christian Yoga Metaphysics*, our text book, "The Life and the Way."

Sufficient stock will be sold to enable us to publish the second edition—the first edition having been exhausted some time ago. The stockholders will hold, own, and participate in the dividends from 10 per cent of the royalty accruing from the sale of the Text Book, and in order to expedite and hasten the publication of the book we will issue stock certificates for any amount—until stock is exhausted—to all those who will send in the money for same.

Stock is one dollar per share.

One style of the book is in silk binding, with title and the emblem of our Society in gold. Size 5 3-16 inches by 7 1-2 inches. Price \$3.00.

Another style will have full leather cover, imitation morocco, bible paper and gilt edges, with the title and emblem of our Society in gold. Size 4 1-2 inches by 6 3-4 inches. Price \$5.00.

As a special inducement we will issue a stock certificate to the amount of \$5.00 to those who may desire to purchase a \$5.00 copy of the book, and upon the surrender of such stock certificate to the Publishing Company, an autograph copy of the book in the \$5.00 style of binding will be mailed direct to you.

Remember you will not be required to surrender your \$5.00 stock certificate, but in case you should wish a book with the author's name—our teacher A. K. Mozumdar—signed in ink by himself, it will be your pleasure and privilege to thus have and keep a memento of the early days in the growth of the Christian Yoga movement.

Address all communications with Post Office or Express Money Order to The Secretary, Christian Yoga Publishing Company, P. O. Box 355, Oakland, Calif.

We.

(Written especially for the Christian Yoga Monthly
by Kate Wilsey Cushman.)

How carelessly the word we use,
Nor think the power we can infuse
Into the form so very small,
Teaching a lesson to be learned by all.

Think you it means just you and me
In the far pasts or times that be,
Thought you a word so small could hold
The All-in-All, the Power untold?

As sacred "I" dwelling in each one
Embracing the only begotten son
The soul, and outer robe—we call.
'Tis thus, this little We means All.



AT THE MASTER'S COMMAND.

(By A. K. Mozumdar.)

CHAPTER FOUR.

The Law and the Life.



The silent work of the Universal Brotherhood at the Villa Bhawani Charan created a lasting impression on Alcyon. Since that evening he had been almost constantly thinking of it. Being a mere novice in the work, he was not quite able to understand the law, but he intuitively felt the greatness of the Cause. That wonderful experience, while chanting the word Om, surpassed anything he had ever dreamed. What he lacked in understanding, he made up in imagination. He saw in his imagination that it was a wonderful work, "the brotherhood of mankind!" and it appealed to his ideal nature, and there was another side to it, which equally impressed him—that was its mystery. Youth loves adventure, and it also loves mystery, because mystery is the real fascination of adventure.

Constructive imagination, or image-making power, is a great factor in man; it widens his mental horizon and broadens the scope of human endeavor. Without this creative faculty in man, there would be no invention, discovery, love, realization or soul communion. A matter-of-fact person never contributes anything to human happiness, while the world's greatest singers, composers, authors, reformers, social workers, and political leaders are all the products of this wonderful faculty. Even through dire poverty, misfortune and tremendous oppositions our great men keep forging ahead, facing always toward the bright morning star of hope, which is ever shining in life's firmament. Their undaunted spirit, indomitable courage and unflagging energy is due to this image-making power. Forsaken and unrecognized by their best friends, misunderstood and crushed by the cruel judgment of the world, many of them travel their lone paths, groping in the dark, in the hope of reaching the goal or, dying by the wayside in their forward march. Yet when, finally, success crowns their efforts, how soon the world forgets how it has ill-treated them, and how proudly it claims these undaunted children of hard labor as its own. The one-time friends come back and place the laurels of honor on their furrowed brows with the shamefaced lie, "we told you so." Ah, it is a sweet reunion. The great men in their true greatness cordially greet them,

warmly clasp their hands, and kindly thank them for their inspiring prophecy, which, unfortunately comes too late.

No one knows what privation means unless he has suffered privation himself. When your heart is seared with pain, hunger gnaws your stomach, cold wind blows through your tattered garment, and decent people avoid you through fear of imposition, then you are able to realize what privation means. The great men may misplace their charity and even consider every person who is struggling for existence a great man in embryo, yet through their kind act the purpose of humanity is served. Ah, imagination is a wonderful faculty in man! When he is alone, friendless, homeless, penniless and shivering with cold under the threatening clouds of snow, then the imagination brings a little ray of hope, and it whispers within his soul a word of encouragement. "Cheer up, cheer up, next moment or next day luck will change," or, "Keep up courage my boy or girl, behind the clouds the sun is shining." Yes, this is all true, but imagination has also a weak point when it contracts pessimism. Then come failure of moral courage, belief in the inevitable and untimely death of youthful ambition, and then the early grave.

Imagination combined with constructive action creates genius, and becomes the mother of hope, and then it is productive of highest good.

Alcyon felt inspired by the prospects of the great work, a work unparalleled in the annals of history. He never stopped to consider whether a world Fraternity was at all practicable. He never questioned for a moment as to the possibility of its success, because he was absolutely sure of the final outcome,—he saw it in his mental vision. Since his first visit to the Villa Bhawani Charan three weeks had passed, and in the meantime he had gained considerable knowledge as to the inner law of the silent work. One evening as he was busy in performing household duties at the Mission, he felt impressed to see Bhawani Charan. This impression did not seem to him extraordinary, as he had been in the habit of calling at the Villa quite often since his first visit. That night he called on Bhawani Charan, and found him sitting in a chair, leaning

over a table in his private room. The room was but dimly lighted, and from the nearest corner of the walls, two candles glimmered uncertainly, and in the dim light the outline of Bhawani Charan's face appeared distorted and uncanny. There was a mystic atmosphere about the room, and everything in it seemed to be alive, as though silently awaiting the Master's command to act. Bhawani Charan was evidently absorbed in thought, because he did not at once become aware of Alcyon's presence. Alcyon speaking, aroused him from his reverie, with a start. He hastily arose, murmured an apology; took both of Alcyon's hands in his, and drew him to a chair near the table.

"Monsieur Alcyon, I am glad that you have come," he said.—"I sent you a mental message. I wanted to see you tonight."

"Mental message! Why, what do you mean? I was not at all conscious of it!" Alcyon exclaimed in surprise.

"No, you were not conscious of it, but you felt impressed to come here tonight."

"Yes, I did, but how do you know it?" Alcyon asked with curiosity.

"How do I know? Why, my friend, that's not at all difficult. First I visualized you by imagination, and then held you in my mind until I felt a peaceful adjustment within myself, that is a feeling of peace. Then I knew I was in rapport with you. While in that rapport condition I gave you a strong impression by mentally talking to you, to the effect that if it were not inconvenient, I wished you to come to me tonight. It is opposed to the law of our being to influence any person against his will or consent, so I left you perfectly free to decide whether you wanted to come or not. Then again I felt the peaceful adjustment of the inner condition, and thereby came to know that you had received my message or impression on your subjective plane. By coming in rapport with a person, and holding our own thought in check, we can easily determine whether or not a person has subjectively received our message. If the person is deeply absorbed in his own thought our message, though received, will not always come to the surface at once, that is, it will not reach his objective consciousness until his own thought-impression wears out. But the stronger impression will have the predominating influence. However, I was expecting you every moment, and I gave Monsieur Rostum definite instructions to show you in as soon as you came. I wanted you tonight for a special purpose; I have a great mystery to reveal to you tonight."

"I presume there is no binding oath or promise of secrecy connected with it. At all events, I am ready." Thus Alcyon expressed his willingness to hear about it.

"No, there is nothing in the nature of an oath or any binding rule in any of our work. It is all as free as water. Those who are without, to use the mystic terms, cannot enter into the temple, in other words, those who are without the understanding are unable to grasp the truth. We should never put any barrier before any one, but on the contrary, we should try to help everybody to understand the truth. Monsieur Alcyon, have you ever considered what the causes are that lead up to so much mental and physical suffering?" Bhawani Charan abruptly put that question. Alcyon answered in the negative:

"No, I haven't given the subject very much thought, but I should like to know about it."

"Some people think that God, our Heavenly Father, out of His boundless love and mercy brings suffering on us to make us worthy of His Kingdom," he remarked. "The very idea is preposterous to me, and seems absurd to the limit, and then, according to some other people, man brings suffering upon himself by his wrong living and wrong thinking, and the suffering is the retribution of his misdeeds. But, Monsieur Alcyon, I have had a new revelation regarding the cause of human suffering." And there he paused, as though to collect his thoughts.

"What is that revelation?" asked Alcyon, impatiently.

"Suffering is neither God-sent, nor is it retribution for man's misdeeds," he continued,—"but it is caused by the loving act of the law."

"Loving act of the law!" Alcyon exclaimed.

"Yes," reaffirmed Bhawani Charan, "the suffering is caused by the loving act of the law. When we have pain in any part of the body, we say that Nature is trying to throw off poison or to readjust a wrong condition. Now, if this be so, why would not the same thing be true in case of any form of suffering? Beneficent Nature always adjusts inharmonious conditions. This Nature is within every living being and thing. It is the law of one's being, and always it acts according to one's state of evolution. Suffering is caused by the effort of this law to bring us back to where we belong, but we, swayed by the tempest of desires and passions, wander far away from the path of harmony and peace. That ever active law of our being, which is God in action within us, brings us

back to the path when we cannot go any further, that is, we have reached our personal limit. In our limited consciousness as man of flesh, we cannot go beyond our self-created walls of limitation, while wandering away from the Light; hence the law in its reactionary measure tries to bring us back to the path of Light which is peace and harmony, and whenever we fail to understand the purpose of the beneficent law on account of our attachment to the flesh life or an inharmonious condition, our suffering is aggravated, but having acquired the understanding it vanishes. It is for this reason that in our extreme suffering we feel relief, when we realize or recognize that it is the hand of God trying to draw us nearer to Him and we have no reason to resist or to hold attachment to anything. It is from the lack of understanding that the suffering lingers, and with the understanding it disappears, because then we return to the path of peace and harmony. Now, what is this path of harmony? It is the path through which we should travel, the path through which God Himself is constantly trying to guide us forward to the final goal of realization. Suffering always comes as a warning that we should establish harmony with that ever active law of life."

"Do you mean to say suffering is a blessing in disguise?" asked Alcyon.

"No, suffering is not a blessing, but the result of suffering is a blessing. The over active law, or God in us, is the Life of our lives, and we, as personalities, always shine in borrowed light. If we could but live in the consciousness that the ever active God or the inner urge within our personalities is constantly guiding our foot-steps to the Eternal Home of peace and rest we should be free from suffering."

"But Bhawani Charan," interposed Alcyon,— "If we live in the consciousness of God's doing everything for us, we will surely soon be overcome by inertia, and then we shall become indolent and useless."

Bhawani Charan shook his head. "Quite the contrary, my dear friend," said he. "The consciousness that God, or that ever active inner urge is pushing us to the front, even in spite of our deluded concept of life, clears our perception, and enables us to receive the right direction and inspiration. In reality it increases our efficiency to do more; it saves us from the unnecessary expenditure of energy in the form of hurry and worry. The regenerative power in man, is his perfect trust in the law, or God, and calmness and poise is always the result of this perfect trust and confidence.

When we act in the consciousness of God acting, then acting, we act not. That is why our silent work, done as it is with the proper understanding, has such a far-reaching effect. From a very exalted state of consciousness the Master Jesus said: 'My Father worketh hitherto and I work.' There is a deep metaphysical meaning in that statement. Again, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Now who is it that is calling the weary and heavy laden humanity to come with their burdens? Whence comes that mysterious voice? From the electron, from the atom, from every organic and inorganic form; from every nook and corner of this vast Universe that mysterious voice is reaching suffering humanity, and that voice is the voice of the consciousness of unity with God, it is the voice of Christ, the Master-spirit. Out of the womb of eternity and through the path of peace and harmony, that voice is constantly rising and ever reaching the darkened soul of man. 'Come unto Me,' do you hear it, Monsieur Alcyon? What does it mean? It means, come into the consciousness that 'I and My Father are One,' and that 'I am God.' Come out of the consciousness of separation and darkness into the Light, and 'I will give you rest,' rest from your weary journey through the Valley of the Shadow of Death—through Illusion. Who will have that consciousness, that 'I and My Father are One? 'Come, and I will give you rest; your burdens and cares shall be taken away, your pain and misery will end.' Is it not a wonderful sentiment back of that immortal saying? Yet people continue to suffer from misfortune, misery, disease and death. Hearing the voice of Christ and keeping His sayings, the dead find life, the dumb speak, the lame walk, the blind find sight. Can there be anything more wonderful than this? Listen, Monsieur Alcyon, when I suffer from anything, I sit quietly, and try to realize that it is the hand of God that is guiding me. Then I say; 'Father, I know I went astray, therefore You are drawing me nearer to Your bosom. I am coming, Father, I am coming.' No sooner do I talk to my Father with my consciousness of His presence than my suffering disappears. Master Jesus has said: 'Ask and ye shall receive.' For what should we ask? We should ask for the consciousness that, 'The Lord is my shepherd and I shall not want,' because the Lord of my being is always regulating my life and supplying all my demands, even in spite of my wrong concept of life. The lack of that consciousness, gives birth to the illusion of want,

and keeps us in want. From the lack of the consciousness that the law is regulating our lives and taking care of us comes our worry. No matter what our viewpoint of life may be, the law does not cease to act. We can never stand still, we cannot remain forever in darkness, because, in spite of ourselves, the law of love is constantly pushing us forward to our lost Paradise. When man realizes this, he finds everything needful for his life, his every natural desire or demand is fulfilled. Living in the world of All-God we cannot have any lack. The consciousness of lack is always our own creation, and it is illusion. This illusion is reality to us just so long as it lasts. Our work here, for humanity and for ourselves, is to raise and to rise above this world of illusion. In the world of All-God there cannot be anything but God, He is All-in-All."

"If God is All-in-All, who are you?" asked Alcyon.

"Who are we?"—responded Bhawani Charan:—"Ah, my friend, that is the question. The average people never bother their heads about it. Yet they speculate about God, a supreme Being, and the final outcome of this life. Who are we? If we do not know, how can we make ourselves or God responsible for all that is transpiring around us: It is a great question. Monsieur Alcyon, will you excuse me for tonight? Sometime later I will answer that question, yet, as you insist, I will simply say this, that we are birthless, deathless, immortal parts of God. In the world of All-God there cannot be anything which is not of God or part of God. No, my friend, no more questions along this line tonight, but if you desire to know about anything else I will be glad to enlighten you, to the best of my knowledge and ability."

Alcyon reluctantly yielded to Bhawani Charan's request, and then said:

"Very well. You told me the other day that you had found the secret of regeneration, and by this secret knowledge you are able to perpetuate your body as long as you may wish. I presume you have no objection to telling me about it."

"Not at all, my friend. The secret that I have discovered was known to the very ancient people of this earth: it is many thousands years old, and among the initiates of the ancient Hindus, Chaldeans, and Egyptians, this secret was an open book. The law of regeneration is so simple that for its very simplicity many people fail to appreciate it. Now in order to give you a concrete idea, I will tell you how I myself practice regeneration: First of all, I realize by

the help of imagination that I am an immortal part of God, above birth and death; this gives me a higher opinion of myself, which helps me to understand the transitory nature of all things; then mentally I stand aloof from the so-called physical body and visualize it; then while chanting the word Om, I try to feel that that word is vibrating through all the particles of my body. I blow into them the breath of life with the realization that they are being renewed, and the work is done," Bhawani Charan explained thus, his theory in a matter of fact way.

"I beg your pardon, Bhawani Charan! But don't you think this is all your imagination?" remarked Alcyon. Bhawani Charan replied in a confident tone:

"Imagination! Yes, my friend, it is all imagination. You eat, sleep, suffer, enjoy, you are born, and you die, are these not imaginations? Your greatness, smallness, hope, aspiration, love, sentiment, ambition in this human plane are but the results of this image-making power. Yet an imagination always appears to be a reality so long as its result is manifest to your consciousness. When I blow the breath of life into the loose particles of my body, I simply adopt a tangible means, which helps my mind to realize a quality. A quality is not a thing, but it is a mental state. So this so-called physical body is the synthetic reflection of our mental qualities. It is by the help of imagination that we create or conceive a quality in definite form, and reflect it from our consciousness. We can change this body into any human shape, and charge and recharge it with new energy. Our conception of the body as solid mass hinders us from obtaining the result. Therefore I imagine the body is composed of many loose floating particles, and as such it can be easily moulded. My every breath becomes the breath of life when I realize it so, by the help of imagination. For the last fifteen years, I have been renewing my body every day with religious punctuality, and the result is evident. I do not look a day older than I looked fifteen years ago. Of course, I have one thing in my favor, it is the fact that I do not have to share the hurry and worry of this strenuous modern life. Monsieur Alcyon, as you wash the exterior of your body in order to make it clean, so do I cleanse the interior or rather the constitutional structure of my body with the breath of life. If you do not believe in my theory, just try for yourself, and see how it works. When you mentally blow the breath of life into the so-called loose particles of your body, feel that they are

purged and renewed, and they will truly be so. Sometimes it is helpful to combine mental action with that of physical, but we do not discriminate between mental and physical actions, because one is the part of the other. All actions originate from one source, and there is but one actor. By a few months practice one may get proficiency enough so as to be able to rebuild this body in a few hours. It may be an odd way to treat one's body, but it is none the less effective. Though now-a-days we are evolving many new ways of treating the body and mind, the law which is back of them all, is as old as the creation. It is our own quality of thought which reflects back on us and makes us manifest that same quality. The higher the quality, according to our concept, the greater is our efficiency, and it is all the wonderful play of imagination."

Alcyon mechanically repeated in an abstracted manner, as though to impress his mind with the word:

"Imagination, imagination, it is all imagination." Then looking at Bhawani Charan, as he began to study his face, he thought:

"Who is Bhawani Charan, and what is his nationality? He is certainly a wonderful man." At the same moment Bhawani Charan said:

"You desire to know who I am, and what is my nationality."

"How could you know it?" exclaimed Alcyon with surprise.

"That's very easy," replied Bhawani Charan.—"You have been in rapport with me for some time. I simply held my thought in check, and your thought spontaneously arose in my mind. Yet many people think there is a great mystery attached to mind reading. The whole secret lies in the controlling of one's thought, and the coming in rapport with a person. It is not wise to come in rapport with everybody, because all people do not have a healthy condition of mind." Then after a pause of a few minutes, he said: "Now, I will tell you all about myself, though in fact I have little to tell; but let us go into the parlor which is a more suitable place for such topics." They arose and went into the next room. After they were comfortably seated, Bhawani Charan began:

"Now my story. I am a full-blooded Hindu, Brahmin by caste, and was born in Cashmere Valley. On account of the higher altitude and colder climate of Cashmere, I am fairer than the average Hindus of the tropical plains. My father was well to do, the owner of a rich estate. His early association with the Europeans made him partial to the

foreign education, so he decided to have me educated in a foreign country, and consequently before I was seven years old I was sent to England with my French governess, who was the widow of a French officer, an intimate friend of my father. I remained there in England about two years, then one spring we toured the European continent. Of all the many places we visited no place seemed to me so fascinating as Paris. I really wanted to stay there instead of going back to England, so I wrote to my father about it, and obtained his consent. That is how I came to be educated in Parisian schools. My French education is responsible for my foreign accent. I presume that is all that you wanted to know about me."

"Just one thing more,"—said Alcyon—"How did you happen to marry Mme. Bhawani Charan?"

"Oh! That is a long story. It was rather a romantic affair. It may not interest Monsieur at all," Bhawani Charan remarked. Replied Alcyon eagerly:

"Yes, indeed it will. I am already interested in the history of your life."

"Very well, I will briefly narrate to you the story of my romantic marriage. In Paris, that city of gaiety and frivolity, I soon grew to be an aimless young man, and fell in with many young men of my class in the gay life. The untimely death of my father left me with quite a fortune. I had a fairly good education, and robust health, in fact I had superabundant energy, and being naturally rugged and athletic, I was continually finding myself in trouble. There was a time in my life when I could and would knock down any Frenchman or Englishman at the slightest provocation. However, as was my custom, one night I went to a public dance hall. There I met a pretty French girl, whom an Italian Duke monopolized. I wanted to have a dance with her, but the Duke objected to it, so I knocked the Duke down, took the girl in my arms, and went whirling round over the floor to the beat of the music. I looked at the Duke with a smile of bravado and mischief. Being physically my inferior, he was helpless to take any step. I saw him bite his curly mustache, and heard him jabber something, which fortunately I could not understand. That night I danced late and drank heavy. After the dance as I was coming home at a dark corner, two big Italians, presumably the Duke's emissaries, leaped upon me. I fell flat on my back, then one of them sat on my chest and raised a sharp dagger to stab. I was helpless under the two men, and I was not myself on account of the free indulgence in liquor,

but just as I was awaiting the inevitable, I heard a strong voice cry out, 'Stop!' I became conscious that the man with the dagger could not bring down his lifted hand. Suddenly a man in Oriental garb appeared on the scene, and commanded the Italians to go. They woke up as though from a stupor, and timidly skulked away into the dark. Then the stranger, whom I will call the mysterious man, lifted me up from the ground and offered to accompany me home. When we reached the entrance of the hotel, where I was stopping, he slipped a card into my hand, and said:

"Bhawani Charan, if tomorrow evening you are not busy, come to the Banker, Monsieur La Ponte's Villa. A party will be given in honor of the Banker's eldest daughter, and some exclusive people have been invited. Now, don't forget it. Good night.' And he quickly disappeared. How the stranger knew my name was a mystery to me. I went straight to bed without giving very much thought to the matter, nor to the almost fatal incident. Next morning I woke-up late with an ugly feeling and a bitter taste in my mouth. Once or twice I thought of the incidents of the night before, but soon summarily dismissed them from my mind, and never for once did I remember about the card given me by the mysterious stranger. When evening came I felt restless and scarcely knew what to do with myself. As I was pacing the floor back and forth in an undecided manner, I mechanically thrust my fingers into my vest pocket, and there was that card. Then it flashed through my mind what the mysterious stranger had said. Partly out of curiosity, but more for the novelty of some new excitement, I instantly made up my mind to go to the party. At about nine o'clock I was presenting my card at the door of the Banker's Villa with all the nonchalance of a gay Parisian. I was ushered in and introduced to our hosts and their guests by a gentleman whom, it so happened that I knew. There I met for the first time Mlle. Marie La Ponte, the eldest daughter of the Banker, and fell immediately in love with her. With me, love was always at first sight, that is, I mean that if I was not favorably impressed with a person at the first meeting I could never be his friend. To tell the truth, I did not at that time know what love meant. However, I took a fancy to Mlle. La Ponte. But she acted very strange toward me, her manner almost bordered on timidity. I was one of those fellows who are too sure of their ground, and I believe that I frightened her with my aggressive manner, as she acted natural with every-

body else. It only made me the more eager to win her. I had just one chance to dance with her, and all the rest of the time she avoided me on every possible pretext. However, since that night I became a regular caller. One night just before coming home I impulsively proposed marriage to her, of course she rejected me, but I would not accept her refusal. On the impulse of the moment, and with the intensity and ardor of youth, I held her tight in my arms and poured into her ears passionate words of love. She struggled to get away from me, but in vain I still clasped her tight in my arms, then as a last resort she struck me in the face, and called me a brute. Well, it brought me to my senses! I let her go and at the same time woke up to the frightful realization that I had lost even the hope of ever winning her. I felt mortally ashamed and penitent for my rude behavior, and for the first time I realized my worthlessness. I apologized, and tried my very best to explain my conduct, but I only made matters worse. Then a strong resolution swept my mind and I told her that I would never darken her door, nor see her again until I had proved myself to be a man. Then I immediately left the place. Next day I left Paris for the Orient, and from there I travelled around the world. I stayed a year in South America, and two years in the United States. In the state of California, round the mining camps, where I was working for a time, they used to call me 'Good Hearted Jim.' However, about four years after I left Paris, one day as I was walking through Market street in San Francisco, absorbed in thought, some one from behind touched me on the shoulder. I looked up quickly and saw a man, whose face was not in the least familiar to me. Before I could even salute him, the stranger exclaimed: 'Bhawani Charan, have you forgotten me? I met you once before, don't you remember the night when two Italians attacked you in the streets of Paris?' I at once recalled everything, especially that he had been instrumental in my meeting with Mlle. La Ponte. I shook hands with him impulsively and as cordially as though I had met a dear old friend. The mysterious man asked me whether I would like to take a walk with him through Golden Gate Park. I gladly consented, and we went out to the park. After a short time spent in general conversation, he suddenly turned and asked me confidentially, 'Bhawani Charan, do you still love Miss La Ponte?' I answered in the affirmative. Then he said: 'Do you know she is about to be engaged? Now,

don't feel so down-hearted, don't be a mollicoddle, be a hero in the strife. You know love and war are won by the brave and heroic. You cannot hope to win any girl if you are not persistent enough to convince the girl that you really and truly love her. The average girl always wants to be sure of a man's love. Then another thing, it does not pay to be erratic and whimsical during the period of courtship; a gentle and kind manner, unreserved chivalry and untold patience always help to win a girl. In love affairs, a girl desires to feel and not to reason. Therefore many girls, though gifted with splendid reasoning power, do not care for a cold, calculating, fault-finding person, who is not elastic enough to be able to move beyond his narrow circle of self-importance. A good girl always favors a man who is gentle, kind and appreciative of her merit, for love of approbation is just as strong in a woman as in a man. A lover should always speak highly of his rival, because nothing pleases a girl more than a man's nobleness, so Bhawani Charan, if you de-

(To be continued.)

sire to win Miss La Ponte, you must not wait a day longer in this city. You must leave by tonight's train for New York. Wire for the reservation of a berth. The first boat leaves New York for Europe in less than a week. I wish you all good luck. We shall meet again.' And he left me. That very night I left San Francisco, and inside of three weeks I was in Paris. Without delay I called on Mlle. La Ponte, who received me very kindly. After that I made a few more calls, always appearing penitent and sad. To make a long story short, one evening as we were sitting together and talking over different things, an opportunity occurred. I said calmly and sadly: 'Miss La Ponte, I have a valuable diamond ring which belonged to my deceased mother. I fondly preserved this ring to give to the woman I would love to marry. Since I have not had the good fortune to win the girl I love, I give you this ring as your wedding present.' She took it from my hand, and calmly and smilingly said: 'I am not yet engaged, Bhawani Charan, but I accept it.'

THE SEVENTH DAY OR THE SABBATH DAY OF REST.

(By Ralph M. de Bit.)

Among the many Christians throughout the civilized world of today, there is shown forth a deep concern regarding the question as to which day of the week God intended us to observe as the Sabbath, or in other words, as a special day of worship. There are many who firmly believe that Sunday is the appointed day, while others just as firmly believe they are following the instructions set forth in the Bible when they worship on Saturday. Many arguments, having for their basis, a purely intellectual premise, could be brought to bear, showing that it would be impossible for all the people everywhere on this earth to observe the same Sabbath at exactly the same time, because, when the sun is shining on one side of the planet, the other side is in darkness, and then think of those living near the North Pole and the South Pole, who only have

one day and night in a whole year.

But it is not our purpose to advance any arguments whatever, or to set forth any belief that may be held by any person or persons. What we most desire just now, is to show you by pure reason and logic, that God never could have appointed any "day" or time in which we should be required to labor or finish our labor, or appointed any day on which we should rest and worship. In the light of pure reason and logic we desire to show you the utter impossibility of God having a conception of a "day," as the finite being in mortal form would understand the divisions of time, which we call "days."

A little reflection will convince you that time and space exist only in the imagination of man; that is, in his concept. In common with all other conditions which man holds in his consciousness as

realities, is the belief that space can be walled in or divided, and the measurement of space is time. We will admit that just so long as a person is conscious of these things and conditions as realities, he is constantly receiving back into his consciousness the reaction of his belief, which as constantly suggests to him the reality of the so-called thing or condition. The objective world with all of its ramifications of "things" and "conditions" does not exist separate or apart from the consciousness of the individual. In fact all these so-called objectified forms and conditions are but the reflection of qualities in the consciousness of the individual. All these ideas—the objective world with all its conditions—have only a conditional existence, always dependant entirely upon the individual to hold the idea in consciousness. The individual changes the objective world just in proportion as he changes his consciousness regarding it. So time and space exist to us as realities only so long as we hold the idea of time and space in the consciousness, as realities, and then, consequently a division of time which we are pleased to term a "day" will also exist as part of that conditional idea of consciousness.

Tomorrow never comes, so the next moment is never realized.

We Live Now.

It is always in the present that we are conscious of anything or any condition, in the so-called past or future.

Above the plane of conditional existence—the plane of ideas or illusion — exists Consciousness, freed from all ideas, and this Consciousness is the Eternal, Absolute God. In that Absolute plane, time or space does not exist, and if they do not exist there in God, we can clearly and readily perceive that

there can be no "day" to God, that there is no day appointed by Him.

If we accept the premise that God is Perfect and **All-in-All**, we are, at the same time, forced to concede that **All** (God) is Perfect. God can never be more or less than what God **Is**, which is Perfect, and, being **All**, He can never know anything else existing outside of Himself, because, **there is nothing else; God being All**. So by the purest and most simple logic, we see that God is forever knowing Himself in the eternal **Now**; and there is nothing else for Him to know.

And then, if we see things and conditions subject to change or changeable, we at once arrive at the conclusion that if a thing can change, it must necessarily have something to change for, and therefore, it lacks that now for which it is going to change. Now, if it lacks anything it is imperfect. To remain logical, we see that if anything is imperfect, it cannot be of God, or of Perfect.

God, Perfect only knows Itself, there being nothing else for It to know in a world of All-God. If it were possible for God to know anything imperfect it would show imperfection in the Perfect God; and would also show that God could know something outside and apart from Himself, either of which would destroy our premise and would also destroy the God who is Perfect and All. So in order not to destroy our premise and to realize the Truth of the statement, that God is Perfect and knows no imperfection, we must find a solution within the bounds of logic and reason which will account for this imperfect world of form-creation.

This has been so clearly brought forth in the "Life and the Way," the Christian Yoga Metaphysics by A. K. Mozumdar, that we will

not take the time now to make the explanation. We have told you enough, however, to show you from a logical point of view, that God as a Whole cannot know us as we know ourselves, and therefore, in consequence could not possibly be conscious of "days," as we ourselves conceive of "days."

And now, my friends, **there is a "day" of rest.**

The Sabbath is that condition of consciousness of the individual when the individual has ceased to hold wrong ideas in consciousness—when the consciousness of the individual is freed from form-creation. In that condition of the consciousness of the individual it becomes filled to the very limit of its capacity of formless God, and this condition of Consciousness is the Sabbath Day; it is rest from holding changeable ideas in consciousness through six periods, or through six "days" of labor.

If we worship God on any particular day, let us not attach any significance whatever to the day itself. For the more significance we attach to a day the more we are giving recognition to an idea temporarily existing in the race consciousness.

Our purpose in life is to become freed from these conditional things and conditions, and, by giving any one idea a particular significance, we, knowingly or unknowingly, employ a well-known law of psychology "that with whatever we associate ourselves, of that we shall manifest like quality." So if we should give conscious recognition to a relative measurement of time, which we term a day, we shall manifest more material or relative conditions of consciousness. But if we keep our mind and consciousness on **That** which is above all relativity and conditions, we shall

manifest a Spiritual quality of being.

In common with the race, and in accordance with the long established condition of racial consciousness, we devote one particular day, more than other days, to services, devotion to God and to meetings. But we, as students of Truth, should never attach any significance to the day on which we worship. If we do attribute any special significance to a particular day, it should be in the manner or performing a symbolical rite in remembrance of, or anticipation of, that condition of consciousness which we shall enjoy when freed from all misconceptions, ignorance, or ideas in illusion. In other words, (relatively considered) there being seven days in the week and having the concept of seven states or stages of consciousness in this journey through illusion, if we attached any significance whatever to one of the seven days of the week, it should be as a symbolical rite in refreshing the consciousness of the individual, or holding before the consciousness, that seventh period or condition of consciousness above the plane of illusion. This full grasp of God above the plane of conditional things and conditions is the **real Sabbath Day of Rest.** Within our conception of things and conditions we can attach that significance to any one of the seven days of the week. It makes no difference whether it be Saturday or Sunday.

If the race, among whom we are living, have an idea that Sunday or Saturday, as the case may be, is the most convenient day to discontinue material pursuits, let us conform to that concept outwardly, but inwardly; that is, in the inner conscious plane, if we attach any significance whatever

to any day, let it be as a symbol of that condition of the individual's consciousness above the plane of illusion. And this we can do by imagination — or realization — on any day of the week.

The true worship of God is on no particular day. But in constantly seeing through everything and every condition One Consciousness, which is God Eternally. Yes, it is even more than this. The Consciousness which is the individual, is part of the Whole-Consciousness, and back of every concept-form or idea is also another part of the Infinite Whole; so the true worship of God is to let God see God in everything, and, as All there is, until we realize the living, moving and having our Being in the Omnipresent Ocean of Divine Consciousness. This is the All-in-All, or the worship of God upon one nightless day.

As that Divinely inspired book, "The Aquarian Gospel," has so beautifully and concisely expressed it—

"When all the essences of carnal things have been transmuted into soul, and all the essences of soul have been returned to Holy Breath and man is made a perfect God, the drama of Creation will conclude. And this is all."

Many passages of Scripture are quoted to prove that one or the other day of the week has been Divinely appointed. Let us consider these scriptural passages in the light of Christian Yoga.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii:2-3.

We have seen in reason and

logic, that God as a Whole does not and cannot create. In these passages it definitely states that "God created and made," and this is easily reconciled when we remember that all power or any power cannot exist outside of All. Therefore it is God Power that is the creator, but the God Power creates through the idea held in the consciousness of the part or individual. The individual consciousness gets the reaction of the idea within itself; and God Power or the Self knowing-power of God, is self manifested. Like the sun and its rays, the rays will shine through any medium set up for the light to pass through and will cast a shadow corresponding to the image in the medium. If it was conscious the sun would shine on in all its splendor unconscious of the medium, image or the shadow cast. So God knows Himself and is unconscious of an idea, image or concept existing in the consciousness of part of Himself. The part, while in illusion, only sees the shadow.

Considering these two verses in another light we see that God creates a world by the activity of His self-knowing power, which is above the plane of illusion. And in the highest, or seventh condition of consciousness, is rest. As a rapidly revolving wheel appears to stand still, owing to its terrific revolutions, so it is the individual's consciousness of God above the plane of illusion which is creating a perfect image of Itself; therefore by the very tremendous rapidity of vibrations it comes to perfect rest, the part knowing the All, to the limit of its capacity to grasp God.

Adhering to our statement that the "six days of creation" are states or stages of the individual's consciousness in its journey through illusion or form-concept,

and the "seventh day" is the state or condition of the individual's consciousness freed from all false opinions or ideas of itself, therefore it is at rest in knowing God. We can now consider the individual as part of the Whole, therefore in essence, God.

On the seventh day, or, in the last state of consciousness; God (as the part) rests from the imaging of ideas of itself in wrong significance.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day; and hallowed it." Exodus xx:11.

Back of every apparent atom and cell in this universe is the One ever self-manifested Conscious-

ness; what we see as a stupendous aggregation of electrons, atoms or cells, that which we call this phenomenal or objective universe, is the reflection of ideas held in the consciousness of the individual Parts of God. All ideas that we ever can be conscious of in "heaven and earth, the sea, and all that in them is," is the creation of the knowing power of God through the image in the consciousness of these individual parts. And when the part, (which is God in part, therefore God), at the final stage, "the seventh day," stops creating ideas or images for God power to manifest through, the "day" will indeed be "blessed" and "hallowed" for it is the complete dispelling of all conditions of darkness, ignorance, bondage and illusion.

DO I BELIEVE IN INVISIBLE HELPERS?

By A. K. Mozumdar.

Written in answer to the question, "Do you, our Elder Brother and Teacher, believe in invisible helpers?"

How can I deny the existence of invisible helpers, when I see them, converse and commune with them, and, finally, follow the directions they give?

Judging by the absolute standards of this life, these statements may seem unreal, but, my friends, there is reality even in the midst of all this unreality. If it were not for this unreal reality we would never be striving to reach the goal of realization.

The question before us in this connection, is not **how came we** to this state of existence, but **how can we** make ourselves better than we find ourselves today? If we exist as we find ourselves—real or unreal—then other people also exist in the same manner. In this changeable unreal creation, if we give recognition to it, we find some people better and some worse than ourselves; many with

higher ideals and some with realization. Most of us are inclined to follow in the footsteps of those who seem to us to be better than ourselves.

This limitation may be human, but the consciousness a man manifests is forever divine. This limitation may be widened, but the consciousness of being, never. It stands still, because it is forever at one with Cosmic, and through the window of the human concept it is forever shining. It is the window, the concept, which we enlarge, and not the consciousness.

Can this Consciousness die? Can that die which has never been born?

Even the human limitation or concept with its laws of progression can never retrograde but it eternally progresses. Even if we do not know how this limitation came into existence, we do know

from our yesterday's experiences, that somehow, some things do not look the same to us, that in many respects our opinions have undergone a change for the better; in other words, we have progressed.

Therefore I maintain, in all this creation of illusion or unreality, human concept with all its experiences is reality so long as it lasts. As thinking makes everything real or unreal, so the human concept is real to the man himself.

As I am conscious of my existence today—no matter how limited is my concept of that existence—so, judging from the result of yesterday's experiences, I know I shall be still better tomorrow; even though tomorrow I may wake up in another world of concept in this ever-changing, mysterious dream-land of illusion. The soul which bears within itself the potentiality of awakening can not sleep forever in the world of Consciousness that is eternally awake.

I know that I exist today, there I know that I shall exist forever, because the consciousness of self-existence is immortal. I know, too, that I am conscious of my own existence,—and I have the feeling deep within my consciousness—that others with whom I consciously exchange my feelings and thoughts, will also exist with me in that vast eternal Consciousness of Being. If there is good and bad here, to my limitation in self-consciousness, then there will be good and bad hereafter, so long as I am still in limitation. If I strive today, while here in this plane of consciousness, to bring sunshine to a few wandering souls, then I shall do the same when I am a man of tomorrow. I find this true of all things of this relative world. I have found many souls in this dream-land of human existence who are still sleeping in the darkness of ignorance, and I

have found many souls who are fully awake and alive to the importance of the emancipation of the human race.

The advanced souls who are the Masters and elder brothers of the human race are forever striving to help us in the continuation of our upward and onward march. They are forever keeping watch over us like eternal sentinels at the gate of fallen virtue. Into my darkest days they have brought sunshine, and through their inspiration I have been able to give to the world this dispensation.

Can I deny the existence of these helpers? Even at the very moment, while I am writing this, I feel their presence; can I deny them? No; never, never.

These masters who have warned me not to rely upon any human agency, and not to worship anything limited, but only God in true spirit, are my friends. They are my guiding stars through the long dark night of ignorance, and I can never deny them.

Your belief or your doubt can make no difference with me. Since I believe and know that I exist, I cannot doubt or deny anything that is related to my conscious existence.

Yes, my dear friends, I believe in the invisible helpers.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm.—Emerson.

“To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.”—Shakespeare.

“The emotion accompanying every generous impulse adds an atom to the fabric of the ideal man.”—Spencer.

VITAL QUESTIONS.

(By Rev. Geo. E. Chambers.)

(NOTE:—The author is conducting a class in the study of the basic truths of the Christian Yoga Philosophy and as many of the students are desirous of obtaining a permanent record of the most important points, he has, arranged to publish them in the form of questions and answers. He will be pleased to answer any questions by mail providing they are clearly stated and legibly written. Address all questions to the author to Alameda, Calif.)

It has been stated many times that Christian Yoga is a constructive teaching and that its fundamental principles are based upon the axiomatic truths of existence. It has a definite starting point that is so clear and plain that it stands out as a self-evident truth which the most ignorant may understand. However beautiful a system of thought may be, if it is founded upon a hypothesis that is wrong its conclusions are necessarily misleading. By dogmatically assuming a hypothesis one can come to any conclusion they desire. If, however, we are really seeking the truth of things we will not be satisfied with assumption or dogmatism. We will start in with the things we are sure of and from this foundation build up our philosophy of life. The following questions and answers bring out the steps by which Christian Yoga arrives at its conclusions.

Question—What is Christian Yoga?

Answer—It is a **New Revelation** of the higher spiritual truths that has come in response to the demand of the age, the age for a teaching that will satisfactorily solve the great problems of existence.

Ques.—Why is it called Christian Yoga?

Ans.—Because the name expresses the ideals and aim of the teaching. Christian Yoga, when literally interpreted means "unity with God through Christ-Consciousness" or the Christ way.

Ques.—You say the teaching is

axiomatic truths. What is an axiomatic truth?

Ans.—An axiomatic truth is one that proves itself. Its truth is self-evident.

Ques.—Which do you consider the most important of these axiomatic truths?

Ans.—The fact that "I AM." I may be mistaken in the belief as to what I am, but that I am **something** is self-evident. I may even go so far as to deny my existence but before anything can be denied there must be something to deny it. "I Am" is self-evident in atheist and agnostic, saint and sinner alike.

Ques.—You say that Christian Yoga takes the fact of "I AM" or self-consciousness as the starting point of its philosophy. What is the next step?

Ans.—The next step is to gain an understanding of the true nature of that which says "I AM." This we do by self analysis. Through the study of that self-evident Self we call "I" we come to know that the nature of that inner Self is Consciousness.

Ques.—How do you arrive at that conclusion?

Ans.—Nothing can be conscious but consciousness. By analyzing ourselves to find out what it is that makes us feel and know that we exist we find that our consciousness of ourself is our existence and that all that exists, exists in and to consciousness.

Ques.—But do you not teach that God is All-in-All, and that God is Spirit?

(Continued next month.)

ITEMS OF INTEREST.

Realizing the power of concerted thought, and the seeming lack for material aid, or prosperity, among so many, the Society of Christian Yoga has decided to hold for fifteen minutes daily, at noon (12 M.) a thought for prosperity.

Beginning February 1 the thought for this month will be:

I am living in the Consciousness of Divine guidance and help in every need.

Any one needing prosperity, we ask to just hold this thought with us for one month, and watch results.

Alameda, Calif. Tucker Hall, Park and Santa Clara Aves. Rev. Geo. E. Chambers, pastor; May W. Barker, assistant pastor. Every Wednesday, 3 p. m. Sunday services, 8 p. m.

All magazine correspondence and subscriptions, general information and society correspondence address Corresponding Secretary, Christian Yoga, Postoffice Box 355, Oakland, Cal.

Columbus, Ohio. Literature and inquires at Mrs. Edith Varian, 7 E. Town street.

Cleveland, Ohio. Mrs. J. M. Garrett, 1389 E. 105th street.

San Francisco, Calif., Mr. Milton A. Lee, 173 Hartford St. Christian Yoga Philosophy and Metaphysical Classes, every Wednesday, 8 p. m. Lecture Sunday, 8 p. m. at Native Son's Bldg., Cor. Geary and Mason Sts. Monterey Hall, sixth floor, conducted by Rev. Jesse M. Hunter.

Oakland, Calif. Christian Yoga Hall, 587 15th St. Circle of Silent Demand, Sunday, 11 a. m., Wednesday, 8 p. m. and Friday, 2:30 p. m. Lecture Sunday, 8 p. m. Conducted by Ralph M. deBit and Zachary T. Barker.

Spokane, Wash., 611 W. Third Ave. Circle of Silent Demand, Sunday, 11 a. m. Wednesday, 8 p. m. Friday 2:30 p. m. Lecture Sunday, 8 p. m. Conducted by A. K. Mozumdar and Rev. Mattie Grupp.

Erkeley, Calif., Room 15, Wright Bldg., Center and Shattuck Ave. Meditation hour, Thursday, 10 a. m. Lecture Sunday, 11 a. m. Tuesday, 8 p. m. Conducted by Rev. George E. Chambers.

Portland, Oregon, 311 Central Bldg. Circle of Silent Demand, Sunday 11 a. m. Wednesday, 8 p. m. Friday, 2:30 p. m. Other classes by announcement. Frank O. Garrison, pastor. Miss E. Anna McKinney, assistant.

Napa, Calif., Mrs. Emma Wilson, teacher. Literature and information.

Long Beach, Calif. Christian Yoga Headquarters, 720 American Ave. Lessons and classes conducted by Mrs. E. S. Whyte and Florence A. Irvine.

Buffalo, N. Y., 585 Prospect Ave. Mrs. Emma Knight, leader.

San Jose, Calif. Meetings held Thursday, 8 p. m. Conducted by Gertrude C. Piutti. Literature and information, Mrs. Fred Otis, Congress Hotel, Congress Springs, Tel. Farmer 61.

HEALING.

Specially trained healers, in the daily meditation services held at the Headquarters, will take any patients among your friends who are suffering from any kind of maladies and will give absent treatments. There is no fixed charge, but free-will offerings will be thankfully received. Please state the case, fully, in your first letter, addressing same to Christian Yoga, P. O. Box 355, Oakland, Cal.

If you have not already done so, send in your subscription. The subscription price is \$1.00 (one dollar) a year. Sent to any three people for \$2.50. Remember your friends who are hungry for Truth; send them a copy.

