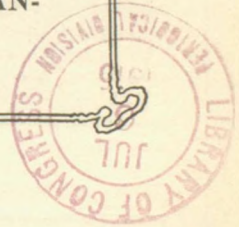


CHRISTIAN YOGA MONTHLY

EDITORIALS.
AT THE MASTER'S COMMAND.
FAITH AND HAPPINESS.
AN APPRECIATION.
MENTALISM.
IS CHRISTIAN YOGA PAN-
THEISTIC?
VITAL QUESTIONS.



PHILOSOPHY

SPIRITUAL HEALING

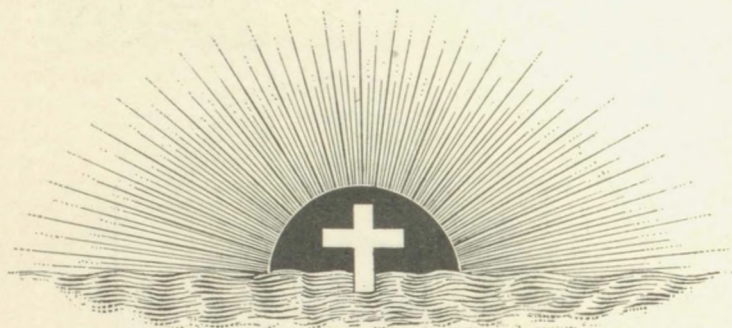
METAPHYSICS

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.

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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.

God Is. The great Universal Consciousness, the Indwelling Spirit is Omnipresent. It is, It always and forever Is. It never was and never will be, but always and forever, God Is.

When we come to to-morrow we find God Is, and when come to next week, or, to what seems to us still farther in the future, next year, we will still find that God Is, forever and forever the same—Absolute, Divine, Cosmic, **Consciousness**, knowing only Itself, conscious of only Absolute, Perfect, Whole.

Our Problem. Our Problem in this relative world, — this world which seems so far away, so entirely separate from this Great Absolute—is to find the "Path" which leads only upward and onward, and by which we may finally reach that One Perfect Consciousness,—by which we may become That.

Destiny of Part Consciousness. Apparently it is the destiny of the part - consciousness, through its knowing power, to descend into the dark places of illusion: to enter into the

strife and conflict of the flesh; thus to be instructed, brought to Self-knowledge and thereby to self-command. Though tempted at all points, through its knowing power, the essential character of the part, the essence, in reality the part itself, is never changed, it is forever a part of God, always participating in Consciousness, always Perfect and Divine.

Search for Happiness. Just as the I consciousness through its knowing power begins the contemplation of itself, so begins its long continued search for happiness, peace, joy and contentment.

And what constitutes happiness?

Happiness consists in living in harmony with the law of our being—our highest conception of what is right at our present, particular plane of unfoldment.

And there are so many kinds of happiness!

The greatest enjoyment, or happiness, of an animal consists—broadly speaking—in gratifying its physical senses; so the happiness of animals and those of human beings still in the lower

planes of human development, is all in the body. In others we find the highest ideal in the realms of thought, and again, in the philosopher—the deep thinker and sometime metaphysical student, we find that real happiness, real pleasure and enjoyment in the contemplation of Self.

To the philosopher the knowledge of Self is the goal toward which all paths lead, no matter how different or how winding their course. The gratification of the physical senses seems trivial and of small import to him, because his greatest enjoyment is in knowledge itself; and, after all, real knowledge, the knowledge of Self, is the goal, and is in reality the greater happiness.

A man with untold wealth may spend millions for beautiful works of art, but it is the man who understands art, who really enjoys them. Always it is the wise man—with Real knowledge—who enjoys life. All through life, everywhere, it is the man of knowledge—who enjoys the happiness of life. The ignorant man is never really content and happy; he works—a slave to his own concept.

After all, there is
 One Perfect the One Cosmic, Uni-
 Consciousness. versal Consciousness
 of which we are a perfect part. But, when It is seen through the senses, through the physical, we call It the world. When It is seen through the mind, It is called the world of thoughts and ideas, and when It is seen as It really is, It is the One Universal, Cosmic, Divine Consciousness, God.

In all human life, the perception is through the senses. We may talk of soul and mind, and the great "I Am," and all these things, but what we really are conscious of is the physical form, the touch,

taste, vision and so on. Again, in other states of consciousness, perception is through the mind, and then we are thoughts and ideas. When the consciousness rises higher and higher, and this little, puny, personal consciousness is gone, then shines forth the Reality, then there is only the One Existence, the One Consciousness, and we are That. One, Knowledge itself, Bliss itself, beyond all limit, beyond all comparison, never bound, free, unchangeable, Infinite. We are That.

* * * * *

It is the only Life, the only
 The Truth, the only Love, the
 Only only Good; to realize, as
 Life. Tennyson expressed it:
 "Closer is He than breathing." It is never to have a sense of loneliness, because there is no separation in Consciousness, and Omnipresence is fulness of joy. It is to lose all sense of fear, for the Perfect Love that casteth out fear is round about us. It is never to enter the shadow of limited supply, for we come to realize it is our Father's pleasure to give us the Kingdom, and this Kingdom is our dominion over any and every sense of want. It is never, under any circumstances, to doubt of success in our work, if done in the spirit of Truth; all true, sincere work is God's work, unfolding to our consciousness, and His work is "finished" and "good." If inharmony or want assails us, we have but to steady ourselves with this thought; that we abide in Him forever, that we are indeed Perfect parts of the Perfect unchangeable Whole.

To always abide in Him—to accept the work given us to do, even though to our limited vision it may seem difficult, with fearlessness and readiness; always serene in the consciousness that the

Word has the power to dispel all false concepts, all the shadows which may darken or obscure our pathway to the Kingdom. It is to wake up each day with the consciousness of abounding good on every side, ready to flow into our lives to meet every need. It is to go to our rest at night with a feeling of protection and peace, realizing "He that keepeth Israel shall neither slumber nor sleep."

Among the many activities of the Society of Christian Yoga of Spokane, Washington, no greater enthusiasm is shown than in that department of the Master's work which bids its members go out into the byways and highways, even into those sorrowing ones, to those who wait comfortless and desolate behind bars—often bars of injustice—vaguely noting the passing of days, but pressing onward, if only in thought, to a day of freedom.

Rev. Mattie Grupp, author and poet of Spokane, Washington, assisted by Mrs. Eva Sheldon and others, is doing a splendid and noble work among the female inmates of the city jail of Spokane.

They make frequent calls and have come to be heartily and cordially welcomed by all with whom

it may be their privilege to come in contact. They explain to them the wonderful truth of the reality of existence; and the thought that the Spirit remains ever pure and can never be touched by the mire of the world, has brought comfort and peace into the hearts of many of those much misunderstood children of God; it has also given them a truer and brighter vision of Life. Because of this many have gone from the jails and prisons with renewed courage and hope, to begin anew the journey of life. And not only are the women inmates, who have received this light, blessed, but the workers, have been thrice blessed in their truly unselfish devotion to this service for humanity. The workers bring the names of those who desire help to the meetings of Silent Demand, and the silent help is offered by the whole congregation as their names are taken up individually.

Those inmates desiring help are instructed how to go into the silence, and the way of meditation is explained to them, then, at the same hour that the Circle of Silent Demand is realizing that Divine adjustment, Peace, and Harmony may be made manifest in their lives, they sit in silence, receptive, and also realizing the freedom and purity of the Spiritual Self.

AT THE MASTER'S COMMAND.

(By A. K. Mozumdar.)

CHAPTER FIVE.
MISUNDERSTANDING.

During the past month there had been a decided change in the household management of the American Mission. Most of the old employees were missing, and in their places were seen some new faces. As usual, Alcyon was still serving in the capacity of general manager, or rather, steward of the Mission. Din Dayal as cook filled his place very meri-

toriously. Among other domestics were: Alaudhin, the khanshama, (servant), Ramsingh, the gardener; Ali, the groom; Saint Peter, a half-breed, assistant evangelical worker, and last but not least, Alexander the Great, a crippled native servant, formerly of the military barracks. Some of our well meaning friends, not being familiar with the na-

tive customs, may question the wisdom of hiring so many servants, and think it is a sign of luxury. However, this will not appear so when it is viewed from the precedent established by the white people in India. In the first place, hiring a servant is an inexpensive affair, only a matter of a few cents a day, and, in the second place, white men of any degree of respectability are compelled by the traditional usage to keep as many servants as is compatible with their position and prestige. If any white man is so revolutionary in his ideas as to dare to defy the traditional customs, he will be forced to do a great deal of his own work. In that country of hereditary unionism, no man ever thinks of disgracing himself by doing the work which is the inherited right of another man. Fortunately this custom is gradually passing away. Though many native Christians are free from the hereditary ideas of work, as a rule, they make better preachers than laborers. Of course there are exceptions to all rules.

Among the domestics of the American Mission, Alexander's name is worthy of mention. His real name was Alec, but the soldiers in the barracks called him Alexander the Great because of his all-conquering persistency in maintaining his old habits. Alexander was a voracious eater but a slow worker. He was noted for making excuses and was an expert liar. He had, however, a few redeeming features, among which were his passive resistance to all kinds of abuse and his faithful service to his master. Physically he was small in stature with sharp angular features. He was lame because his leg had been broken by a former master, an English captain, with the butt of a gun, and his face was crooked because a soldier in the barracks once tested his fistic ability on his jaw. His frail decrepit body bore many other marks which were more or less conspicuous. He brought upon himself these inhuman punishments by his lying habits and his petty thieveries. One day he stole a loaf of bread to give to a hungry beggar woman and he was caught in the act. This being his first offense, he received only a few lashes on his bare back. At another time he went to the ward of a sick servant, his friend, to visit and in the meantime he was missed by his master. Upon his return his enraged master asked for an explanation and he told the truth but he was not believed. Consequently, a shower of kicks and cuffs fell upon him with such rapidity and vehemence that his frail body was soon exhausted. But his master's wrath was not so easily appeased there-

fore he played football with his limp form with his military boot. At that time fortunately Alexander did not die but he did have a close call. When a white man kills a native in India he pays only two dollars fine for the murder, which is supposed to be unintentional. The coroner's inquest always shows that the victim had an exceptionally large spleen which might be ruptured by a playful kick, thus causing death. However, Alexander became accustomed to receive daily punishments from his master, for his misdemeanors, who attributed these acts to his heathenish birth and raising. It naturally made him apprehensive of the white man's virtue and the Christian temperament. As a result, from the instinctive impulse of self preservation, he turned out to be a full-fledged liar and a petty thief. They say when a sensitive nature is once demoralized by inhuman oppression, it rebels against all holy institutions of man and God. It finds affinity with oppression and tries to take a slow revenge on the oppressors. Yet how quickly the same nature gives response to love and kindness when they are poured over it. Alexander is but a type who represents millions of other oppressed people of oriental India. The native potentates, as well as the foreign masters, are constantly grinding these poor hungry millions under their tyrannical heels.

When Alexander became old and decrepit and could no longer give efficient service to any white men, he was turned out of the barracks. One day Alcyon found him lying on the roadside, weak and hungry. He brought him to the mission and after reviving him with food and proper care, he employed him to do some light house work. Alexander soon found a friend in his new home in the person of St. Peter, who at opportune and inopportune moments practiced his sermons on him. One day Alexander was listening to the sermon, or rather, dozing while St. Peter was reading it to him. St. Peter asked him when he finished: "Alec, how did you like the sermon?" Alexander opened his eyes with a start:

"St. Peter, all that stuff that you read to me, I have known every word of it, ever since I was a little boy." St. Peter argued: "That cannot be my friend. This sermon was prepared only two years ago. You could not get it when you were a little boy. Now listen to another," and he started with ministerial drawl, while Alexander again closed his eyes. "Our Heavenly Father,

do you understand, Our Heavenly Father—"

"No, I haven't seen him for quite a while," mumbled Alexander.

"Alec, what are you talking about," said St. Peter, reprovingly. "Haven't you ever read the Holy Bible? Don't you know Jesus was the only Begotten Son?"

"I bet he was never in the military barracks," replied Alexander, lazily.

This time St. Peter lost his patience with his unwilling listener and said vexedly: "You ignoramus, he was born in Bethlehem, twenty centuries ago, do you understand? Bethlehem, in the Orient, and he was killed by the Jews."

"That's nothing, even I myself once came pretty near being killed," replied Alexander, in a matter of fact tone.

"How?"

"I was kicked out of a window, two-stories high. Fortunately I was caught in a hay stack and was saved."

Persevering St. Peter was determined to enlighten this poor heathen about Jesus the Christ and he continued:

"Jesus was born in the Orient, and he gave his life for us."

"No, not for me," replied Alexander. "I have always managed my affairs all by myself."

"Do you not know that Jesus was an Oriental and a man like you and me?"

"I am glad of it. I bet he never worked for any white man in his life."

"Alec, you are a hard case. I do not know what will become of you after you are dead," said St. Peter, with great concern.

"Well, I am not thinking of dying, but living. Give me something good to eat and a nice place to sleep and I shall be satisfied," was the response.

"But my friend, you need salvation. I cannot let you slip into the terrible hell fire. Alec, be a Christian and your salvation will be assured."

"St. Peter, I have no stomach for salvation. Bring me something nice to eat and you will see how I shine. As it is, I am bad enough, if I should become a Christian, I would be a hundred times worse."

"Tut, tut, you are sacreligious and profane. You do not know what Christianity has done for this country. It has brought the message of equality and brotherly love. See, today, I am as good as any white man."

Alexander fell into a paroxysm of laughter and coughing. When he recovered he said in a cunning humorous vein:

"St. Peter, you are one of the greatest cheats I have ever seen in my life. I

was bad enough, but you have made me bow before you. In spite of all this, I like you just the same. Listen to what the old cripple has to say; he has not lived twenty-five years among the white people in vain. Christianity is not a religion for the black or for the brown man; it is the white man's religion. It is the only religion which makes a man a liar, a hypocrite and a cheat. Where have you ever seen a Christian white man treat a black or a brown man with equality or with brotherly love. Yet these white people come here to teach equality and brotherly love. Have you ever heard a white man speak kindly to a native coolie? Almost all of them act as though you had offended them by your presence, and you had no right to be born. You say that Christianity has brought the message of equality and brotherly love. Very well, take me one day to a white people's church and let me see how far their brotherly love extends. During my stay at the barracks, one Sunday while peeping through the door during services, I was kicked off the veranda. That was enough brotherly love for me to last me a life time. St. Peter, you cannot fool me, I am not such an easy mark. You had better practice on a country chap." He again fell into laughter.

Alcyon, who, from the outside, was listening to their discourse, stepped in. Alexander at once became sober and attentive from force of habit which he had acquired in barrack life. Alcyon remarked kindly: "I did not intend to interrupt your conversation, but I thought I might somewhat enlighten Alexander about the Christian people. There are many splendid Christian men and women in England, America, and in other white men's countries. As I understand from what Bhawani Charan says, some of these men and women belong, and some do not belong, to any definite church and yet live a good Christian life in the true sense of the term. These men and women have the courage to live according to their convictions. I am sorry to say that a Christless Christianity is more prevalent now-a-days."

"What do you mean by Christless Christianity?" interrupted St. Peter.

"I mean," said Alcyon, "Christianity, which lays more emphasis on hell fire and salvation hereafter, than brotherly love right here and now."

"You are right," said Alexander. "If there were more brotherly love in Christianity, my bones would not have been broken."

Alcyon perceiving that his view was

not shared by St. Peter, changed the subject by remarking: "I should be glad to see you both in our circle of universal brotherhood."

"No, thanks, I prefer to remain true to my religion," St. Peter replied. "I am not in the habit of indulging in heathenish practices. I am a staunch Christian, and such I hope to remain."

"You mean to say you are a great cheat, and hope to remain so. St. Peter, you are a great joke." This enraged St. Peter violently. Jumping to his feet he roared menacingly:

"You filthy cripple, I will tear you limb from limb, I will break your bones into splinters." As he approached his victim, Alexander whined plaintively in terror:

"For heaven's sake, St. Peter, don't strike me. I am already crippled and old. See my broken bones and torn flesh. There is not very much left of me and I am not going to live very long. Just a few days, and then all will be over. I pray Allah to bless you all." As his pathetic voice stopped he bowed his head in submission to the inevitable. It touched even the unsympathetic heart of St. Peter. Alcyon fought back the tears which threatened to fill his eyes. His broad generous soul uttered a silent prayer for suffering humanity:

"Master! Master! Deliver these poor oppressed children from misery; bring them peace." Then he impulsively shook hands with Alexander and left the place.

There was a perfect understanding among all the domestics at the mission. Din Dayal soon became the central figure among them. His quiet gentle manner, natural inner poise and peace, and his forgiving and loving disposition drew everybody to him. He was modest yet dignified, his ever smiling eyes spoke volumes of human sympathy and love. When any one failed to do his share well, he said: "Never mind, next time you will do better." If any one showed anger or discontentment he remarked:

"Well, my brother, your stomach is empty, you need something to eat." Once a week he took them all to the circle of universal brotherhood at the Villa Bhawani Charan. Other days, after the work, he sat with them and told them stories of different countries and people he had seen during his travels. Before bedtime he led them in a few minutes of meditation upon the universal peace. Then they all would bless the earth and her people.

While everything was moving smoothly, one day a gray haired and white bearded religious mendicant appeared at

the Mission. It was early in the afternoon and Alcyon met him at the back door of the kitchen. The mendicant asked him whether he could get something to eat. Alcyon after a little pause answered him in the affirmative. Without the Reverend Beacher's permission he never gave away anything belonging to the Mission establishment. As he was too proud to ask him for little favors, he often used to give away his own share of food to the poor hungry beggars who happened to be at the Mission at meal time. So he invited the stranger to come in and eat his dinner, but the stranger looked at him sympathetically for a few seconds and then said:

"All hail to the brother of the universal brotherhood."

"What, you—you—know—something—about this work!" stammered Alcyon in astonishment.

"Yes, my friend, since many years before you were born," replied the stranger. "Master Alcyon, my hunger is appeased, but I thank you for your generous offer." At that moment Din Dayal appeared and smilingly greeted the stranger:

"Holy Father, all hail. Is the family of the Holy Ghost ever on the increase?" This was an inquiry about the world's peace movement. Some ancient mystics have used the word "Holy Ghost" as symbolical of a great peace obtained by the realization of the universal Spirit or Self. The secondary meaning of the term is simply peace of mind and body, due to the living of the life according to the law of one's being. However, the Holy Father replied:

"Greeting to the servant of the Light, all is well with the movement of the Holy Ghost. The dove is descending on the earth."

From that day on he became a regular caller at night at the servants' quarters. The Mission campus covered about twenty acres of ground. Five hundred feet from the main street was the Mission bungalow, and some distance further back were the servants' quarters. Alcyon being the steward had the privilege of occupying a room in the main bungalow, while the rest of the employees lived in the servants' quarters. Whenever the holy father visited his friends in the servants' quarters, he stayed late at night conversing with Din Dayal. Usually he was reserved in his speech, but ever a very earnest sympathetic listener. Whenever he spoke, it was always in that far off meditative manner which suggested a depth of nature and clearness of spiritual vision. His discourses were deep, and the man-

ner of delivery was calm and inspiring. One day when all were silent and eager to hear something from him he said:

"Unless a man is settled in God (Self) knowing His unchangeable nature, he is like a rudderless ship. Knowing God as at one with our consciousness of being, when we settle in Him, we are not affected by the things and conditions of the transitory world. When we are thus nonattached and self-lighted, we become the light bearers, and until then we identify ourselves with the things of the transitory world and lose our consciousness of reality of existence. When our consciousness of personality is transmuted into God (Self), we verily control and command all mundane things and conditions." After a few minutes' pause he continued:

"The law of our being adjusts all things, and brings to us in the right time all that is necessary for our happiness, provided we do not block its course by anxiety, created by our personal desires and passion. When we live in the law, our thought, desire and aspirations are identified with the law. Our inspiration for action for the welfare of the world comes from our unselfish devotion to the cause. If we then act, it is because the law is acting with us. In freedom of consciousness, our soul finds freedom of expression. Without the freedom born of the realization of birthless and deathless Spirit (Self) no one can serve man and God in the right spirit. The desire for name, fame and glory is passion-born, and it keeps one in constant turmoil and anxiety. Emotion blinds his calm and serene perception and he is ever on the dark side of life. How can a person enjoy heavenly bliss and joy if his mind is not at rest? Only knowing our self-existing Self as at one with the changeless Self of all, do we rest in peace. As a diamond is never defiled by the mire, so our consciousness of being, the immortal Self, is never contaminated by the worldly concepts of desires and passion. Self, through its own false concept of existence, conceives the idea of mortality, and believes itself to be contaminated by worldliness. To rise above this belief of mortality is to attain salvation. Therefore, to the degree that we know ourselves as birthless and deathless Self, do we know God in His true nature," he thus concluded his discourse.

Alcyon had a faint glimpse of the reality of existence, but could not follow to the full extent this profound truth. Din Dayal's face was lighted with a knowing smile, and the rest of them awkwardly looked at each other. They

felt the power of spirit but not the force of discourse or rather philosophy. Even Alexander was wide awake and felt the power of the spirit which emanated from the holy father, the beggar-prince. They really all enjoyed the Kingdom of God on earth.

The news of these circle meetings soon spread to the Mission bungalow. St. Peter, through a crack in the wall, saw some of these heathenish practices and heard some quaint discourses which were unbearable and obnoxious to his pious soul. He thought that early precautionary measures should be taken to stamp out these heathenish elements from the Mission. Consequently, without delay he hastened to notify Rev. Beacher, and especially Miss Huntington. He always had desired to be a hero in the eye of some beautiful girl, and at last that long longed for moment of his life came. When he saw Miss Beacher and Miss Huntington were on the veranda with Rev. Beacher, he almost chuckled with inner pride and joy. With inflated chest he became ready to disclose a terrible plot against Christianity. Looking at Rev. Beacher and with a slight tremor in his voice, he commenced:

"Sir, as a noble defender of the religion of Christ, I beg to state that a dangerous plot has been discovered against our undefiled and soul-saving Christianity, and on these very premises." Then he gave an exaggerated version of what he saw and heard. His serious demeanor and attachment of undue importance to such a trivial matter amused the girls very much, and caused them to laugh. Controlling her laughter, Miss Beacher asked him with a mock seriousness:

"Does Alcyon go there too?"

"Alcyon! Whose name is written in Hell! He is the worst of all these dirty filthy, holy men."

This closed their conversation for that day, but it excited the curiosity of the girls. Being true daughters of Eve, they went to the servants' quarters one night while all the domestics were conducting their services. They stood outside at the back part of the cottage, and heard Din Dayal leading the others in some kind of meditation with weird incantations. They could hear every word he uttered:

"Our Spirit is one, and we bow before the Spirit."

And all repeated after him: "Our Spirit is one and we bow before the Spirit." Again Din Dayal's voice arose: "We abide in peace, we bless the earth with peace."

All repeated after him, "We abide in peace, we bless the earth with peace." Then all chanted the word peace three times:

"Peace, Peace, Peace."

At first the girls giggled at this odd practice. But, when they heard Alcyon's voice, in which there was a distinct ring of sincerity, they became sober. Miss Beacher's heart was unconsciously drawn to Alcyon by an invisible magnetic force. Those weird Oriental chants aroused in her a vague longing for a long forgotten past. It seemed to her that in some mysterious way she knew every note, and every word of it. She saw a wide chasm in her mental vision lying between her and the past. Over the chasm there must have been some kind of a bridge which was broken by the hand of time. Just for a minute she felt sure that she had known Alcyon somewhere and at some time. Her soul unconsciously cried out:

"Alcyon, you poor dreamer, I know you somehow, but you do not know me."

The very idea, the daringness of her heart's spontaneous cry almost frightened her and she turned and ran away as swiftly as her feet could carry her. Miss Huntington was puzzled by her unexpected manner and leisurely followed her.

One night, a few days after the above mentioned incident, Alcyon went to the city on an errand. On his way back home, he was so absorbed in thought that he unconsciously took the wrong road. When he became conscious of his mistake he found that he had walked quite a distance from the city. Instead of going back to the city, he decided to cut across the field, which was a short route to the Mission. As he was approaching the end of his destination, he heard a low moan not very far from him. He discovered a sick woman lying on the ground, who was suffering intensely from some malady. Alcyon spoke to her and she, not suspecting any one's presence, was greatly startled. Alcyon quieted her with kind words:

"There is nothing to fear, my woman. I was passing by and I heard you moan. I came to see what was the matter. You seem to be suffering very great pain. Can I do anything for you?"

Even in her suffering she gave a mocking laugh and said:

"Ha, ha, you offer to help me, but if you knew the kind of a woman I am, you would desire to be miles away from me." Then being overcome by the pain, she plaintively cried:

"Go away, man, go away from me. Let me die in peace. They say I have

an incurable disease, there is no hope for me. My end is nearing and it is only a question of a short time when I shall be no more."

"It makes no difference who you are, I know this, that you are a suffering woman and it is my duty to help you. Do you know that there is a power in every man which can heal all the ailments of the flesh? The name of this power is 'I Am.' Wake up! my woman, that 'I Am' is calling you, you must be healed. It is sin against one's nature to desire to die."

Again the suffering woman laughed unnaturally, but with anguish:

"Ha, ha, you cannot frighten me with mention of sin; I have passed beyond that stage. I cannot sin any more; it is impossible, I have reached the limit of my capacity."

"Alcyon suddenly came to realize a wonderful truth, therefore he enthusiastically said:

"That's it, that's it, you cannot sin any more. There is a limit even to one's capacity for sinning. No one can go forever defying the law of his being. When he reaches the limit of his personal capacity, he is forced by his own innate nature to come back to the path of righteousness. My good woman, your spirit is ever pure, sin cannot stain it, death cannot touch it. You come along with me, you will be whole and you will be able to solve the real mystery of life. You will realize that from the very heart of your own nature, God is calling you to come to Him."

His words seemed to her like the ravings of a maniac. She greatly doubted his sanity, therefore she pleaded with him to leave her alone. But Alcyon insisted upon her coming with him. She protested that she was unable to walk; but it was of no avail. Then she stammered in a frightened manner:

"You—you—do not know that I was once a public woman."

"You are neither man nor woman; you are Spirit," replied Alcyon kindly. "The essence of your very being is God. With out any fear you can come along with me."

The sick woman was half dragged and half carried to the Mission. Then came the question how to accommodate her. It was late at night and Alcyon hesitated about waking any one. After a moment's thought it dawned upon him that the stable was vacant. He spread some straw on the bare floor of the stable and brought part of his own bedding which he laid over it. After placing the sick woman comfortably on this improvised bed, he returned to his quarters.

The night was nearly over. Not feeling sleepy, he decided to spend the balance of the night in meditation.

The following morning the first thing he did was to take some food and drink to the sick woman. He found her much improved in spirit and greatly relieved of her pain. His silent treatment did the work. That night after the work was over all the employees went to see their sick friend and brought to her much comfort and cheer.

When St. Peter heard from Alexander that a fallen woman had been brought to the Mission by Alcyon, he hastened to inform Rev. Beacher. He did his best to put a wrong construction upon the whole affair while presenting the case. Of course it prejudiced the mind of Rev. Beacher against Alcyon and made Miss Huntington extremely provoked at Alcyon's conduct. She offered a suggestion to summarily dismiss him, but Rev. Beacher did not think it wise to act upon that suggestion so rashly. Miss Beacher was quietly listening, but was very much agitated by this shocking news. Yet something within told her that a man like Alcyon could not be guilty of any misdemeanor. However, Alcyon was at once sent for. When he came he found them all silent and looking at him with accusing eyes. He turned from one to another with a frank, open countenance. Miss Beacher made a special effort to read any mark of dissipation on his dark handsome face, but it appeared to her guileless. His large brown eyes were soft and sad for some unknown reason, and the pallor of his face showed the loss of sleep. After a silence of a few minutes, Alcyon was ordered to send away the woman immediately. He protested in vain in behalf of the sick woman who was too weak to move. Then he left the room quickly. Next day, St. Peter again brought the news that the woman was still on the Mission premises. It annoyed Rev. Beacher and enraged Miss Huntington. Again Alcyon was sent for, and this time he was curtly informed by Miss Huntington that his services were no longer needed at the Mission. He stood there a minute in silence, and his sad eyes searched the wall for the picture of The Nazarene with the fallen woman at His feet. Then he silently bowed to all and with measured steps left the room. Miss Beacher looked away through the window.

A few minutes later Din Dayal entered the parlor to see Rev. Beacher and without any preliminary ceremony, he said:

"I am surprised to hear, Rev. Beacher,

that you have discharged Alcyon for bringing a fallen woman to the Mission. Is it a sin, according to your Christian ethics, to give shelter to a poor, dying woman? Alcyon found a destitute sick woman and brought her home. That is the whole truth. He shared with this poor woman his own meals and allowed her to stay in the unused stable. It has not cost the Mission a penny."

Here he paused a second to collect his thoughts. Miss Beacher was glad to hear of Alcyon's innocence. Din Dayal continued:

"Rev. Beacher, will you allow me to ask you a few questions?"

As Rev. Beacher nodded assent Din Dayal said:

"Do you foreign missionaries always come abroad among the so-called heathens with the perfect spirit of Christ; Do you all follow the spirit of renunciation of the Master, and live in perfect trust and peace? I hope you will not object to answering my questions because it is a serious matter. I desire to know by what example you foreign missionaries expect to inspire the natives to accept your Christianity. To be a minister of the gospel is to live in the things of the spirit. Carnality and cupidity shall not enter into the calculations of the one who is an aspirant of this noble calling." Again he stopped for a few seconds and then he recommenced:

"Do you know what Christianity has done to India? It has broken up many peaceful homes; it has sent many mothers and wives to their premature graves; it has allured many of our noble youths who have spent regretful life, not being able to go back to their caste. Yet you do not notice any violence or any bitter protests leveled against the Christians. Will the American people manifest this same spirit if the Orientals invade your country with their religions? You speak about the second advent of Christ. If that Christ is born in India and the American men and women follow that swarthy man as did the Romans follow the apostles of Christ in Nero's time, would you Christians let that Christ remain unmolested, or without persecution or lynching? Would you not fight the Christianity of the new Christ in the same manner as the pagan Romans fought Christianity twenty centuries ago? Yet you see how forbearing and tolerant these much abused children of the Orient are. Rev. Beacher, you can learn a great lesson from them and take this spirit of toleration to your great country which is foremost in the ranks of civilization." Here he abruptly brought his speech to a close and it went

right to the manly heart of Rev. Beacher, who springing from his chair approached Din Dayal, and impulsively clasped his hand. "Din Dayal," said he, "I do not know you very well but what you have said has given me food for thought." Then turning to the girls:

"Will one of you girls go and request Alcyon not to leave?"

Miss Huntington offered to go and went to Alcyon's room; it was dark. Then she called him by his name; there

was no answer. She then went out on the campus and called aloud:

"Alcyon, Alcyon, Alcyon!"

Everybody in the house heard her calling Alcyon but she received no answer. Out of the dark neighboring meadows came only the echo:

"'cyon, 'cyon, 'cyon." Then all was hushed into silence and the outer world eternal darkness began to reign.

(To be continued.)

FAITH AND HAPPINESS.

(By Jesse Montague Hunter.)

Faith, in its essence, is the innate conviction that, whatever the appearances may be, the Universe is at heart good.

This conviction is ineradicable. Like hope, it

"Springs eternal in the human breast." Calamities cannot quench it, nor pessimistic philosophies reason it away. If the facts are with it, well and good; if they seem to be against it the heart of man refuses to receive their testimony. *Nil desperandum* is the first and the last word of the human soul.

"Religion," says Stevenson, "is summed up in kindness If I believe that in the end God means kindness by me, how can I but be kind to my fellows?"

But how do we know that God means kindness by us? Many thinkers have challenged it, much of Nature seems very unkind. By what facts shall we establish this fundamental postulate of religion?

The only proof is to act as though it were already proved. The Truth proves itself to those who already perceive. The light shines for those who have eyes.

The conviction that the Universe is rational and good is behind all human achievement. Whoever lacks this fundamental faith is without incentive to undertake, or power to complete any great work.

The scientist pursues his investigations with unwearied patience, because of his instinctive belief in the rationality and utility of the phenomena with which he deals. The reformer is sustained by his faith in the final victory of the right. All noble literature is shot through with the same sentiment. It is the mainspring of action to all who "hope against hope," and struggle against defeat; who believe in spite of adverse appearances; who "see those things which are not;" who find the ability in themselves to bring into form the hidden potentialities of the world of matter and mind.

This is the only proof of which faith

is susceptible. It must be assumed and accepted as a working hypothesis before it can justify itself at the bar of reason. But this is natural and easy because such action is instinctive to the human soul.

The entire race would pine and wither away like a soul in whom hope is dead, were it not for the universal conviction that we men are here for some good end. Because of this faith, we respect the rights of one another, and seek to provide for our posterity. Did we not believe that the Universe in which we are and of which we are a part is good and will do us good, we would not care to perpetuate the race. What would be the use of all this hullabaloo about posterity, and all this labor and pains to discharge our obligations to the future?—Better let the race perish if it is only to prolong a purposeless existence!

Since faith is universal, instinctive; and since it has justified itself as the only ground of advancement and the very condition of the perpetuity of the race, it must at least in fundamental aspect be grounded in Truth.

This Truth, as we have seen, is the ultimate and irrefragible goodness of the Universe. This is the profoundest Truth, and the most certain known to the human mind—excepting only the consciousness of its own existence. It is a fundamental postulate to which all our religious opinions must conform.

Faith, then, is the basic principle of religion, as the consciousness of being is of philosophy. It is the soul, the quintessence of religion. In fact, in a very large sense, it is religion. All else in religion is a deduction from it, or a production of it.

This is as much an age of faith as any that has gone before, but it is a faith in the Power that rules the world in which we live, not a faraway heaven; and it believes that the supreme revelation of this Power is the Living World; and that His greatest prophets are the men

who with educated minds and devoted hearts and trained powers of observation and patient research, give their lives to the study of the phenomena of nature and the noumena of consciousness.

The faith of today is a faith in the present. It holds that if God was ever in the world, He is here today! that if there were "signs and wonders" in the days of old, there are no less marvelous things happening in the work-a-day world of the present. We judge the past by the experiences of the present, not the present by the traditions of the past. We test myth and miracle by the eternal laws which we know govern in the world of manifestation; and unless we can find place for them here and now, it is useless to tell us of the mighty works of prophets and apostles of the remote past. In other words, we want not only conclusions and theories, but we want the opportunity to put to the test the alleged facts on which you found your theories. We want not creeds telling us of the past and finished work of grace, but deeds revealing to us an ever present and progressive salvation.

And what shall we say to these demands? Are they, as some would have us believe, the symptoms of a waning faith? Nay! On the contrary, they are the signs of the return of a real faith to take the place of the pseudo-faith of the middle, or theological, ages.

Faith, like love, "rejoices in the truth." It laughs in the face of investigation. It welcomes the spade, the scalpel, the microscope, and the crucible. Faith is belief in the Real Universe, not in the universe of anybody's theories, hence it has nothing to fear from those who would find out what the Real Universe is.

This faith, that the Real Universe is Good, and "means kindness by us," is not only the fundamental axiom of religion, but the very essence of happiness.

We are made unhappy by allowing

ourselves to be deceived by appearances. "We see in part, and we know in part," hence "we see through a glass darkly." The part seen out of relation to the Whole, seems to be an imperfect, and often an evil thing.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in the etherial frame;
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns:
To Him no high, no low, no great, no small;
He fills, He bounds, connects, and equals all."

Reality, being good, and only good, can bring nothing but good to all. Evil is good misconceived. To realize the truth of this, which is the faith of all mankind in all climes and ages, when it is pursued to its ultimate implications, is to be made happy in spite of seeming evil.

If the Universe be for us, who can be against us? If God means kindness by us, why should we not be kind to others? If we are eternally safe in the Eternal Whole, why should we be afraid or unhappy? If we are inspired and sustained in our great achievements by an instinctive faith in the consistency and goodness of the Universe, why should we not Trust to the utmost, and be at peace and happy in that trust?

AN APPRECIATION.

The impetus given to the work along the Pacific Coast by the recent visit of A. K. Mozumdar, founder and head of Christian Yoga, is something remarkable. Wherever he went, students and teachers alike caught a new vision. On some of the occasions he spoke in California, the halls were not large enough to hold the

crowd. People recognized the touch of a master hand. Advertising was unnecessary and consequently was dispensed with. It was strongly borne home that "if I be raised up I will draw all men unto me." People are hungry for truth and are inevitably drawn to the consciousness that has been raised.

MENTALISM.

We awaken in another, just the thoughts
Our minds contain.
If we're kind we win their kindness,
If we hate they hate again.

We pass on to brother mortals,
The vibrations of the soul,
And the knowing ones receive them,
As they search from pole to pole.

Search for lodgment—recognition—
'Mong the high and 'mong the low;
Thus this wireless message travels,
Always finding those who know.

"Those who know are our own people;"
They are like us in degree.
Whether false or true or noble;
Whether maimed, or bound, or free.

As we grow from small to greater,
We will always seek our own;
And for truth—the wire's a duplex—
We attract by mental tone.

Stand by what you call "the nobler,"
Uphold what to you seems "best."
Trust the future, walk in faith, friend—
Thus you'll find life's sweetest rest.

Oh, be calm, serene and gentle,
For the sake of "your own self";
Guard your thoughts, your dearest treasures,
As a miser guards his self.

Friendship strong and true and loyal,
All depends on being known.
You will win by what you are, dear.
You will reap as you have sown.
Anon.

IS CHRISTIAN YOGA PANTHEISTIC?

(By Ralph M. deBit.)

As exponents of the Christian Yoga School of Philosophy we are so often asked the question: "What is the difference between Christian Yoga and New Thought, Divine Science, Theosophy, Vedanta and many other ancient and modern systems of philosophy?" These differences may be shown at one and the same time by thoroughly explaining the difference between Pantheism and Christian Yoga. This difference between the fundamental principles of Pan-

theism and Christian Yoga is the same as those differences which exist between Christian Yoga and all the above mentioned schools of thought. This statement may, at first glance seem rather extravagant, but as we go on, I feel sure that you will agree with me; that all of these schools of philosophy partake, to a greater or less degree, of the Pantheistic mode of expression.

Before entering upon the fuller explanation of the relative position of the two systems, we will quote from the "Crucible of Modern Thought" by William Walker Atkinson. Mr. Atkinson is well known as one of the deep students of the Ancient Philosophies, and is recognized as a leader among the advanced religionists and the progressive philosophers of today. He is considered by many to be an authority and one of the ablest exponents of the so-called "New Thought" movement.

"Thirdly, say the critics: It is naught but Pantheism. This may be so, but, notwithstanding the odium attached to the term by the orthodox churchman, Pantheism has inspired some of the world's greatest minds. There are two kinds of Pantheism, the first being that of the materialists, who hold that God is but the sum and substance of the natural forces and objects; the second being the view of the 'god-drunken philosopher' Spinoza, who held that 'God was in all, and all in God;' that nature and the universe was but a manifestation of God; and that 'to define God is to deny Him.'

"To understand the charge of 'Pantheism' hurled at the old-new conception of the Oneness of All, by the orthodox critics, one must realize what the Pantheism of Spinoza is, and to realize how different it is from the old Pantheism of the materialists. The fol-

lowing quotation, from the 'Encyclopaedic Dictionary,' states the matter briefly and clearly:

The system of Spinoza has been described as atheism, as pantheism, and as the most rigid monotheism, according as his cardinal teaching—that there is but one substance, God—has been interpreted. By substance, however, Spinoza meant the underlying reality and ever-living existence, and he chose for the epigraph of his Ethics the words of St. Paul: "In him we live and move and have our being" (Acts xvii:28). God is for him the one principle, having thought and extension as two eternal and infinite attributes constituting its essence, of which attributes mind and matter are the necessary manifestations; and thus he solves the problem of the relation of the finite to the infinite. Everything is a form of the ever-living existence, the substance, God, which is, and is not, nature, with which He is no more to be confounded than the fountain with the rivulet, or eternity with time. God is *natura naturans*, nature is *natura naturata*; the one is the energy, the other the act. In the same way, he explains the union of the soul with the body. Man is but a mode of the divine existence; his mind a spark of the divine flame; his body a mode of the infinite existence.

Surely this comes very near to agreement with the twentieth century conception of the omnipresent spirit. If one is Pantheism, the other must be also."

Let us now review the Pantheism. teaching of Pantheism, keeping in mind that this is not the **Christian Yoga Teaching** and in order to properly understand the comparison we must first plainly see what the basic premise of Pantheism consists of.

The word Pantheism is taken from the Greek words pan—meaning all, and Theos—meaning God, —All-God. It is the name given to any system of speculation which identifies the Universe with God, or God with the Universe. The doctrine of the identity of God and the material world. A story of the Universe, which identifies God with the sum of finite existences, or regards God as the single principle, of which these finite

things are the manifestation.

According to Pantheism, therefore, the entire phenomenal Universe, including man and nature, is the ever-changing manifestation of God, who arises to personality and self consciousness in man.

Bruno, Epicurus, and Lucretius taught that "God is the imminent cause of the Universe, and the worlds are produced by an inner necessity of His nature. The worlds, are nature realized, God is Nature working."

Spinoza taught that God is the imminent principle of the Universe, with attributes of thought and extension.

The Stoics' doctrine was, "whatever is real is material. The material Universe as a Whole possesses consciousness, and this consciousness is Deity."

Pantheism is absolute monism, maintaining that the entire phenomenal universe is the ever-changing existence form of the single universal substance, which is God. Thus God is All, and All (that we see or are conscious of) is God.

Broadly considered it is a theory of the universe which identifies God with the sum of finite existence; or regards God as the single principle of which these are the manifestations. The term Pantheism was coined by John Toland in the eighteenth century, but the antiquity of the view it designates is undoubtedly great, for it is prevalent in one of the oldest known civilizations in the world—the Hindu.

Hindu Pantheism as acosmism is taught especially by the Upanishads and by the Vedanta. They regard man as born into this world of illusion and entanglements, from which man's great aim should be to deliver himself. Neither sense nor reason, how-

ever, is capable of helping him; only through long continued rigorous and holy contemplation of the supreme unity (Brahma) can he become emancipated from the deceptive influence of phenomena, and fit to apprehend that he and they are alike but evanescent modes of that infinite, eternal, and unchangeable being who is All in All.

Another phase of Pantheism is All-God, or the material world and God as one. It also teaches that the worlds are nature realized, and God is nature working. Another aspect is that the essence of God is existence, and He has two fundamental attributes, extension and thought. All things which exist are modes of God's attributes. Their existence is necessary and all changes which take place in them, whether affecting intelligent or non-intelligent being, are necessary. God alone is free and he is free because He acts by an inner necessity and is not controlled by any other being.

The fundamental basis of Pantheism is that God has attributes. And any one holding that God has the attributes of "extension" and "thought" will come under the class known as Pantheism. This is very comprehensive, and, by students of ancient and modern thought, it will readily be perceived that all so-called New Thought is classed under this heading.

While Christian Science repudiates the idea that it is pantheistic, yet the founder of that school, Mary Baker G. Eddy, defines God as possessed with the attribute of thought, for, to quote from her works: "Nothing exists but God and His idea," and "man is the idea in the Infinite Mind." This "idea" of course is not the material man of flesh and blood, but a

spiritual being "made in the image and likeness of God."

Christian Science is not, strictly speaking, Pantheistic. Yet it comes so close to it by endowing God with the attribute of thought, that, qualification is indeed necessary. We will consider this more at length later on.

The Christian Yoga system of philosophy is so vast and comprehensive that only a brief outline of it can be given here.

It proves the existence of an Absolute Being through the study and realization of the self-evident, undeniable "I AM"—the self-conscious Self. Through this study and analysis it finds the "I AM" or Self to be a **conscious Being**; therefore, in substance and essence, Consciousness. The next step in the reasoning and realization is to identify this "I Am Consciousness" with a limitless abstract, attributeless and Absolute Being—or God; designated now-a-days as Cosmic Consciousness. Christian Yoga takes great care to do all of this subtle reasoning without one assumption, basing the logic upon the axiomatic truth of the self-evident existence of being.

Some of the ancient illumined ones, perceiving this identity, yet at the same time being conscious of the undivided Oneness, assumed the conclusion that the Self was the Whole Absolute, then endeavored to account for this material universe from the standpoint that the Absolute in some way created it, either by dreaming it, projecting it out of His own substance, or it being manifested because He was the witness—on-looker. Many Master souls affirmed that the question never was solved, never will be solved and it is foolishness in the extreme to at-

tempt a solution of it.

But to return to the Christian Yoga Philosophy.

(We here quote directly from a series of problems by A. K. Mozumdar, written for the disciples and students of Christian Yoga.)

"If we are Absolute Whole to-day we must necessarily have been Absolute Whole before, because Absolute cannot change; It is forever the same. Then again; if we were Absolute before, we should possess Absolute Consciousness to-day without any change. Since we are not the Absolute to-day because we have not the Absolute unchangeable Consciousness, we were never Absolute and never shall be.

If Absolute is All-in-All, there cannot exist anything if it does not exist in the Absolute. We know that we exist, because we are conscious of our own existence, therefore it is self-evident. Since it has been proved that we are not the Absolute, we are part of It.

We cannot deny our own existence, because we exist before we can deny ourselves. Therefore the existence of ourselves is self-evident. That which is self-evident is self-evident forever without any change. Nothing permanently exists but that which is self-evident. Therefore the existence of ourselves is permanent. We call the existence of ourselves Consciousness. Then between two points of Consciousness nothing can exist which is not self-evident Consciousness. Since that which does not change has no beginning nor end, the point of contact between any two points of Consciousness cannot have any beginning or end. Therefore they are inseparably connected with each other by Consciousness without any beginning or end.

It has already been proved that we are Consciousness, because we

exist by awareness of ourselves. The sum total of existence is the Whole. It has already been proved that the existence of ourselves is unchangeable, because it is self-evident. We may be conscious of ourselves in various significances, such as vegetable, animal, man, etc., but the knower, or the existence of ourselves, is always the same.

Since the parts of the Whole are unchangeable in existence, the Whole is also unchangeable. Then again, by the reversion of the logic we find if the Whole is unchangeable its parts cannot be changeable, because any change in a part as its existence will mean change in the Whole. Therefore any thing changeable cannot be a part of the unchangeable Whole.

The Infinite only exists to the finite. The Absolute Whole can neither be finite nor infinite, because It is One and All-in-All, and beyond all attributes. Hence, there cannot be two Absolutes. If we call the Absolute, Infinite, there cannot be two Infinities. To divide the Infinite into two parts is to make it finite. Since a part of the Infinite cannot be the Infinite, it is finite.

We know that we have not the Absolute Infinite Consciousness. The unchangeable Absolute can never be finite, therefore we are forever finite in our existence in the vast ocean of Infinity.

The Absolute Whole is All-in-All, perfect and unchangeable; therefore, It cannot have any new action in point of time. That which is the Absolute, always is without any change. Absolute is the sum total of existence as parts, or that which is conscious as parts, and in parts.

Therefore, the Absolute is Consciousness or That which is conscious. Since nothing exists but Itself, It can only be conscious of Itself without time and change.

Time, space and change can only exist as ideas to the consciousness of that which is finite, because the finite only can conceive something finite, outside itself, and separate from its self-conscious state. From the relative position of any two or more objects we form the conception of space; and from our relative concept we derive our sense of time and change. Absolute being All-in-All, there cannot be any time, space, and change to Itself.

But the part of the Absolute is also Consciousness, or it is conscious; therefore, it can be conscious either of itself in limitation or of That which is limitless. It reflects the quality of that of which it becomes conscious, or which it realizes. When it becomes conscious of itself in limitation it reflects that limited consciousness of itself. This reflection is the first form-creation. When the part becomes conscious of, or realizes the limitless One, all forms disappear from its vision. Then Consciousness communes with Consciousness.

As the part changes, its act of knowing, or consciousness, from itself to God, it changes its form. This change is called evolution of forms. A form being the reflection of qualities of which part becomes conscious, the change of form does not change the unchangeable part.

That which is conscious of its own existence by voluntary or involuntary action, (objective or subjective) is self-evident; hence it permanently exists. Since its very existence is its act of knowing, or becoming conscious of something, this act of knowing can not cease. Even when the knower knows itself in limitation, its act of knowing keeps on in that limited significance. **The repeated act of knowing on the part of the knower in its first limited signifi-**

cance, brings out the objective manifestation of form by reflection. Then this form keeps on evolving by the unceasing act of knowing until the knower regains its full consciousness of limitless God. In this world of ever manifested God we manifest power to our human concept by the quality in which we become conscious of, or realize, the power."

The culminating point in the entire system of the Christian Yoga solution of the theory of creation is reached in the following statements: "But the part of the Absolute is also Consciousness or it is conscious; therefore it can be conscious either of itself in limitation or of That which is limitless." . . . "A form being the reflection of qualities of which part becomes conscious." . . . "The repeated act of knowing on the part of the knower, in its first limited significance, brings out the objective manifestation of form by reflection." And here we have the solution and the cause of relative man and the material universe; they are the reflected qualities in the consciousness of those parts of the Absolute which

are conceiving illusion; these qualities and their reflection do not change the part or the Whole in its existence.

So Christian Yoga holds, as different from Pantheism, that the Absolute Perfect Being cannot manifest Himself or manifest through or in any object, for in reality objects—form—do not exist separate or apart from an idea in the consciousness of the individual (part of God). Which is tantamount to saying that objects—form—do not exist. Considering this material universe as a shadow, how can God (Light) manifest as, in, or through shadow (darkness)?

It is logically an impossibility, so Christian Yoga maintains that God just—IS, and that from the Absolute standpoint this illusion we are at present conscious of is non-existent.

Christian Yoga ever stating that any object or matter coming in contact with any other object or matter is personal-consciousness touching personal-consciousness, and not God touching God, for we are in being and existence eternally inseparable parts of God.

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.)

Ans.—Yes, we do, but we make this a little more definite. In the past these assertions have been made with no conception whatever as to the nature of Spirit. Christian Yoga now says that Spirit and Consciousness are synonymous terms and are of equal value. In other words, the activity of spirit is the knowing power of Consciousness.

Ques.—Then you teach that Consciousness is Spirit and by introspection or meditation upon

the fact that the consciousness which makes us know that we exist is in reality spirit, we may realize our true nature?

Ans.—Yes. It is plain that if we wish to be consistent in our religious beliefs we are forced to the conclusion that since God is All there is, and is omnipresent, if we exist at all we must exist either in Him or as Him. We know that we exist because we are conscious of our existence, therefore we face the two alternatives.

Since one of the fundamental conceptions of God is that of being perfect, we can judge which of these two alternatives we must accept. Perfect cannot change because there is nothing to change for. God cannot be more or less than what He is, neither can change be a mode of existence for then He would be limited by the necessity to change. Therefore, we cannot exist as God so we must exist in God since God is All-in-All. Logically we are forced to the conclusion that if we exist in God we must be one with Him and of the same essence. While this is logically true, we are not conscious of being spirit but know ourselves as men and women. That is why Christian Yoga teaches its students to meditate, because through meditation we come to realize the "I Am" in its true significance.

Ques.—Since you say God is all there is, and is Spirit, what is man then?

Ans.—The real man, or the real individuality is part of the Whole Spirit we call God. The relative man, or man as we know him, is his conception of his own true nature.

Ques.—Why do you say that the real individuality is part of God. How can God have parts?

Ans.—There are no parts as we think of parts, but if we exist we must exist in the Absolute. We know that we exist but are not conscious of being the Absolute therefore our consciousness of being must be part of the Absolute.

Ques.—What do you mean when you say that relative man is the concept of his own existence?

Ans.—You can easily see what we mean when we say, "I Am." Some power says "I Am." This power we will show later is always the same. The conception of what "I Am" is constantly changing,

however. If we will stop and think a moment or two we will see that our whole relative existence exists in that conception of "I Am." All our hopes, fears, virtues, vices, ambitions, failures, loves, hates, sicknesses and health are wrapped up in our conception of that "I Am." We manifest what we are conscious of. If we form a concept of ourselves of low value we manifest that quality. The higher the concept we take of what "I Am," the higher will be our sphere of action, because the nearer we come to the realization that we are Divine, the more we manifest the divine attributes.

Ques.—Then, are we to understand that the power which says "I Am," or is conscious, is none other than God power?

Ans.—Since God is All-in-All there can only be one Power. Something is conscious and since nothing exists but God that which is conscious must be the power of God.

Ques.—But you say God is perfect and that the perfect cannot change because there is nothing for which it could change. If that is true how could even a concept change. Since God is all there is and it takes power to be conscious even of a concept would it not appear that the power which is conscious is changing?

Ans.—The answer to that is the great revelation of Christian Yoga. Down through the ages man has been face to face with one great unanswerable question and that is how the universe came to exist. It resolved itself into a paradox that some power, which must necessarily be perfect and unconditional, had brought this into being. By some it has been denied as an illusion but that does not explain how we come to be conscious of the illusion. Some have assumed the existence of a

creator who worked something in the same manner that a carpenter works. They forget, however, that the carpenter does not create, he merely fashions. It is not enough to say God created. The very conception of creation is impossible in a perfect, infinite, omnipresent, changeless Being. But, the advocates of the theory say, to the omnipotent all things are possible. Always, however, we are face to face with the attributes of perfection and changelessness. Some of the greatest minds of past ages have viewed the paradox and in their wisdom and humility have deemed it the unanswerable question. As long as one stays on the surface of things an assumed creator will solve the problem, but when one comes to study fundamental principles of existence the assumption cannot stand the test for the simple reason that it is reasoning from the unknown to the known. One great philosopher asks, Is the first cause finite or infinite? If we say finite we involve ourselves in a dilemma.

To think of the first cause as finite is to think of it as limited. If the first cause is limited, and there consequently lies something outside of it, this something must have no first cause—must be uncaused. But if we admit that there can be something uncaused, there is no reason to assume a cause for anything. If we admit that there is an infinite, uncaused, surrounding the finite caused; we tacitly abandon the hypothesis of causation altogether. Thus it is impossible to consider the first cause as finite. But if it cannot be finite it must be infinite.

There are certain fundamental truths that must be followed and yet these truths imply paradoxes.

Ques.—Can Christian Yoga harmonize these apparent paradoxes?

Ans.—Yes it can answer them in a manner that is both scientific and satisfactory.

Ques.—How does it solve the great problem that apparently involves the change of the unchangeable?

EXTRACT FROM BIBLE REVIEW.

H. E. Butler.

“God said, Let there be light.” Is your soul and your mind and all that you are, alive and awake to know the truth? If you are awake to know the truth, then you have heard the words and are impelled by the mind of God to go forward, to obtain knowledge, wherever it may be found; but if you are not awake, then the words have come to a dead clod that will not respond. This condition of the people takes me back to the words of the grand old prophet, Isaiah, “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city” (Isa. lii. 1). Oh! that I could send thruout the

length and breadth of and around the world a powerful word that would say to every soul, “Awake, * * * put on thy beautiful garments” of right thought, of right life, and unity with the Father.

“In all the superior people I have met I notice directness—truth spoken more truly, as if everything of obstruction, of malformation, had been trained away.”—Emerson.

“Each man has to seek out his own special aptitude for a higher life in the midst of the humble and inevitable reality of a daily existence.”—Maurice Maeterlinck.

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 March 1 the thought for this month will be:

God manifesting through all concept-form is filling me with Light, Health and Happiness.

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.

Berkeley, 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., at 35 Hobson St. 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.

EXCHANGES

- AQUARIUS—Hilding D. Emberg, editor and publisher, Sherrill, New York. 50c a year.
- BROTHERHOOD—J. Bruce Wallace, editor, Letchworth, England.
- BIBLE REVIEW—H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With Christian Yoga Monthly, \$2.00.
- NAUTILUS—Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With Christian Yoga Monthly, \$2.00.
- NOW—Henry Harrison Brown, editor, 589 Haight St., San Francisco, Cal. \$1.00 a year.
- POWER—Charles Edgar Prather, editor, Denver, Colo. \$1.00 a year.
- REASON—Rev. B. F. Austin, editor, Los Angeles, Cal. \$1.00 a year.
- THE HEALER—Veni Cooper-Mathieson, editor, Perth, Australia. 3s a year.
- THE EPOCH—Mrs. Lilly L. Allen, editor, Ilfracombe, England. \$1.00 a year.
- THE KALPAKA—Dr. T. R. Sanjivi, editor, Tinnevely, South India. \$1.00 a year.
- THE INITIATES—Dr. R. Swinburne Clymer, editor, Allentown, Pa. \$1.00 a year.
- THE TRUTH—Rev. A. C. Grier, editor, Spokane, Wash. \$1.00 a year.
- UNITY—Published by Unity Tract Society, Kansas City, Mo. \$1.00 a year.
- WASHINGTON NEWS LETTER—Oliver C. Sabin, Jr., editor, Washington, D. C. \$1.00 a year.
- WORLD'S ADVANCE THOUGHT—Lucy A. Mallory, editor, Portland, Ore. \$1.00 a year.

