

Special Convention Number

CHRISTIAN YOGA MONTHLY

EDITORIALS	
ADDRESS OF WELCOME	Ralph M. deBit
MEDITATION	
ADDRESS	A. K. Mozumdar
THE HEAVENLY VISION	Jesse Montague Hunter
NEW REVELATIONS	George E. Chambers
WHERE IS GOD ?	Henry Rosch Vanderbyll
ADDRESS	Thomas J. Bisson
PRINCIPLES APPLIED	Frank O. Garrison
THE CHRISTIAN YOGA YEAR BOOK	

PHILOSOPHY

SPIRITUAL HEALING

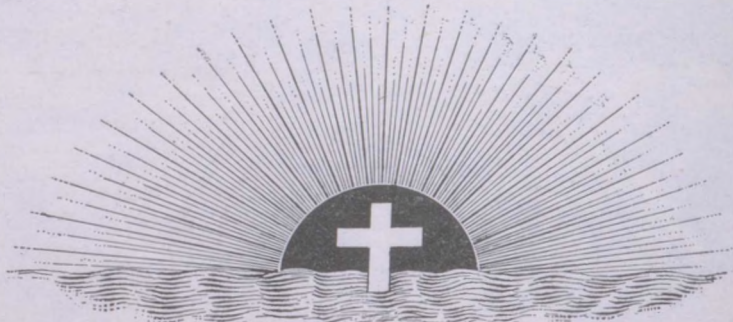
METAPHYSICS

PSYCHOLOGY

10 CENTS August, 1914. \$1.00 A YEAR

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.

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

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

TERMS OF SUBSCRIPTION.

Per Year, \$1.00; six months, 50 cents; three months trial (including the First lesson of the Correspondence Course) 25 cents. Canada subscriptions, \$1.75. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS:

Three subscriptions one year, whether new or renewal, when sent together \$2.00.

One three-years' subscription to one name for \$2.00. Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3.00. Oakland, Calif., subscriptions, \$1.25; three subscriptions, \$2.75.

All subscriptions payable in advance.

When writing for change of address, please write your name plainly, just as it appears on the Christian Yoga Monthly wrapper, and also state the old address as well as the new one. Change of address should reach us by the 15th of the month.

You will save us, and perhaps yourself, a lot of trouble if you will state whether your subscription is new or a renewal.

We will send you a notification when your subscription expires.

Cardinal Points of Christian Yoga

No affirmations or denials in the form of fixed statements.

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

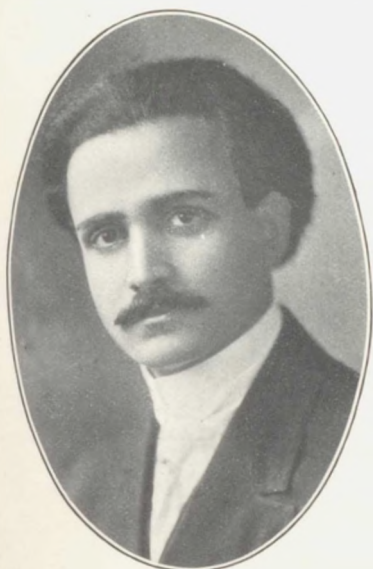
A new application of the Law of Association, that as we think so we become.

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

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

All manifestation is by reflection.

Officers of the American Council
of Christian Yoga



A. K. MOZUMDAR
Founder of Christian Yoga and
President of the National Council



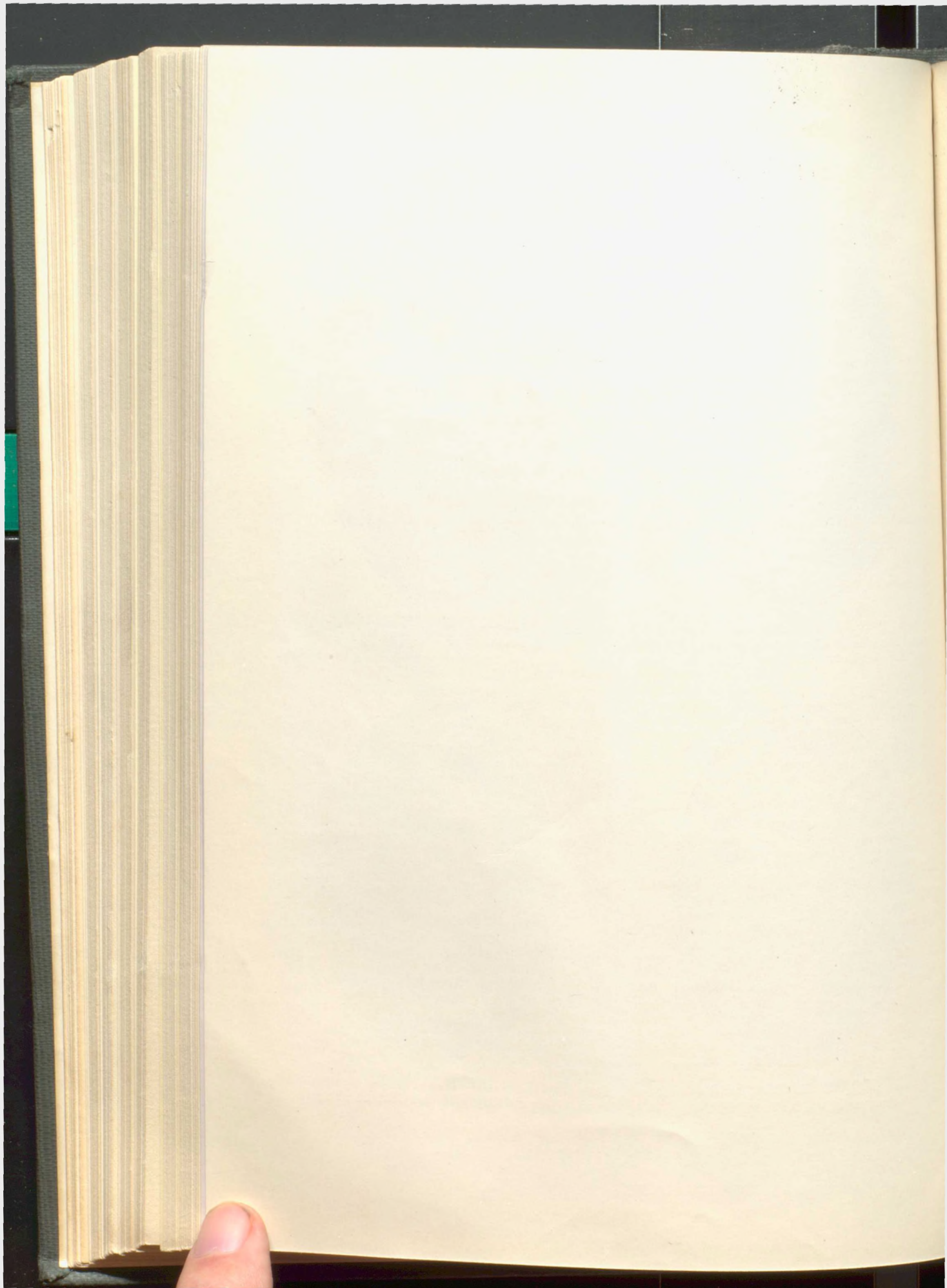
JESSE MONTAGUE HUNTER
Secretary and Treasurer of the
National Council



GEORGE E. CHAMBERS
Auditor of the National Council



RALPH M. deBIT
General Organizer for Christian Yoga



AUG -8 1914 CL B307154

Christian Yoga Monthly

Messenger of Truth

Vol. 3.

August, 1914.

No. 8.

Entered as Second Class Matter at Postoffice, Oakland, Calif.
The COPYRIGHT of this issue of the Christian Yoga Monthly has been secured by
the American Council of Christian Yoga.

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.

The Second Christian Yoga Convention Another year has passed, and again the Christian Yoga devotees gathered to refresh their consciousness with things spiritual and revive the Christ Spirit, which the Christian Yoga movement so exemplifies. I wish it were possible to convey to the readers of this monthly magazine what these meetings meant to us all. The spiritual upliftment experienced by all who participated in the different meetings was most marked, and the radiation of Peace and Love to all who could not attend in person was a veritable ecstasy of spiritual joy. A higher tone will be manifested in the lives of all who came within the influence of the heavenly blessings, and we feel so uplifted by the Master Spirit that we believe and know that the Consciousness of the entire human race is raised on account of such powerful vibrations from the Spirit, which is Truth.

Sincerely were our wishes and realizations of Peace and Blessing sent out to each and every one struggling up through the darkness of ignorance, superstition, and blindness to things of the Spirit.

Be still as you read these lines, for we realize that you will thereby contact that inner conscious plane of Peace and Love of our radiated consciousness, where the help and encouragement you have long been seeking will be realized.

This year the first day of the convention was held in Oakland, and the sessions were marked by the addition of several new Teachers to the ministry of Christian Yoga.

In the address of welcome, by the

writer, the Christian Yoga movement was defined as coming to America, through which the entire world is to be conquered for Christ. The truly inspired response by Henry Rosch Vanderbyll was deeply felt as coming from one who was consecrated to the Cause of Truth.

The soul memory of many of us was stirred by the appearance of our dear Teacher, A. K. Mozumdar, in the native costume of his country. The robes of deep orange color became him so well and added a charm to his address. It was only after the insistent urge of his disciples and students that he gave a reluctant consent to appear in his native garb, and we were pleased as his address took the coloring and tone of the Sages of the Orient as never before.

Under the Master vision of our Teacher we were, in consciousness, brought face to face with the Orient of old with its Sages and Rishis. Instinctively we felt that again the Christ of the Orient had come in flesh to teach a wandering humanity the true path to Peace and Rest.

The meetings held in San Francisco, and Berkeley were not only a repetition of the spiritual feast of Oakland, but the presence of the spiritual power was intensified and the climax of the convention was reached during the evening session in San Francisco.

It was here at this session that our dearly loved brother, Jesse Montague Hunter, possessed and inspired by the great Master Consciousness gave the most remarkable spiritual address that it has been our pleasure to listen to. Blessed by the Spiritual Light is this

man, beyond our feeble words to express, for, many have longed to see this realization but have not. A tremendous future for good looms before this servant of God, and his realization will be written deep in the consciousness of many.

One of the most pleasing as well as inspiring events of our convention was the appearance of Thomas Bisson of Seattle, Washington. Mr. Bisson has but recently heard of Christian Yoga, yet his soul was so ready to receive the Light of Truth that by the simple touch of the Master Spirit the scales tell from before his sight, and while having never talked in public before, he became a living demonstration of the law in his soulful words of how he came to consciously live in God. Bless you Tom, serving in the Master's vineyard will be your greatest and only happiness from this day.

The Berkeley services marked a glorious close of the three glorious days, at the feet of the Master Spirit.

Rev. Geo. E. Chambers gave a most lucid and rational explanation of Christian Yoga which is powerfully convincing to this age of reason and logic.

The Christian Yoga movement recognizes no distinction or difference between men or women as its standard bearers and leaders, by the merit of the Christ Consciousness manifested by each does the Spirit of Truth bring the workers into this field.

We were convinced of this as we listened to the remarks of Miss Anna McKinney of Portland, Oregon; and Mrs. Mabelle B. Fuller of Spokane, Washington. These brave and noble women have also consecrated their lives to the Master's service and the Spirit of Love and Devotion to the cause radiated by them was felt by all.

Now, dear readers, as you carefully read and consider the addresses printed in this **Special Christian Yoga Convention Number**, come with us again into the realm of spirit and commune through Self with God. **RALPH M. deBit.**

Good Morning And what a beautiful morning it is! There is not a cloud in the sky, the sun is streaming its warm light over the bejeweled earth, the birds are chanting their morning matins, and the meadows are sending up their sweet incense from millions of little censers. Good morning, good morning.

It is such a morning in our hearts—we have had the privilege of sitting in the sessions of the Christian Yoga Convention, the doings and sayings of which

have just passed into the wax of the Great Cosmic Record (and let him who can read them), and a portion of which have been retained in the little objective memories of those who were present. We have seen much, heard more, and felt much more than any tongue present could express; for we have experienced a baptism of the Spirit Divine. Henceforth we live in a new day—in the sunshine and sweetness of a new realization of the presence of God.

And why are we telling you this, you dear members of the Christian Yoga Family who were not privileged to participate with us in this feast of the Spirit? In the first place, because you **were** with us: you were present in our consciousness, the blessings were received for you, and whether you have come into an objective realization of it or not, you have already participated in the blessing. And in order to facilitate this outward realization, we have provided, by the grace of the Spirit, for you to read the inspired messages in the very words in which they were given.

The addresses which follow in this number of the Christian Yoga Monthly are short-hand reports by an advanced student of the New presentation of Truth who has dedicated her splendid talent to the service of the Spirit. Thus every link of the chain which brings these messages to you is consecrated. May you as a hearer do your part in the same spirit of abandon to the Loving One. We ask that you not only read these words, (the very words of God, for they were given in the consciousness that God was speaking,) but that you first enter into the Divine Presence through your own I AM Consciousness, and thus into the spirit behind the words.

JESSE MONTAGUE HUNTER.

Vote of Thanks All who had the pleasure and privilege of attending the sessions of the convention are unanimously agreed in extending their most cordial vote of thanks to those who assisted in music and entertainment.

On all sides we hear remarks of the deepest appreciation of services rendered by Miss Anna Crewe in reporting the addresses delivered at the different sessions. We all feel grateful for one with such pronounced ability, dedicating her life and talents to the Master's service. Dear reader, you too will feel grateful, for these lectures from our different speakers and teachers would not appear in this issue of the Christian Yoga Monthly if it were not for the loving service of Miss Crewe.

Resignation of Mary E. Jenkins.

With the resignation of Mary E. Jenkins as co-editor of this Monthly we wish to express our sincere appreciation for all of her past efforts. Not that she looks for the thanks or appreciation of her comrades in Truth, but the very great pleasure that all readers of this Monthly were treated to each month calls for a voice of appreciation. The writer feels that he is merely the willing medium for that voice and from his personal esteem of the literary merits of Mrs. Jenkins he adds the thanks of a grateful heart. Sister in Christ, our Peace and Blessings will always be yours.

Our Co-Editor.

Our brother in Truth, Jesse Montague Hunter, needs no introduction to the readers of this Monthly. It is with pleasure that we receive the notice of his fuller devotion to the Cause of Christian Yoga, and as Co-Editor of this Monthly we extend the most cordial hand of welcome and fellowship.

RALPH M. deBIT.

Report of the Conference of District No. One Portland, Ore., June 29-30.

The first Christian Yoga Conference, for District Number One held in Portland, Ore., opened on June 29th.

This Conference was marked by a great spiritual uplift which was felt by all in the large audience at each session. The session held in the morning of June 29th was devoted largely to business and was for the purpose of organizing the first District Council of the Christian Yoga District Number One, this being the first District to organize under the new constitution of the Christian Yoga Societies.

A. K. Mozumdar, Head and Founder of the Christian Yoga Movement, Ralph M. deBit, of Oakland, California, and delegates from the different states comprising the District; Idaho, Montana, Oregon and Washington, were present. F. O. Garrison, Minister of the Portland center, took the chair and after a few words of invocation that all the deliberations of this Conference be under the complete guidance of the Spirits of the Masters, and following a period of mediation, the business of the session was commenced.

The Constitution of the Christian Yoga Societies was read by Mr. Garrison and discussed by the members present and the election of officers took place. Although it was much against his own desire, A. K. Mozumdar was elected Super-

intendent of District Number One. F. O. Garrison of the Portland center, was elected as Assistant Superintendent, Mrs. Fanny Robley was elected Secretary and Mrs. C. Steinline as Treasurer. Mrs. Finch was appointed by the Superintendent as Secretary to the state of Montana. The Conference voted to make Portland the Headquarters of District Number One.

In the evening the first public session of the Conference took place, and the committee in charge was especially fortunate in securing some of the best musical talent of the city. Large and attentive audiences listened to addresses by A. K. Mozumdar of Spokane, Wash., and Ralph M. deBit of Oakland, Cal. Mr. Garrison of the Portland center gave an address of welcome to delegates and friends, which was responded to by Mr. deBit.

At the opening words of Mr. Mozumdar's address, "Let Us Have Peace," a hush fell upon the audience, a profound stillness, and the touch of the Master Spirit manifesting through this humble servant of humanity was deeply felt by all.

On the afternoon of the second day, Ralph M. deBit of Oakland, Cal., gave a masterly address to a large and appreciative audience: On "Why Christian Yoga Is the Unifying of all Presentations of Religions."

Mr. deBit is a deep student and a clear teacher, and speaks from the realization of the Spirit, and gave in clear, logical, concise terms the underlying principle of Christian Yoga metaphysics.

The evening session was the climax of all and closed the first Christian Yoga conference of District Number One. Inspiring addresses were given by Ralph M. deBit, A. K. Mozumdar, and F. O. Garrison. Truly "The Spirit goeth before and prepareth the way." It was evident by the attention shown and the ready response that the hearts of the Portland audiences were ready for the Truth presented through these servants of Humanity.

The Spiritual uplift to those in attendance at this conference and the impetus given to the work of Christian Yoga in Portland cannot be estimated. The attendance at the Center has increased to the extent that the Portland Quarters are too small to accommodate the students eager to know the Truth as presented by Christian Yoga. Bless the Portland Center, and their splendid teacher, F. O. Garrison.

E. ANNA McKINNEY.

ADDRESS OF WELCOME.

By

RALPH M. DE BIT.

(Delivered at the Second Annual Convention of the Christian Yoga Society, Oakland, California, 2 P. M., July 12, 1914.)

Dear Teacher, Co-workers and Friends of Truth: I do not think that I can welcome you with words, because I feel this moment that words are too inadequate to frame an expression of the welcome that is here extended to you. I feel the spirit of this occasion so powerfully, that I know it will galvanize into life the one who is the most dead to this spiritual influence and he will feel our radiation of peace, life and welcome. He will become conscious within his innermost being of our thoughts of welcome, and when we can radiate and express that condition it is a far greater welcome than can ever be framed in words.

Yet, you know, we sometimes love to give objective expression to that which we feel, provided the feeling does not become so strong that we cannot express at all; and I feel that, before this Convention is over, before this series of meetings is ended, you will realize a great welcome, not only a welcome in the external sense, but a welcome in the spirit of Oneness, in our realization of the Oneness of life, because we all comprehend that we cannot realize our unity with the Whole Infinite Spirit without also realizing our unity with every one of the parts of that Whole. And one of the greatest metaphysical statements of Master Jesus, fraught with the deepest meaning to the devotees of the Spirit, was when he said, "When ye stand praying, forgive if ye have aught against any," because you cannot have the consciousness of unity while holding a spirit of discord. Our own spirit of discord will exclude us from even approximating that consciousness of unity with the Whole. And then we cannot realize the Whole and our unity and oneness with the Whole until we have realized our unity and oneness with all the parts of the Whole. And you know we can see the part before we can see the Whole, and we realize God in each other before we can realize God, the Abstract and the Absolute.

We are yet human beings and we are in the objective and concrete condition of consciousness, and, owing to the fact of that objective and concrete condition that we are yet in, we need something to correspond to that, through which we may go and realize the Infinite behind. And, as we realize that we love each other because it is God we are loving, because it is the Life which is the One Essence of

the universe, we then express or manifest more of that Life, or that Life is being expressed through our higher conceptions of It, for in truth and reality it is the Life that we love. And when we begin to realize that it is the Life, which is God in essence, that we are loving, we are drawing closer and closer into that Final, we are coming towards the Goal of all Life where we will realize our Unity and Oneness with the Infinite Spirit.

In this spirit, we bid you welcome, delegates to this Convention, friends and followers of the Spirit of Truth as expressed by Christian Yoga; we bid you welcome in the inner realization of the Oneness of Life.

This second Annual Convention, or Conference, of the Christian Yoga Society signalizes and consummates a great vision that a few have faithfully held for some years. I cannot refrain from making mention at this time of our teacher, A. K. Mozumdar, though he dislikes very much to have us mention his name in public, and sometimes we cause him to suffer intensely by bringing him too far forward before the public and before the people; if it were not for his disciples and students you would not see him at all, and we have many a seance, I might say, behind the scenes, to induce him to appear, because he does not like the publicity. And yet, when we mention the great work and the great benefit his presence causes to those who are struggling through the darkness of illusion, he capitulates. So, I cannot refrain from mentioning him at this time, because he came to America, came to this Occidental world, with this great vision, the vision of the Christ of the Orient.

I believe that the conception of the Christ of, and in, the Orient is different from the Christ of the Occident. I have come to learn that it is different, and it should not be different; it should be the same. But when he came here to this land with the spirit of Christ in his consciousness, he expected to find the same thing manifested everywhere. He fully expected that when he went into the churches where they speak so much of Master Jesus and where sermons are delivered regarding his life and his ministry, he expected to find the spirit of the Christ in manifestation. And one

of the most sorrowful and bitter moments of his life was when he failed to find that manifested spirit in America, when he went to the churches with a hired choir and hired singers and with a great deal of form and ceremony, and while he heard the name of Jesus mentioned over and over again, yet he did not feel and see that vitalizing spirit of Christ.

Then he saw by their manner of life, and he saw by their daily conditions that the spirit of the Christ that he knew was not being manifested. And his whole soul was stirred, and stirred with one impulse; his whole soul was stirred with one desire, and that was to show the people in this great land the spirit of the Master, the spirit of the Christ. Those of us who have come to know him well, know how truly great has been that manifested Christ Spirit. We have come to learn how he has manifested this Spirit of the Christ and has brought many of us into that vision where we may at least "touch the hem of the garment" of that sublime realization of the Oneness of God, and we have come to realize the brotherhood of man by understanding the Oneness of God.

Then, a few have caught the vision that he had and from the pinnacle of that great realization a message was delivered; and after the message was delivered it was discovered that the message belonged to America, and not to the Orient. And it was also discovered why he came to the Occident; it was to give to Americans an American teaching. Many think because he is Oriental in this physical life and in this external world, that this message of Christian Yoga is also Oriental. It is not true. This message is not Oriental, even if the message-bearer is an Oriental, because in the plane of inner realization there is no America, there is no India; there is no Occident, and there is no Orient, because in that inner plane of realization, where awakened souls dwell, all is One and indivisible, all lines of demarcation, all color, and creed, and race, and sex, all disappear when we stand free from this objective and illusory concept-life. But it took one who had the realization of his unity with God in high enough degree to be a message-bearer of a New Revelation; and America was ripe and ready for the message, ripe and ready because there were so many inquiring and questioning the old teachings. There were hundreds and thousands in this western world who had dared to question even the authority of the Bible; who had dared to question the authority of every priest and preacher. We had asked pertinent questions, and

we kept on asking those questions, and we kept searching for something or some one who could answer them; we hungered for something that was satisfactory. We looked through the teachings we had here and we could not find that satisfying Something, we could not get the answer to our questions. There were many who could not find an answer in America, or the Western world, to their question regarding their relation to God. The urge of their souls had carried them to such a point that they were hungry for some teaching that would satisfy. They wanted reason for their faith, and they had outgrown all the teachings we had.

It is evident that we had not one among us who had a realization high enough to become a medium through which the message might come to Americans from those great and higher Intelligences who govern the evolution of individuals as well as of races; we did not have a medium who was high enough in his consciousness of Oneness and Unjity with God to transcribe, I might say, that great message for this people.

And so there was one found in the Orient whose realization of the Oneness of Life qualified him to be this message-bearer. He did not then know why he came to America, but he knows now. And that one of the Orient was given instructions to come to America, definite orders, to come to America. And after affiliating with the people of this country, after touching their concepts of life, after seeing how the Christ was excluded from the churches, he began to go into meditation. He knew that the Oriental teachings could not be transplanted to America; he knew that the concept-life of America could not adapt itself to the Oriental Teachings transplanted and given to the American people.

And so, after two years of meditation, into his inner consciousness came a wonderful message of Light and Life, and that message is called "The Life and the Way." And that message was recorded and given to the waiting world. The great Master-Spirit inspired him and touched his soul. Under that great inspiration, the book was written which has become our text book. And when we studied it, and studied it yet closer, we found the answer to our questions. We found that for which we had been searching. After we had tried this, and that, and the other thing, and were not satisfied, we came to rest, perfect rest. We came to a point where there is not a question that can arise in our minds which can not be answered by this Text

Book, because it has all been anticipated in this book, even greater questions than we can ask seem to have been anticipated in this wonderful message which has been given to us.

Then we have discovered that it was the American people who called forth the message, and not one from the Orient who brought a message to America. If you can enter behind what I am saying, if you can read between the lines, as it were, you can see that where the consciousness of individuals rises to such a plane and reaches out for additional knowledge, you can see that in that inner subjective plane of vibration, there is a focalization of the greatest thoughts, there is a point just beyond the farthest point, that none can reach, and that is the point of focalization. And one who can vibrate, one who can become conscious of his unity with God in a high enough degree will contact that point and will become the medium through which the Wisdom Teaching for that people will be delivered.

And after this humble servant of humanity, A. K. Mozumdar, came to America and had realized the needs of America, he became the focal point by virtue of his own realization of his unity with God for the deliverance of this message. And today we open the second Annual Convention of the devotees of that message. Today signalizes a great milestone, a great point reached in the application of this message. It is an American teaching for the world and through America the entire world will be reached.

And if you have been dissatisfied heretofore with all that you have heard in the churches—while we do not condemn

them, we have no spirit of condemnation, bless them all; they are all doing the best they can according to the Light they have. But we may have a Light a little higher than they have as yet received,—and if you have been dissatisfied with any point, if you are restless and seeking for light and knowledge, if you are seeking for some definite, comprehensive and logical explanation of God and your relation to Him, we invite you, friends, we invite you to investigate this message, this message that has been given to America, this message which has been called Christian Yoga, unity with God through the Christ consciousness. And I assure you that you will find that for which you have been searching, because hundreds have found it; hundreds are coming to it and are finding it, and you can find it.

And we are yet humble in our consciousness and in our spirit. We are searching for Truth. We want to know God; we want more Light regarding our own Divinity and our relation to the Infinite. If you can go beyond this message and deliver something that is still higher, we will accept it most willingly, we will accept it most gladly.

And so, not only in the consciousness of unity and the Oneness of life, do we bid you welcome to this Convention, but we also extend a welcome to you in the name of Christian Yoga, Unity with God through the Christ-consciousness. We extend a message of welcome to you because we know that you will find the peace and rest and satisfaction for which you have been searching. And so we welcome you. This is a great word, this word welcome. We welcome you.

MEDITATION.

Led By

MISS E. ANNA MCKINNEY.

(Christian Yoga Convention, Berkeley, Cal.)

July 14, 1914.

"Be still and know that I am God." I once read a beautiful little story about a little girl whose playground was near a Roman Catholic Cathedral. She would often stop in the midst of play and go into the Cathedral to pray. After she had prayed she would always remain quiet, with closed eyes for some time.

One day some one said to her: "Little girl, why do you remain quiet so long after you have said your prayers." The child replied, "Because after I have talked to God, I always listen to what God says to me."

It is ever thus when we turn within our own consciousness in the simple faith

of the little child, realizing the Divine Presence, knowing our Oneness with the All, and talk to that Presence as to our dearest friend, then do we realize the Presence of the Comforter and feel a sympathy which no human comforter can ever give.

The simple trust in the Higher Power elevates our thought and we are changed by the quality of that thought, and our nature is transformed, and we become a new being. We forever rest in that great consciousness which we call God, in essence One Infinite Spirit.

Let us be still and know that "I Am God."

ADDRESS.

By

A. K. MOZUMDAR.

(Christian Yoga Convention, Oakland, California—Evening Session, July 12, 1914.)
(Taken in Shorthand by A. M. C.)

Friends: I must admit that by this time I have been thoroughly Americanized—I have hardly been able to manage my native costume, I almost stumbled on the stairway. However, this costume which I have worn is merely a symbol; in fact all that we see are symbols, men, women, children, stars, moon, sun, all are nothing but symbols; they all stand for something whose name is "I Am."

The ancient sages and seers, not being able to give any definite name to that Spirit called It "It is That." It is nameless and formless, yet to express It in human language we may call It "I Am." Its name is "I Am." When you enter into that realm of Spirit where all names, forms, cease to be, you cannot give any definite attribute to That which alone exists. In the world of One, indivisible One, there cannot be any name. The name differentiates things, but where there is only One, one indivisible Essence there is no name or form. Yet we are living today in this concept of name and form, the concept of race, color and creed. So long as we live in that concept we are far from That which is the Reality.

Jesus of Nazareth, from his concept life realizing that Oneness, said many wonderful things.

Who was Jesus? Who are you? Men and women? If you consider yourself as such, you are far from your Self. Do you know it is possible for us to be far away from our Self? Once a man thought he was a thousand miles away from his home, and the people put him into an insane asylum. The people thought that man was not in his right mind. But when we are far away from our Self, are we sane, or insane? Many of us are far away from our Self. How do you know that I am here near you? You say that you are conscious of my presence; therefore, I am here, near you. But tomorrow I may be in Spokane. You will say that I am far from you though I may be nearer to you in spirit, nearer to your consciousness in realization, yet you may not know it.

Then it is simply the matter of knowing which makes our living different. You love a certain person and hate another. What does it mean? You consider a certain person near to you though that person may be far away from you. You say that you love him; another person who may be very near you, yet you

may not like him. You say you hate that man. Do you know in the inner plane of consciousness, many wonderful things are revealed to us? This evening I have been realizing that many of you are very near me, very near my spirit. My spirit is the spirit of humility; it is the servant's spirit. It is the spirit which realizes that there is but one thing, one vast omniscient Consciousness. I feel many of you very near my consciousness, because many of you are very near your Self.

At the same time I feel the nearness of others, many people who are not here present in the physical sense, in the objective sense; yet I know they are here at this very moment, I feel their presence. I know they are here. Many of them in their concept life were born many thousands of years ago. Many of them still exist in this concept life, in this so-called flesh existence. I am near to them and they are near to me, because we are conscious of one another's presence.

Friends, when we are far away from our Self, then we act accordingly. We act from that distant view, as it were, of our Self, far away. Then when we look at our Self from that distant concept of life we pray to our Self, our heavenly Father; "Father, come and reach out for us, give us Thy helping hand."

What is prayer? Prayer is nothing but a means to raise one's consciousness. When we raise ourselves to our Self, to our heavenly Father, Lo! we do not exist any more; our Father becomes All. Or, in other words, we are transmuted into the Father's Life, and "I and my Father are one." Do you see?

Jesus of Nazareth realized this Oneness. The Father sent him; his consciousness of the Reality sent him. That is, in his concept life he was manifesting that Oneness. In his concept life he was holding that consciousness. His vision was never clouded by a worldly concept of life, mine, thine, yours. Here in this plane we speak ill of each other and it hurts our feelings. We have pride and prejudice; all these things which make for misery; but there in that inner plane, there is nothing but eternal sunshine, nothing but eternal bliss and peace.

Who are we? Who am I? Am I a man? No! In one sense, yes. When I am far away from Self, I am a man, a puny mortal; but when I approach nearer

to my Self, then I am not a man; then I am "I Am." Then I Am That which I seek, which I have been seeking all my life. One day a thought came to my mind: who is that who prays, and who is that who is prayed to? At once a voice came: "I Am," "I Am" praying, and "I Am" prayed to. Please try to understand me. There are many things between the lines which can not be expressed in human language, but can only be understood by soul. When I am far away from my Self, I pray; I simply adopt means to be conscious of my Self.

Yes, dear friends, I am not of God when I live in the consciousness as a man, when I see you as men and women, then I am not of "That;" but when I see you as I see my Self in the eternal sense of existence, then, yes, "I and my Father are one." And there exists but "That" whose name is "I Am."

I touch you. Who touches? Or, who is touching you? I, a human being, or this body? No. I have seen many bodies inactive. It is something in the body. What is that something in the body? Some people tell us it is spirit, ethereal form. I say, No, it is not that. It is That which is holding the form, it is That which is conscious, and its name is "I Am." See that? "I Am" touching "I Am," or becoming conscious of another part of "I Am" through my own deluded concept of life, through my concept as a man, and as you are men and women, I have the reaction in the objective significance. What is the touch? It is nothing but knowing, a modification of knowing, in the concept of sense organ. But the Knower is the eternal "I Am."

What is seeing? Nothing but knowing. What is hearing? Nothing but knowing, only a modification of knowing. When I touch you I know you. What do I know? I know that you exist. In other words, consciously or unconsciously, I am knowing your existence, or my consciousness is becoming conscious of your consciousness, which is the same as my own in essence.

When we realize this fact, then Spirit communes with Spirit—not the flesh. Then our desires, passions, hate, anger, all cease to be. Who says that you have to give up your home life? Who says that you cannot marry and raise children? Since you are living in these concepts, you must follow them; but you must spiritualize them. If you are a man when you touch your wife, realize that you are not the flesh and blood, but Spirit, so is your wife.

What is flesh? It is only the reflection of the misconception of the Self, and that you are That which is conscious of your soul existence. And everybody is

the same as you are in essence. And when in their consciousness of Reality, two people, so-called man and woman, meet each other, embrace each other, it is no longer the embrace of flesh, but the embrace of spirit. It raises one to the God-consciousness. Man sees in woman, God; and woman sees in man, God, nothing but God. See? How our concept is transformed with the higher quality of thought!

In this plane of manifestation everything is idea or concept. Between you and me we see space. Therefore, we feel the coming and going. But in the world of All-Consciousness, there is no space; therefore, no going or coming. When you realize, or at least when you have the intellectual conception of it, you are able to manifest wonderful power; able to control so-called nature's forces. What is nature's force? Nothing but the quality in which you are becoming conscious of your Self? You say the fire has heat. I say no, fire has no heat. Who says fire has heat? You say, "I say the fire has heat." Yes, but if you were not conscious of the heat, who would have said that the fire has heat? You say "I feel cold." Yes, the Eskimo does not feel the cold the same as you do, though the thermometer registers the same degree of cold. How is that? Who makes cold and heat. You. It is a realized fact to you today that fire burns and, therefore, you say fire burns me. But, go deep down in your soul, in your consciousness, and you will find the origin of this creation, heat, cold, anger passion.

When a yogi meditates, being buried in snow for six months at a stretch, you say, "What a wonderful power he manifests!" I say, "No, it is nothing wonderful at all." You see the phenomenal side only and you say it is wonderful, but I say unto you it is nothing wonderful. I believe in the so-called miracles of Jesus of Nazareth; they are no miracles whatever. They are all play of qualities held in consciousness. The more we realize the reality of our own Divinity or Spirit, the more permanent the quality we manifest through our so-called physical body. You say, power, what a wonderful power some people manifest. I say it is not wonderful at all. It is simply in your misconception, in your dream-life, you are conceiving your power, or lack of power. But I tell you, dear friends, you are never more or less; you are forever the same. Only to your consciousness you are becoming more or less, and more or less is existing to your consciousness, in your human concept of life. For example, a white man may believe himself to be an In-

dian, and act accordingly, jump around and talk like an Indian, but that does not make a white man an Indian. So our belief that we are subject to nature's forces causes us to act as if we are subject to those forces, but it cannot in reality make us subject to them. It is our belief in all these conditions, which makes them appear real.

If you do not believe me, dear friends, you may carry out some experiments. Just believe that a power is flowing through your finger tips, believe at least until you come to realize that fact. Then you turn your hand to a stranger—do not tell him you are projecting your power; see how it works. Some people say that suggestion acts; yes, sometimes so-called verbal suggestions act; but, without suggestion, without telling anything to any one, if you act upon a realized condition, you can make another person feel it.

You may say, you are suffering from a certain disease. What is disease? A realized condition in a certain significance is called disease in a popular sense. Then you fight, you try to fight disease. Oh, how you affirm, you deny, you kick at your disease; but you cannot kick at your own shadow; when you kick at your shadow, the shadow kicks at you, because every condition you find is nothing but the reflection of the quality which is held by your own consciousness. Therefore, Christian Yoga says, leave disease alone, "Let the dead bury their dead, follow thou Me." Follow the Reality, follow that great Consciousness, follow that Light. Realize That which You your Self are.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Ah, what a wonderful statement! And we, those who are in the advanced thought, are always fighting so-called wrong conditions in ourselves. How can we fight our own shadow? When we fight shadow then shadow fights us. Rise above, I tell you, dear friends, rise above this illusion that you have to fight a condition in order to get rid of it. Let go—and become conscious of the Reality and conditions will adjust themselves. I know what I have been telling you. If I had the least doubt I would not have told you.

You know there is a law in this universe, the law of cause and effect. Do you mean to say that by trickery I have drawn all these workers here to me? We started this movement with only six people in a little room three years ago. Do you mean to say that my personal effort has brought these teachers to me?

Do you mean to say it is my personal effort, or hypnotic suggestions which gives these men and women the great power that is sweeping the whole country? Wherever they go they sweep everything before them. What is the secret of their power?

I know. So, you do, too. There is nothing very strange or unique about it. You know every word I have been telling you. Remove that personal idea, the idea of limitation for the time being, and you will manifest tremendous power. And you do, many of you. When your children are attacked by ruffians, you mothers, how you fight! You show great power; you manifest more power than two or three men. Whence comes your power? Simply, for the time being you forget your own personal limitations and you manifest tremendous power, and you say, God gives us power to defend our children. Yes, God gives you that power, that Reality within yourself; that Reality which YOU are, is always trying to assert Itself over Its own deluded concepts of life.

Therefore, I make one positive statement tonight, that not a single individual will be lost. Now, mark my word! not a single individual will be lost, because every man is God in essence, because it is the very nature of his being to assert over his wrong condition; therefore, adjustment takes place.

Pain! What is pain? Nature trying to adjust conditions. So, when you in the deluded concept of life digress from the Light, your own being, your own Reality, tries to readjust your concept-life, tries to assert Itself. In other words, YOU, your Self, your own Self, tries to be conscious of Itself as IT IS. Do you see? That is why Jesus said: "My Father's will be done." It is the very action; it is the very nature of your own being, the Reality, trying to assert Itself. You cannot remain forever in darkness; it is impossible. I tell you, dear friends,—now listen to me carefully—you cannot remain forever in sickness and darkness, in misery and ignorance.

Race, color, creed, all these things vanish from our sight when we come to realize the Master's Spirit, when we come to realize our own Reality. You American people who harbor race prejudice, yet bow before that mighty swarthy man of the Orient, Jesus of Nazareth. Whv? Because he manifested God-consciousness. Who gave him authority and power? His heavenly Father; his realization of the Oneness of God.

And here in the state of California are two classes of people, one the servants

of the Light; and the other the servants of darkness, of personality. Yet you see how, gradually, the servants of the Light are coming to the front. Those who are awakening, those who are touched by the consciousness of the Reality are coming to the front. The Master's Spirit is coming. Mark my word! The Master is coming. No earthly power will ever be able to resist this mighty power of Light. You, those of you who are the children of the Light, will understand what I am referring to. A great many things are in your humble servant's consciousness to which he cannot give expression; sometimes it is almost stifling. Oh, I wish I had language! I wish I had power of speech to express to you what I feel. But there is a more beautiful language which is understood by those who have come to that plane of consciousness. It is the language of the soul. Do you know here, right here, I know, I know many of you are following me, clearly, distinctly, many of you are following me because you abide in the Spirit.

Trust! Trust in the Reality, and you will be taken care of.

If you step out into the street, and are overrun by an automobile, how will you account for that fact? Many of your friends will tell you that you had no control over that circumstance. I say, yes, you can be the masters of your circumstances, not so much by the thought of mastery of circumstances, as by realizing your Reality, and your Reality will take care of you, because in response to the conditions which you create within you things happen to you. Do not forget. But when you hold on to the Reality nothing undesirable can happen to you.

I have seen dying persons come back to life, dying, life almost gone. You know how the hiccough, or strangulation, comes when people are passing out; at that moment I have seen the wonderful demonstration by just holding on to the Reality, because the quality you hold in your consciousness becomes part of you in your concept life and you reflect the same. You, many of you, perhaps, do not believe in my statement. The only way you can find out is by living; live it, dear friends. Hold fast to that Reality, that immortal Essence we call God. Rest there. The other day one of our new teachers said Christian Yoga offers you rest. "Come unto me all ye that labor and are heavy laden and I will give you rest." Christian Yoga offers you rest. Live in the consciousness of Reality. Know that YOU are that "I

Am" that is offering you rest. Know that YOU are above birth and death. Know that YOU are a vital part of God. Know that without YOU, God cannot exist, and without GOD, you cannot exist, and rest there. Rest! Do not struggle. Why do you struggle? Peace! Have peace. Do you feel it? Do you feel the power of peace?

Here all of us exist in the Reality, in the Spirit. Have peace; rest from the strife and struggle, rest from the worry; rest from your anxiety. You know that in your personal concept of life you cannot govern many things; you have no control over circumstances. So come, come into this spirit of Unity, the spirit of Reality. Know that I am God, and rest in that consciousness, and you will receive new inspiration; every day, every moment, you will have the new revelation of Truth.

I believe that every one of us has the capacity within ourselves to receive the revelation direct from our heavenly Father. I believe that every one of us will ultimately reach that state of consciousness which we call Christ. I believe that even the cutthroat, even the man who is condemned by the world, as the worst possible sinner one day will come into that height of consciousness which Master Jesus reached. I know, if I did not know I would not have told you. Perhaps, it is my momentary vision. No, I will not say that either—it is temporary realization, because I have come to abide in this Spirit, because I have come in touch with the many Master Minds of this earth. Many a time I have held communion with them. It is so silent there, no speech, no language. It is the plane of Reality. Through impression, through knowing, we speak. I do not know how to express my experience. We know everything, yet we do not know by the senses. Yet we know. We do not see with eyes, yet we see. We do not hear with ears, yet we hear. The silent speech! The Soul alone, the divinely inspired soul alone, can speak silently, I know.

Rest, dear friends, in the consciousness of the presence of Jesus of Nazareth and other great Masters. As a humble servant, I give you welcome into this spiritual fraternity. Come, Master says, "Come unto Me," come into the consciousness of Unity with God. Yes, friends, I tell you, believe me, you may call me imposter tomorrow, but this moment believe me, the Master says, Come into the consciousness of Unity with All; "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Peace! Peace! Peace!

THE HEAVENLY VISION.

Address Delivered By

Rev. JESSE MONTAGUE HUNTER,

July 13th, 1914, before the Second Annual Christian Yoga Convention, San Francisco.

"This is the house of God. This is the very gate of Heaven, and I knew it not." These words were spoken some thirty centuries ago by a man as he worked in the early dawn, far away from companions, piling up a little heap of stones gathered from their long bed in the earth. He had passed the night there in that lonely spot infested by wild beasts and menaced by wilder men, the banditti of the Arabian Desert. He was a fugitive from justice and tormented by an evil conscience. He had fled from his own father's tent to escape the just anger and vengeance of a wronged brother. Such a conscience in such a place, with such surroundings and such a pillow, a pillow of stones, were not calculated to give a very restful night, not calculated to inspire one to have a realization of the Divine Presence. And yet it was to just such a man, in such surroundings, that a great vision came upon that night, called Jacob's dream, inspiring those words as he piled together that little heap of stones there in the morning, with the wonderful experience that had come to him during the night making for him a new life forever more. And he called that little pile of stones "Bethel": "Bethel"—God's house. What, that wild place? That lonely place? That place haunted by the ghost of an evil conscience? That place threatened by wild beasts and wild men? God's house?

Reverently he raised his hands above this heap of stones, saying, "This is the house of God. This is the gate of Heaven, and I knew it not." That last clause makes all the difference between heaven and hell—all the difference there is, ever was, or ever shall be—"I knew it not." As we were told this afternoon, with the words winged home by a tremendous realization to our hearts, and we felt their power: it matters not what is, so far as our realization, so far as our experience is concerned. It matters not what it is, it is, What do I know? What do I understand? What do I realize, or, What am I conscious of, and in what significance am I conscious of it? The great revelation, the great new revelation, is that there is nothing but God, nothing but God. There is no place in all the universe where there is any more God than there is right here tonight, no place in all the universe where you stand any more truly face to face with God, or where archangels can more truly stand in the presence of God, than right here

tonight. This is the house of God. This is the center of the universe. This is the heart of the Divine Being. This is God Himself, and all that I know is God. In knowing you I know God, though it may not impress me as God because I know it not in that significance.

By a new poet who has recently written some wonderful poems called "Cosmic Poems," is one of a trip to the infernal regions, so-called, and this great poet, in contemplating the experience of that terrible, dread place, said, "I am going to see for myself." And in his consciousness of Truth and in his consciousness of God, he determined to go without fear; but his friends said to him, "No, you must not go there. The way is terrible and the doom is eternal;" but he said, "I must go. The call comes to me to go and to see the terrible things of that region of which you tell me, and to see the very Prince of Darkness himself." And he started; he started through the fearsome forests, but he saw nothing of terror in them. He saw not the dread wild beasts that were supposed to threaten him. He saw nothing but beauty. He saw nothing but angels of mercy. He saw nothing but angels of God. He saw nothing but God. And then the great mountains that came as a barrier between him and the regions, and that were infested with every danger that could be imagined stood before him. He was told, "But you cannot cross the terrible mountains." But he said, "I must see. I must know." And he went forward, and as he pressed forward, a defile, a friendly defile, opened up its way through the dread mountains. He saw nothing of terror. He saw nothing of danger. He saw nothing but beauty. He saw nothing but God.

And he came to a wide expanse of sea that plunged off into a fathomless pit that was infested with terrible fanged monsters, and beyond that a volume of fire. But the sea was calm as his bark pressed out upon its surface, and on and on he sailed, borne on by a friendly gale, the servant of his God. And the realization of the dangers of the terrible fiery distance changed into a beautiful glow of sunlight upon the surface of the glassy sea. And finally there loomed before him that which he was told was the very throne of the world of doom itself. He saw nothing terrible there, except an individual that met him, and met him in the consciousness of being the servant of the Prince of evil, and so

instructed him that he was such—"I am the servant of the Prince of evil. I am the instrument of hell. I am the avenging angel."

But the realizer of the Truth said, "I cannot see anything terrible about you. Why, you look to me like God. You look beautiful to me." And thus looking into the face of the avenging angel, the very consciousness of this messenger of hell himself was changed, and he became the guide of the Messenger of Truth down there in the very dark regions themselves. And the Messenger of Truth said, "Will you not take me to the very Prince of Hell?" And he was taken, he was conveyed to the throne of Beelzebub, of Satan, Lucifer, and there he looked upon what was supposed to be the King of Darkness, but he saw not the King of Darkness. He saw only a divine spirit, as beautiful as God Himself, because to his consciousness he knew that in all the Universe That which Is, IS. You may call it hell. You may call it sin. You may call it the devil. You may call it man. You may call it angel. You may call it what you will; there is nothing but God, and to him who had no hell in his consciousness, there was no hell; there could be no hell. Standing in the regions of darkness themselves, he could say, as did Jacob, alone in the darkness and with his evil conscience pricking him, but having seen the vision, "This is the very gate of Heaven."

Friends, I don't say that I realize that. I am not saying that in this world there is nothing that appears evil to me; but I am saying this, that we are arriving at that place in our development where we begin to know that the illusion is illusion, and that is a tremendous gain; and some time even the illusion itself shall disappear. When the dreamer begins to dream that his dream is a dream, it is almost a reality, isn't it? I have begun to realize that all this dream of evil is a dream; that the nightmare is a dream; that it is not the reality. But listen: you may say, "Oh, it's all a dream." Yes, but do not forget, as we have been told here this afternoon, that the dreamer is real. However unreal his dream may be, the dreamer is real; and since we have arrived at this stage in our unfoldment, the unfoldment of our realization, where we begin to know that it is illusion, that it is a dream—this evil, this sin, this sickness, this death, this mortality, this change, this imperfection: since we have begun to know that though we are still in the illusion, though we still see the mirage, yet we know that it is a mirage. That is a tremendous gain,

and we begin to look forward to the time of which the psalmist sang when he said, "I shall be satisfied when I awake in Thy Likeness." When I awake in the consciousness of my unity with the Whole, with God, with That which Is; and thus being conscious of the great Unity of which I am a part, in its true significance, reflecting as in a mirror, in the mirror of my own individual consciousness, the likeness of the Eternal God thus bearing his image in myself, in my own individual consciousness, my own individual part of the eternal Whole; thus reflecting him and thus awaking in his likeness—that is the glory which is to come.

But I say, for the time being, we are in illusion. But let me draw a distinction here, and it is an important distinction. You know mankind in general does not realize the vast difference between illusion and delusion. We know we are still in illusion. I would not need any helpers if I were not in illusion. Even the great teachers are still in illusion; but we know the mirage for a mirage. Two travelers are abroad upon the desert. Two travelers are thirsting, weary and ready to faint. Two travelers upon the desert see a mirage, see a beautiful sight, see an oasis of green palm trees and the cooling, life-giving waters for which their tongues are parched. The two see the mirage; the two are in illusion; one man knows it is a mirage; the other man takes it for reality. The man who sees the mirage is equally in illusion with the man who takes it for reality, but he is not in delusion. The man who takes the mirage for reality follows it to his death, and the man who knows that there is no oasis there, that there is no spring there, that there are no waters there, goes, perhaps in the other direction, inspired in his efforts to go in the other direction by the mirage. That's the difference between those who are in illusion and those who are in delusion. The vast majority of the human race today are in delusion. They are after power, they are after wealth, ambition, as substance, as life. We know that it is not that. This is that which we can know, though we are still in illusion. Wealth exists to us; health and sickness exist to us; persons exist to us; death exists to us as an experience; but it is all illusion.

Morning after morning great periods are marked in our consciousness and in our unfoldment, as we wake up to the new realization. Perhaps, just now in our present stage of unfoldment, we can come into a holy place, into a temple dedicated to the worship of God, on one

day in the week dedicated to the worship of God, and listen to the voice of a man, who is especially dedicated to God, in a service that is specially called a divine service, and there we can realize the presence of God, and we say, "This is the house of God, and this is the very gate of Heaven." Why is that? Why is that house any more the house of God than any other place in the world? Just because it is just that to your consciousness, just because you can realize God there. That is all. Why is one service any more a divine service than any other act? In the very nature of the case, it is not so at all. All services are divine. The washing of your dinner dishes is just as much a divine service as that which I am doing at this moment. But, you say, "I cannot realize God in that; but I can when I go to church, when I hear a sermon, and when we worship God in a certain place, on a certain day." Years and years, and centuries and centuries of teaching have brought that thing to your consciousness.

But listen! One morning you are going to wake up, like Jacob did out there where he went into the wilderness. He thought God was back in Abraham's tent, which he had left, his home. That night he came into the realization that out there among wild beasts, in the most God-forsaken place, (did you ever hear that?) there was the house of God. "This is the very house of God, and this is the very gate of Heaven, and I knew it not." And you will find that out about your friends that you thought were poor sinners, and you will find that out about places in your city where you thought God did not live. And as your soul goes on its march on the path to realization, the time will come when you will pass through what is known as the very regions of hell themselves, and you will know that, "If I ascend to Heaven, behold, Thou art there; if I make my bed in hell (that's Bible, but the average Christian doesn't know it), Thou art there."

Friends, the great Truth is, you can't get away from God: "In the world of God there is nothing but God." Then you won't have to go into a certain place, and concentrate upon a certain thing, or on a certain day, or under certain circumstances, before you can feel the presence of God. Do you know I cannot feel the presence of God equally everywhere, feel myself in the presence of God with everybody as well as I can with some where there seem to be more happy conditions? There are conditions which will hinder me in re-

alizing the presence of God; but that isn't because of my master consciousness, it is because of lack of master consciousness. As I develop a master consciousness, as I grow in realization, there is no place in San Francisco where I can go and fail to see God, to know, "This is the house of God, and this is the very gate of Heaven." And our message is only to impress you ever more deeply with the fact that you are God's through and through, up and down, in and out,—consciousness in essence.

Well, what is this then, this personal self? All that is not God of you is misunderstanding—is simply that which caused Jacob not to realize God where he was in his illusion. It is sensing or becoming conscious of that which every one is (and every one is God forever and forever), but becoming conscious of it in the wrong significance. The moment Jacob saw that vision, that evil place became holy ground; and for centuries and centuries the descendants of Jacob, the Israelites, have met at Bethel. It is Bethel, holy. Why do they worship at Bethel? Why is it a shrine for centuries and centuries? Because Jacob, the father of the Israelites, became conscious of God's presence there. Everything in the world, everybody in the world, every business in the world, every condition of life, can be thus sanctified, can be thus sanctified and illuminated and made white and beautiful and divine by our becoming conscious that "This is the house of God, and this is the very gate of Heaven."

The time shall come when we shall no more have special places of worship. We can then worship just as well in one place as another. The time shall come when we shall no longer have special divine services. All services shall be divine. The time shall come when we shall no longer have ministers, as they are called, as every man will be a minister, every one, in the consciousness that every act and every word is spoken and done by the power of God, and that he lives as spirit, divine spirit, every one bathed in divine spirit. Then we shall no longer have ministers or priests; every man will be a priest in the consciousness that he lives in the house of God; he breathes God; he acts by the power of God; he lives upon God; that he is immortal part of the immortal Whole.

I AM, therefore, Something, eternally is, and I am within the Eternal Something; that Eternal Something of which I am a part is God. You are a part of the Eternal Something; your brother is a part of the Eternal Something; the

flower that blooms in your garden is a part of the Eternal Something; the birds sing by the power of the Eternal Something; the sky that arches above is the dome of the temple of the Eternal Something. All the world is aflame with God. Anything else is illusion and mirage. THAT is reality. Go home? go home? go to Heaven? There is no place to go. "This is the house of God,

and this is the very gate of Heaven," and it will become so to you just as fast as you come to know it—by that, only knowing. The Master Jesus said, "No man has come down from Heaven but the Son of Man who is in Heaven," and he said it while he was living in this world that we think is so far from Heaven. Go home? Eternally you are at home in the Father's house.

MEDITATION.

By

MRS. MABELLE B. FULLER,

(Christian Yoga Convention, Berkeley, Cal., July 14, 1914.)

In this relative world, we know everything by comparison. All so-called abstract qualities we must know in a concrete sense. Will the qualities good, beautiful, brave, mean anything to us without the objects to which they are applied and without the comparatives, better, more beautiful, less brave? No, even the highest attributes we can give to our ideal can not be comprehended without a concrete object; to love we must have something to love, some idea, concept, or objective form.

There is only one thing which we know that is really abstract and which we can grasp and understand without comparison; That which knows; That which compares is abstract. That is Consciousness. There is nothing to compare in the realm of Consciousness. Consciousness can only be conscious of Itself, for It is the very essence of All. It is the Final. It is the great Reality.

Master Jesus said: "I Am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live."

He that believeth in that "I AM Consciousness" within his own being,

"though he were dead," dead in his sense of separation, in his consciousness of limitation, in his conception of illusion, "yet shall he live," yet shall he have the vision of Reality.

I am the Way, "I am the Truth," "I am the Life." I was never born; I cannot die. I am that immortal Essence, birthless, deathless.

To become conscious of the reality of our own being is to be born again. It is the resurrection from this concept life, this life of illusion where we find sin, sickness, suffering and death. It is to resurrect into the consciousness of Oneness, into the realization of our immortal Nature, into Eternal Life.

Now, let us try to realize that immortal Something within us, that Knower, that Thinker, that Self. Let us try and catch the Master's vision. It is the only way to realize our true Nature, Immortal Consciousness, All-consciousness, God.

When we forget our personality, our limited concept of ourself in the contemplation of our own consciousness, we then commune with the great Universal Spirit, I AM.

NEW REVELATIONS.

By

GEORGE E. CHAMBERS.

(Christian Yoga Convention, Berkeley, California, July 14th, 1914.)

We are living in an age of science, an age of reason. We are living in an age the symbol of which is a great big question mark. That is the symbol of the twentieth century. If we, as students of spiritual philosophy, cannot answer the question that souls are asking, we fall short of giving them the satisfaction that the soul is hungering for. The demand of the times is for a scientific, rational explanation of these phenomena of life. We find ourselves here. We wish to know why we are here, if we can do so.

We wish to know what is the object of our being here, if such knowledge is possible. We are analyzing life itself. We are adding to our knowledge of principles and delving into the very heart of things. We stand unafraid before a thousand universes. We are asking the question, Why?

It is just that spirit of inquiry, just that spirit of analysis, that has drawn out of the Cosmic the teaching of Christian Yoga. Christian Yoga accepts all the teachings of the world, all the great

Masters of the world. We bow in humility before true greatness of soul wherever it is found. We do not say one is greater, or one is less, than another, because we realize that all messages have fitted into the place and the time that called them forth. In this new age, in this twentieth century, the world has called forth a teaching that explains in a scientific, rational manner the philosophy of life. It is the teaching of Christian Yoga. Why do we call it a new revelation? Let me ask you frankly, do you believe that revelation died with Abraham? Do you believe that revelation died with the sages and seers of olden times? Do you believe that revelation passed away with the coming of the Master Jesus? No! It could not do so, because God is just as real today as ever before, and the very fact that we are coming in touch with God brings us in touch with a new message. It is not that we are not face to face with the great Reality; we have only been in ignorance of that great Reality. It is not that the Truth has not been staring us in the face; it is that we have not had our eyes open to the beauty of the Truth. It is not that the revelation was not there waiting for the world; it is that the world was not ready to call forth that revelation.

Christian Yoga says that man no longer needs to supplicate; that man no longer needs a mediator; that man no longer needs minister and priest. The philosophy of life is very simple. In the lower forms of life we find simplicity. Then comes our modern civilization with all its complexity; and then we move back again to the simplicity of a monism of Spirit. So long as we stay in the outer world we are in the complex, but when we return to the thought that "I AM" life becomes simple. It is the simplicity of the exposition of this philosophy which we call Christian Yoga that is the new revelation, bringing man and God so near, so inseparably together. Oh, it is grand to realize that the teaching has come. Not only does it say, "I and my Father are one," but if we do not quite realize the truth, the

very rationality of the philosophy, if we have even the intellectual grasp, we can put two and two together and make four. We can by pure logic and reason know that in a world of All-God only God can exist. I know the intellect does not amount to very much unless it is the servant of the realization, but many people come into the consciousness by study and analysis, for the very association with the higher thoughts creates greater desire to realize.

Christian Yoga, the new revelation! We stand before the world, proclaiming the fact that a new teaching has come, a teaching that brings into the lives of men and women not only faith, not only hope, but knowledge. Faith realized becomes strong. Ours is the faith of knowledge. Ours is the confidence of pure knowledge. We know that it cannot be otherwise than "I and my Father are one," and in that knowledge we proclaim to the world fearlessly that man in essence is Divine; that whatever man may do, he cannot draw away from that Divinity; that wherever man may go, he cannot get out of the world of All-God, because in a world of All-God, only God can exist; therefore, we, in essence, must be one with that great Infinite Life that in the past we have thought to be separate from ourself. Now, we realize the tremendous import when I say "In God I live and move and have my being." We realize it is a reality. No life but God-life; no power but God-power; no consciousness but God-consciousness.

That is the teaching of Christian Yoga. That is the new revelation. We start in with "I Am" and by the study of "I Am" come to know that "I" and God are inseparable, that "I and my Father are one;" that to commune with God I dwell in the essence of my own existence and there realize "I," "I Am." Oh, it is grand! Contemplate existence! That is all. Since I exist and God is All, I exist as one with God. Then I no longer seek for God, I know God as the very heart of my heart, being of my being, soul of my soul.

WHERE IS GOD?

By

HENRY ROSCH VANDERBYLL.

(Christian Yoga Convention, San Francisco, Cal., July 13, 1914.)

We have with us this afternoon our teacher, A. K. Mozumdar, a man who, through meditation and earnest seeking after Truth has entered into a realiza-

tion which is far above the realization of this humble speaker.

Our subject is, Where Is God? And I am convinced of the fact that our

teacher can convey to you by soul language better than I can convey to you by ordinary human language. Allow me, therefore, to prepare the way; let me talk to your reason and intellect. Let me prepare the way so that you may receive the soul message, for very truly there are signs in this material world which would hint at the great invisible, intangible Truth. There are many of them. We can look around in this world and watch and see and try to understand and try to analyze and prepare ourselves for the soul understanding. Therefore, I am now going to endeavor to prepare you for the message you will receive this afternoon from our teacher, Mr. Mozumdar.

Where is God? Is there a more tremendous, overpowering question than that one? Has not humanity searched for God since the dawn of history? Have we not been fighting? Ah! What have we not done merely because we did not quite know where God is?

I do not like to tear down other people's opinions; I do not like to tear down religions, but when the human being is diseased, you should first try to take the poison out of his body and then replace it with health and vigor. I shall only try for the sake of Truth, shall only try to show to your logic, to your common sense, that the old theory of creation cannot agree with your own understanding, with your own sense of propriety; with your own sense of honor and justice. You know, my dear friends, we advocate all kinds of marvelous principles in this world. We advocate liberty; we talk about beauty, justice, honor. We only make one exception. We do not advocate those wonderful principles when it comes to search for God. We do not, because we are afraid.

Now, the most common theory, if we may call it so, let us say the most common belief, is that a maker, a creator, calls us into being. The reason for creating us is given as follows: The Lord God created us to manifest his glory. Now, I want your sense of honor, your sense of justice to come forth and think of a creator who created this world to manifest his glory. And then think of the fact that we are all helpless human beings in the grasp of an all-powerful supreme being. Help us! If the supreme being as a whole, as a one-being created us, we are absolutely helpless; we have no will or volition. We are mere puppets, mere automatons. And furthermore that supreme being should sorrow because of the fact that the manifestation of his glory is so tragical.

We cannot agree with such an idea. The world at present is at strife. We realize that it is absolutely impossible. Would not we, the creations of the supreme being, would not we excel the Creator in sense of beauty, honor and justice? Would we not? Today we see how humanity is awakening, how each and every one, especially in this country, called the United States, is endeavoring to find the answer to the great question. There is more liberty; there is less fear; more courage. We almost realize by intuition that it is our divine privilege to know. Why should we not know? Our very souls cannot agree with the idea that we are slaves, mere puppets, be it even of a supreme being. We cannot agree with that. No!

Now, why is it that so very few people, so very few of us, have found the answer to the great question, How? I said just now, I will prepare the way, I will talk to your reason, to your logic and partly to your intellect. And I wish you to look around in this world of ours and try to see some peculiar characteristics. One of the first things that strikes us when we study or contemplate the mind, one of the first characteristics that strikes us is that nothing is constant, nothing is lasting. Yes, it would make us melancholy to think about it, melancholy. Wherever we look, whatever we see, it is born to die. Man is born while the grave is waiting. The ocean we admire now is rolling over lost continents and the trees we admire will some day be dug up in the form of coal; and the constellation in the visions we see during the night will one day be scattered over the vast expanse of space. The Big Dipper we see today is not the same Big Dipper we saw four thousand years ago. And bright Venus in the sky will some day be bright no more, but absolute darkness; and our own kingdom of earth will one day be darkness. Nothing is.

That not only applies to our visible kingdom of earth, to the stars and everything visible and tangible, but it applies even to our soul life. What we own today we will lose tomorrow. That which we think beautiful today we will think ugly tomorrow. Oh, everything is changeable. Everything is born so that it may die. A startling fact, startling!

We are almost fear-lost in this world of change and mystery. We only want something, want something that can never change, that can never die; only want something we can cling to. If only there were a foundation to this world of change! If only all these shadows of

form and matter were cast by an Eternal Light.

Is there such a thing? Is there such a thing that can be sensed, be it in only the least degree, by our plain human senses? Is there such a thing? In a still night if the planets and stars knew that they were rolling through infinite space, that everything was moving and changing, where, I used to ask of the depth above, where is that Something that cannot change. That Something that never changes, that merely is because IT IS? And It is, "I AM." Only I knew that then I would feel stronger, then at least, I knew that behind this great depth of mystery, there is a solid wall, there is a foundation to this world.

Before I give the answer to that Something which never changes, which is because IT IS, let me draw your attention to a big fact in relation to our kingdom of mud. How do we see everything? How do we call everything? How do we define that Something? Merely by quality, dry quality. That building on Market street is a high building; that Call Building is higher; but that new building they are erecting down below Market street is higher, also that building has height. But some genius might come along and build a structure twice as high and that building would have height, too.

So you see the quality of height has in reality no limit, but we give it a limit. We first have our floor, our foundation, and we start building up our height, and then we have the pinnacle of the building, and we say now this is finished height, this is the utmost limit. So we limit it. Whenever we utter the word height, whenever we think the quality height, we have limited it. If we only allow that quality to expand freely, where would we come? At what would we arrive?

We speak of power. Whenever we mention power, whenever we think power, we have limited, but if we would allow power to expand freely, to grow freely, where would we arrive? Do you know if we would keep on building, building a structure, allowing the height to expand freely, not only upwards, but also downwards, you would arrive at limitless length, in reality the infinite, and the infinite and length embrace each other.

If we allow any quality to expand freely, then that quality becomes indivisible, intangible length; to our profit and loss-conceiving senses, in reality infinite. Length is but a name, length is but the name of something; otherwise we would not call it length.

Would you be surprised if the only real presentation of the Absolute is by length, by something intangible? Would you be surprised? I know you are not. You are not. That great depth above you, around you, that great fathomless length is Consciousness, is Father of all. Whenever you can see It you have a limited something. Whenever you can sense It with your limited senses you limit It. That formless depth above is a most interesting something although we cannot put it in a safe deposit vault, although we cannot cherish it and call it mine. It is a curiosity of the universe. It is the fathomless universe itself, Eternal Consciousness.

Do you know even if all the stars and planets were gone, if everything visible and tangible were gone, what would there be left? That great Consciousness you can never think away. You cannot think It away. It is impossible. Even if everything else is gone, there is That. The existence of That is self-evident. The nonexistence of That is unthinkable. It actually is eternal and unchangeable and consequently perfect.

To our senses it is my honest opinion the only true representation of the Absolute and Infinite is by fathomless depth, fathomless depth. Do you know, my friends, I have stood there before that Great Fathomless Depth at night and I felt strong, inspired. But I could not help feeling strong; that is all. When I face it, it seems that there is a sort of unity between my own being and That. When I stand alone in the presence of that still fathomless Consciousness, I actually defy man and man-made god, man and man-made laws. I feel strong, free, independent.

I, my consciousness of being, and That are one, are one in reality. Looking around we see this whole world as a dream. Did you ever see trees in the evening dark against the background of the evening sky? It has always seemed to me like a dream; everything living is a living dream. Standing in the stillness of the night there seems to come a voice reminding me of the fact that I Am That; that long ago I knew it, but that I have forgotten it; that I in reality am That in essence; that I am a part of the Absolute and Infinite; that I am God in essence. That realization comes. That realization many a man before has had; many a man, many a poet in moments of ecstasy, of inspiration, knew it. Edgar Allen Poe said: "The heart of the universe! The divine heart of the universe, it is our own. Do not ask me why, but I know it," he said, "I just know it, I just know it." There is a

voice within us, consciousness within us, which knows, which knows. That voice will speak when our teacher speaks to you in a moment. It is the voice of God, the eternal Spirit.

I am God in essence, I am the beginning and the end; I am creator and created, but I do not realize the fact. Somebody slips a hundred dollars into my pocket and I do not know it. I cannot use the power of that hundred dollars, because I do not know it is there. It lies there useless. So we are God in essence, we are the Reality, but we do not know it and it is thus that we cannot use the power of the Absolute, for that reason only. But to the degree that we realize that fact, to that degree we shall manifest the power.

My plea to you this afternoon is, arise, awake! Have the courage to realize what you are in reality. Be free! be strong! be independent! No higher teaching there can be in this world than that which teaches you how to help yourself, how to be independent of anything, of everything; how to calmly proceed on your path through life, calmly knowing, realizing what the goal is. Yes, have the courage to realize the value, the sublimity of your own being. It takes some courage; it takes some courage. Do not let us think that we are slaves to fate and sorrow, and such things. Tell me, what is fate? Whence comes it? From what invisible quarter of the universe does fate descend upon us?

Did you ever notice the fact that your fate is not like the fate of your friend? Did you ever notice that fact? All fates are different. You are that fate; the individual is fate. Be conscious of what you ARE, and you will draw conditions accordingly. Things will happen to you according to your consciousness of Reality, because you are what YOU ARE. Things happen to me because I am What I AM, for that simple reason alone. Our souls, according to their quality of consciousness, work like magnets. Whether we are conscious of it or not, they work like magnets. We draw unto ourselves conditions, people, surroundings, in response to our soul consciousness, whether they are pleasant or not.

Don't you believe for a minute that hard conditions and struggle and trouble are not drawn by ourselves. I know that some of us are pretty pessimistic, but I tell you when we realize for what reason, for what purpose, it comes, we do not see it as trouble, we do not see the trouble when we realize that it is for our good; then the trouble, the

hardship disappears. I tell you, my friends, each individual is the actor. All there is, in this world of illusion, is the result of the person's self being the actor. We know that the immediate actor in this world of illusion is the soul; that in reality it is our real being, our SELF, but it acts through our concepts, or soul. Your soul or soul-consciousness is your authority. Your soul alone knows what is best for it. And when you realize that, why do you not proceed in trying to understand the things that happen to you? Trying to make things better and brighter by realizing how to reach the goal? Why not? Why are you not free? Why are people not free? Oh, we hear so much of freedom, so much and so much! Freedom! We hear it all the time now-a-days. But how few are really free! How few!

Be free. How? Be free by being your real self, by being natural, by doing the best you can. You are a divine being. Then just go calmly on, knowing the goal. When we know and understand and realize, we unite our being with the Absolute. When we realize as Jesus did, let us always keep that in mind, and let us proceed calmly, naturally, knowing That, and in our present understanding nobody can take That away from us; we always have That. We will keep this understanding and as we proceed, more will be added to it all the time. "He that hath unto him shall be given, and he shall have more abundantly." Let us not drift from that foundation, from that rock, which is our present understanding. No matter how little, or how much, that is something we own, which is ours. We have fought for it for ages and ages; it is ours. On that foundation, on that rock we stand. Then we proceed, realizing the law that only through humbleness to That One can we reach the power, the freedom, the independence. That humbleness is the humbleness of strength. We are humble in the face of Truth. That humbleness will bring us to the power of our own independence and freedom. So you see it is a safety valve; it is a check. We cannot reach that power unless we are humble in the face of Truth. We cannot. We can only be humble in the face of Truth for the moment by forgetting our personal self. Then we are humble in the face of Truth, and only then. That statement is not an impotent statement, even that fact that only by forgetting our personal self can we reach the goal, even that fact is hindering us in this world of so-called illusion. Study the history of man. Study the history

of man! There is only one thing that history is teaching us, the progress of man; and of man's civilization in particular; civilization is but reflection, the progress of something in man, the progress of the concept of inner man, and that progress is unselfishness. Unselfishness! Now, that is a fact. Study history. You will see that man gets away slowly, but surely, from his own importance, from his own individual importance; he even takes the time to study other things besides himself; he studies art, education, sciences. If it were not for the fact that man gets away from himself, if it were not for that fact, you would not have a civilization. It is through unselfishness, or through getting away from your personal self, that you allow the voice of the All to speak.

A bright star in heaven cannot excel the light of the All, because It is too bright Itself. If we make too much noise, if we allow the voice of the personal self to speak, we shut out the voice of the All. You see this is a plain statement; there is nothing supernatural

about it. Two things we cannot serve, even in this visible, tangible world. We observe it and we wonder when we follow that path of unselfishness, we wonder what the end of it will be. We are almost inclined to think of Jesus the Christ as a man who spoke philosophy of the highest order, a man who knew the secret of existence and tried to teach humanity. Yes, we actually see that in him, a man who had found the great secret, found the answer.

What shall we do? How shall we reach the goal? What must we do? How must we behave? My friends, just you be plain **you**, and do the best you can, and with the understanding spiritualize happenings, your own actions, you will grow in still clearer understanding. Neither think yourself wicked nor think yourself good. Be plain, natural **you**, and do the best you can and you will realize the great secret, you will find the answer to the question; Where is God; where is that Thinker of your thought, where is that self-evident Consciousness?

ADDRESS

By

THOMAS J. BISSON.

(Christian Yoga Convention, San Francisco, Cal., July 13, 1914.)

Dear Friends: This is my second attempt to speak on the subject of Christian Yoga. I never even heard of Christian Yoga before Mr. De Bit came to Seattle about one month ago. But since then my interest in Christian Yoga has been growing every minute and I find myself ready and willing to give all of my time and attention to the work of spreading this great message.

I ask God, our heavenly Father, two questions in your presence. I wish you would join me in silently asking the same questions, and also in silently answering them: "Father, am I, or am I not?" "I am. I know I am." (I exist.) "Where am I?" "I am in Thee, Almighty God, and I know I am in Thee."

Tonight, dear friends, I positively believe the great turning point in many lives to be with us, the time for a great change in your life and in mine: to come into the realization of the fact that we live in God now. To reach that conscious existence must mean much to each and every one of us. Right this moment I want you to meditate, meditate upon the great and stupendous truth that **we are living in God now**; we are always in God. Some of us are living in God consciously, others unconsciously, because

we forever exist in God; and the supreme desire of my heart now is to help every one of you from this moment to **live in God consciously**. You cannot live outside of Him, because nothing exists beyond Him. He is All-in-All.

Remember the statement of Jesus: "If two of you shall agree upon earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

I wish God, our heavenly Father, would grant us the realization now to live forever consciously in Him. Let us close our eyes, please, and repeat silently the questions that I have just asked, and then ask God for the realization of His great truth.

"Am I, or am I not?" "I am. I know I am."

"Where am I?" "I am in Thee, Almighty God."

Dear friends, Christian Yoga means so much to me. I am a positive demonstration this very moment of the underlying principles of Christian Yoga. I have only been studying this science for about two weeks. I have demonstrated it in such a short time. I am demonstrating it now; stage fright was about to take possession of me a few moments

ago, and I presume that's natural, but I absolutely refused to affirm courage; I positively refused to deny fear. What did I do? I used a new system, a new method, a Christian Yoga system, a Christian Yoga method. What is it? I simply lifted up my thoughts in contemplation of an ideal conception of God which was never before given to the world. In this contemplation of God, my real Self, I find that I am fearless. This is an absolute, positive demonstration of Christian Yoga here and now, and I believe all conditions, all diseases, can be treated in the same way and cured by that same system. Then you can take a rest, you can lay down your affirmations; from henceforth you can cast aside your denials, and have an easy and better method. Any one can do it; it is so simple, so easy.

Now then, what results should we expect? All results, everything that is desirable. Christian Yoga tells us how to overcome attachment to wealth and at the same time destroy the fear of poverty; and with the realization of the fact that we will be cared for, protected, supplied, by the Reality of our being, the great "I Am," we are far happier than with the desire for wealth and the fear of poverty, because any desire in the personal plane creates anxiety. It isn't necessary to be poor; it isn't necessary to be penniless; it isn't necessary to be hungry in order to be religious. We can have everything we need. We should have everything we need, and there is a new way of getting it, and it is a mighty simple way. We are not to give up the true or the beautiful things of life. We are to give up our wrong conception of their values and our wrong methods of struggling and trying to attain them. This is all very simple to me, and yet wonderful, wonderfully simple, and simply wonderful.

I thank God that I know nothing of elocution, I thank God that I have no education to depend upon. I thank God I am not a rhetorician, I know nothing of it. I thank God I have nothing to depend upon but God in order to do this work. That gives me power; that gives me rest, and that gives me the things for which I have been longing, striving and struggling toward for years.

Now there is a remarkable difference between Christian Yoga and all other methods, all other systems. There is much that is beautiful in all other systems—Christian Science, Mental Science, Divine Science, Spiritual Science, New Thought, Occultism, and the Orthodox Religion as well; they all have much

that is true and beautiful, and they prepare you for this method. But there are some underlying principles in Christian Yoga which are invincible, cannot be disputed or disproved by any manner of means, it is simply impossible. The first of them is our premise, our foundation principle. We start with man, and when we know man it is only a short step to God. We can know God because man and God are absolutely the same in essence, absolutely the same; and unless we realize what man is, and where he is, how can we realize what God is, where He is?

One of the most marvelous things in this system is that wonderful method of treatment. I must talk about it, I must call your attention to it because it means so much to me, I wouldn't have you miss it, but I would have you realize it. It isn't necessary for you to affirm health; it isn't necessary to make any attempt at denying disease. Come into the possession of wonderful peace, health, prosperity and strength by the simple analysis of the self-evident existence, I am, I am at one with God; my existence is inseparably connected with Him. Everything that is desirable is ours when we rely on the simple method of meditation, and lift up our thoughts on a supreme conception of God, which the Christian Yoga philosophy is giving to the world at present.

Now, dear friends, I know that this great presentation is simple, and I want to repeat once more the wonderful Truth that Christian Yoga is offering, it is offering absolute rest to the world, a thing that we all want, and all strive for, not idleness, not rest in inactivity, but rest in contemplation, rest in the consciousness of our immortal existence at one with God. We don't have to strive and struggle and worry as we have been doing, in order to gain desirable things. If I am in God consciously, I absorb from Him all the vital qualities I need in my personal concept-life, without effort, just as a sponge would. So then we can see how easy it is, how simple. It is not the result of constant affirmation and denials; it is simply realizing the fact that we are in God right now, and we cannot get out of Him, realizing that we are, that we are a part of God.

Now, dear friends, I think that I have given my message, but I want to ask you to remember this: that the spirit of Christ in Christian Yoga is holding out its arms to the entire world, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

PRINCIPLES APPLIED.

By

FRANK O. GARRISON,

(Conference of Christian Yoga, District No. One, Portland, Ore., June 29, 1914.)

Principles applied makes living, Truth. It is only when we, seeing the principles underlying these experiences, take them into our own lives, make them part of our own being, and know how that is done, it is only then that they become practical, living truths. When we see and apply them in our every day life as we are living here and now, they become vital. Now is the time, today, and there is a definite way by which we can come to know that the Indwelling Spirit is One; and in the knowing of That shall come the manifestation in physical form, in the abundance of our own lives, in the inspiration of the work we do. In everything that man lays his hand to, God inspires him and he knows the power of the Master is his; and when he speaks, he speaks as a man having authority. When we understand the principles upon which these things are based and apply them, we get results just the same as the chemist does when he combines chlorine and sodium and produces salt. So when we turn within to the Consciousness which is the expression of Life in you and in me and in every one, and we realize this common unit in our lives, it is manifested just the same as it is in the chemist's laboratory, always. And what we want today is to feel that power, and to use it, to manifest it; and you, and every one of you have within, that Consciousness which you can manifest in the laying aside of these little concepts, as we call them, ideas that it is the personal me, or you.

We think we are great, but we do not have even a glimpse of the greatness that is in every one of us. Just step aside and let the Consciousness of that One manifest in you. That is what we all want, to realize that Spirit, to feel that confidence in the reality of that expression when we say "I Am." Who am I? I am that which exists because I am a part of the All, and I am a part of All-existence because I am not the All. It is the same with every one of you. That life which you have is God's life. Recognize it as such. When you work, when you serve anywhere, when you go behind the counter, or work in the home, scrub the floor, whatever you do do it with the significance, with the thought in your mind that you are serving God, and you will find God in the service, and your service will be more effective; your life will be more illumined. The friends will grow about you as the atmosphere surrounds the earth; you will find them everywhere. Those whom you have thought your enemies will come to feel your love surrounding them, inspiring them, and it will inspire you.

All these results are based upon principles which are easily applied, but no man can in a few series of lectures, or talks, give to you, or to any one, the power, or the way by which you can take them and use them in your life—some may come into the understanding in that way, but not all. So, if we want to manifest these results we must learn how to apply the principles, how to live them.

THE CHRISTIAN YOGA YEAR BOOK.

The principles upon which the Christian Yoga Teachings are based begin with its basic principle, which in the Constitution is declared to be the following: "The denier exists before he can deny himself." The existence of one's being is God in essence, that is, it is at one with the Universal Essence, God. To realize our Real Being, or SELF, as God in essence is to realize God in Spirit.

The other cardinal points, of Christian Yoga are:

No affirmations or denials in the form of fixed statements.

The elimination of Polar Opposites. Giving a rational explanation of good

and bad, in the world of All God or All Good.

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

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

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

All manifestation is by reflection.

HISTORY OF CHRISTIAN YOGA.

The Christian Yoga Movement had its birth in Spokane, Washington, in June, 1911. It was the outgrowth of two years meditation on the part of its Head and Founder, A. K. Mozumdar. Five years before this date, A. K. Mozumdar landed in America from the Orient. He did not know at that time that there was to be a new teaching in America. Consequently he endeavored to teach the Occidental World as he was taught in the Orient. The result of his experience in teaching the Oriental teachings in the Occident conclusively proved to him that America could not receive the Oriental teachings in the Oriental garb. In other words, that the teachings of the Orient could not be transplanted into the Occident, that the way to the goal of life must be shown in a manner acceptable to America and in conformity to the American concept of life. This prompted his meditation, which continued for two years, and the result was, "THE LIFE AND THE WAY," the Christian Yoga text book.

The revelation which came with the message of Christian Yoga was stupendous in the extreme, for in it was revealed the solution of the problem of the ages, namely: how God, the Absolute, Whole and Perfect, could create and at the same time maintain the perfectness of his existence. This question had never been satisfactorily answered before. Many great souls of the East had attempted the solution of this problem. Mohini Chatterji, in his marvelous Commentaries upon the Bhagavad Gita, approached the question, and went at great length to show that it was totally unanswerable. Swami Vivekananda, in the second volume of his Gnani Yoga, also goes to great length in setting forth that the question of how out of Oneness manifoldness appears, is unanswerable, and that the solution of the problem of diversity appearing in the midst of Unity never had been given, never will be given, and that it was foolishness in the extreme to attempt a solution of it.

So our Teacher, having discovered the solution of this problem, hesitated to give it to the world, for the reason that so many great minds had concluded that it was an unanswerable question. But under the great inspiration of the Master Spirit, he was directed to give this work and this presentation of Truth to America, and, through America, to the entire world. He was told at this time that strong, valiant souls would come as

assistants and message bearers to convey this wonderful teaching to a waiting world.

In a very unpretentious manner the start was made. Meetings were held in his apartments, six persons constituting the first attendance. The last dollar he possessed at this time was spent in the rental of the chairs to accommodate this little handful that gathered. They were interested and at once became active in securing better accommodations and quarters for the lessons and teaching that were to be given.

By the fall of 1911 the first edition of the Text Book was received from the publishers. At that time a hall had been secured in Spokane, Washington, and regular meetings were held, the average attendance being between fifty and seventy-five. The publication of the Christian Yoga Monthly was started with two sheets of four pages. This publication was increased and enlarged, and for two years distributed free of charge.

Before the Text Book was received from the publishers, souls who had been undergoing a preparation in their life and studies began to be attracted to the teaching of Christian Yoga. Among these, Ralph M. deBit was the first to go into the field with the message, leaving Spokane, Washington, on January 17, 1912, and opening a center in Portland, Oregon. George E. Chambers and others came into the Movement at this time, and, after undergoing a preparation for the work with our Teacher, they too came into the field, until one by one many have taken up the work and are devoting and consecrating their lives to giving this teaching to humanity.

The manner in which it has been received is evidence in itself that a great need has been fulfilled, for many had asked for some solution of the problem of creation other than that we were an emanation from God or an idea existing in His mind.

Societies have come into existence throughout the United States, especially upon the Pacific Coast. Interest is daily growing, until at the present writing we are all conscious that we are on the eve of a tidal wave setting in, toward the reception of this Message of Truth.

As has been explained in the published address of Ralph M. deBit, contained elsewhere in this number, that America called forth this teaching by their reaching out and up for additional

light and wisdom, which accounts for the manner in which it is being received.

In October, 1913, the First National Convention of the Christian Yoga Societies was held in San Francisco, Oakland and Alameda. This First Convention marked a decided epoch in the history of Christian Yoga, as it identified the Movement as a force and power in the religious world.

In May, 1914, the Constitution was ratified and District Number One was organized June 29th, 1914, in Portland, Ore., Frank O. Garrison being elected as the Superintendent. District Number Two was organized July 15th, 1914, in Oakland, Calif., Ralph M. deBit being elected as the Superintendent for that District.

Henry Rosch Vanderbyll was appointed Secretary to District Number Twelve. Jesse Montague Hunter was

appointed Secretary to District Number Three. George E. Chambers was appointed Secretary to District Number Eight.

The Second Annual Convention of the Christian Yoga Societies was held in Oakland, San Francisco and Berkeley, in July of this year; which marked another year of growth and achievement.

As we go to press with this number of the Christian Yoga Monthly, we are also on the eve of going to the publishers with the Second Edition of "The Life and the Way"—the new Christian Yoga Text Book.

The headquarters of the Movement is now located at Oakland, California. The Societies are well organized, and with its Constitution and National Council, Christian Yoga has a secure foundation in this relative world from which to radiate the message of Christ Unity,—Christian Yoga.

CONSTITUTION.

For the General Organization of Christian Yoga in the United States of America.

PREAMBLE: We, the undersigned Teachers of Christian Yoga in the United States of America, in order to bring about the realization of unity with Omnipresent God; to heal the sick by Divine Power, in emulation of the Great Master Jesus Christ; to teach, preach and demonstrate the great mystery of life; to endeavor to secure that help and inspiration which comes by living a life near to God, do ordain and establish this CONSTITUTION OF THE AMERICAN COUNCIL OF CHRISTIAN YOGA.

ARTICLE I.—The BASIC PRINCIPLE of CHRISTIAN YOGA is hereby declared to be the following:

"The denier exists before he can deny himself. The existence of one's being is God in essence, that is, it is at one with the Universal Essence, God. To realize our Real Being, or Self as God in essence, is to realize God in spirit."

The authorized interpretation of this principle, and the TEXT BOOK of CHRISTIAN YOGA, is "THE LIFE AND THE WAY," the CHRISTIAN YOGA METAPHYSICS, By A. K. Mozumdar.

No Teacher shall be recognized as a REPRESENTATIVE OF CHRISTIAN YOGA in the sense of this instrument, who does not subscribe to this principle and accept this Text book.

ARTICLE II.—The United States of America shall be divided into twelve (12) geographical sections, to be num-

bered one to twelve, and to be known as DISTRICTS. An outline of said Districts shall be submitted with this Constitution for ratification by the Teachers of CHRISTIAN YOGA, in the United States of America, and may be altered at any time at the discretion of the National Council hereinafter provided.

ARTICLE III.—The accredited Teachers in each District shall constitute a DISTRICT COUNCIL, electing their own District Superintendent and District Board for that District. Said District Superintendent shall be ex-officio head of the District Executive Board, and after he or she shall have been accepted by the National Council, as hereinafter provided, he or she shall be ordained Councilor by said National Council.

ARTICLE IV.—The accepted Superintendents of all the Districts shall constitute the NATIONAL COUNCIL. They shall elect such officers as they may deem necessary from among their own number, and shall meet not less than once a year, and remain in session for such time as the business on hand may necessitate; and they may meet at any time at the call of their presiding officer. All executive and judicial authority conferred by this Constitution is hereby vested in said National Council. The National Council shall be the supreme body in the government of the CHRISTIAN YOGA movement and its

Societies; and it shall be subject only to the stipulations herein specified.

ARTICLE V.—Section 1: LOCAL MINISTERS shall have power to appoint such of their students as they may deem qualified as ASSOCIATE TEACHERS, and such appointment shall confer the authority to Teach and Heal in the community in which such Minister shall be laboring.

Section 2: District Councils shall have power to appoint such students as they may deem qualified to the full MINISTRY of CHRISTIAN YOGA, such Ministers to be ordained by the District Council making the appointment, thus conferring all the powers and privileges of the Ministry on the appointee, particularly the right to teach, preach, solemnize matrimony, heal the sick by the Christ method, and bury the dead. Such appointment and ordination shall be for life, unless withdrawn by the unanimous decision of the District Council wherein at any time any Minister may be laboring. In all cases any Minister may appeal from the decision of his peers to the National Council.

Section 3: The National Council shall have power to call and ordain, at its own discretion, such Ministers as it may deem to have shown marked qualifications as good, faithful and efficient representatives of CHRISTIAN YOGA, in life, teaching and spirit; and such appointees shall be known as PASTORS-AT-LARGE, or General Representatives of CHRISTIAN YOGA. Said appointment and rank shall be for life unless withdrawn by the unanimous decision of the National Council.

ARTICLE VI.—The National Council shall appoint all administrative officers for the NATIONAL HEAD-QUARTERS, and National Workers, including a Faculty for a National College of CHRISTIAN YOGA, said Council being ex-officio a Board of Regents for said College.

ARTICLE VII.—The National Council shall have full charge of the PUBLISHING DEPARTMENT of the CHRISTIAN YOGA national work, including the CHRISTIAN YOGA MONTHLY, and all other periodicals that may represent the cause of CHRISTIAN YOGA. Said National Council shall appoint such officers as shall be necessary for its (or their) maintenance and efficiency.

ARTICLE VIII.—This Constitution shall be submitted to all Teachers of CHRISTIAN YOGA within the United States of America, recognized as such by the Founder of CHRISTIAN YOGA,

A. K. Mozumdar, for their consideration; and upon its RATIFICATION by two-thirds of their number, shall become of force, and operative in all Districts wherein such Teachers labor. Until all Districts become organized, with duly elected and accepted Superintendents in the National Council, the Superintendents of such Districts as may be organized shall meet and appoint District Secretaries, who shall represent their respective Districts in the National Council, until such time as their Districts become organized, and elect their own Superintendents. Said District Secretaries shall exercise all the authority and functions of a duly elected Superintendent in the National Council and its proceedings.

ARTICLE IX.—AMENDMENTS to this Constitution may be submitted by any District Council to the National Council, and it shall be the duty of the National Council to submit such proposed amendment to the remaining District Councils. No amendment shall become of force without the ratification of at least two-thirds of the District Councils of the Nation.

CHRISTIAN YOGA DISTRICTS.

District Number 1—Washington, Oregon, Idaho, Montana.

District Number 2—California, Nevada, Arizona.

District Number 3—Wyoming, Colorado, Utah, New Mexico.

District Number 4—Texas, Oklahoma, Arkansas, Louisiana.

District Number 5—Nebraska, Kansas, Missouri.

District Number 6—North Dakota, South Dakota, Minnesota.

District Number 7—Wisconsin, Illinois, Iowa.

District Number 8—Michigan, Indiana, Ohio.

District Number 9—Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia.

District Number 10—Maryland, Virginia, West Virginia, Delaware, North Carolina, South Carolina.

District Number 11—New York, Pennsylvania, New Jersey.

District Number 12—Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine.

NATIONAL OFFICERS.

A. K. Mozumdar, President of the National Council, 320 Browne St., Spokane, Washington.

Jesse Montague Hunter, Secretary of the National Council, 562 Fifteenth St., Oakland, California, Post Office Box 355.

George E. Chambers, Auditor of the

National Council, Suite 3, Tucker Block, Alameda, California.

Ralph M. deBit, General Organizer, Post Office Box 355, Oakland, California.

CHRISTIAN YOGA SOCIETIES.

Alameda, California — George E. Chambers, Minister, Secretary, Suite 3, Tucker Block.

Berkeley, California — George E. Chambers, Minister, Secretary, Room 15 Wright Bldg.

Long Beach, California—Elizabeth S. Whyte, Minister, 720 American Avenue.

Oakland, California—Jesse Montague Hunter, Minister; O. C. Holt, Secretary, 562 Fifteenth St.

Portland, Oregon—Frank O. Garrison, Minister; Fannie B. Robley, Secretary, 311 Central Bldg.

San Francisco, Calif.—Henry Rosch Vanderbyll, Minister; Res. 173 Hartford Street.

Spokane, Washington—A. K. Mozumdar, Minister; Mattie E. Grupp, Secretary, 311 W. Third Avenue.

ORDAINED MINISTERS.

At present, Christian Yoga has the following ordained ministers, given in the order in which they received their ordination:

Ralph M. deBit, 562 Fifteenth St., Oakland, California.

George E. Chambers, Suite 3, Tucker Block, Alameda, California.

Jesse Montague Hunter, 2736 Wallace St., Berkeley, California.

Frank O. Garrison, 311 Central Bldg., Portland, Oregon.

Henry Rosch Vanderbyll, 173 Hartford St., San Francisco, California.

Elizabeth S. Whyte, 720 American Avenue, Long Beach, California.

Zachary T. Barker, 568 Eleventh St., Oakland, California.

May W. Barker, 568 Eleventh St., Oakland, California.

Gertrude C. Piutti, 2232 Ward St., Berkeley, California.

Mattie E. Grupp, 32 West Second Avenue, Spokane, Washington.

Thomas Bisson, Seattle, Washington.

Mabelle B. Fuller, Spokane, Washington.

E. Anna McKinney, Portland, Oregon.

ASSOCIATE TEACHERS.

Sophie B. Ward, 536 Williams St., Oakland, California.

Anna Stoeckly, 462 Crescent Avenue, Oakland, California.

Emma E. Wilson, Napa, California.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
you,
But make allowance for their doubting too.
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give-way to hating,
And yet don't look too good, nor talk too
wise;
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!
—From "IF," by Kipling.

The Play of Illusion

By Martha A. Grupp.

All you see around is fleeting,
Transient, shifting day by day
As the sands upon the seashore,
As the winds upon their way.

Races come and races vanish,
Seas now wash the mountain top,
And the hoary headed mountains,
Stand where seas were wont to rock.

Seasons change and flowers blossom—
Where was once perpetual snow,
And the icy fastness withers
Underneath the sun's warm glow.

Everything seems dead or dying,
Yet there is perpetual spring,
And the mighty life vibration,
Keeps creation on the wing.

So we view the plane illusion
With a fearless mind and soul,
Knowing that it is reflection,
That true Being's in control.

Being is the changeless portion,
'Tis of consciousness the whole,
'Tis the one eternal substance—
Which is fashioned by the soul.

Into stars and suns and planets,
Into animal and man,
In the wondrous game of living,
Thus evolving nature's plan.

Oh, mankind, then play like Masters
As you dance from plane to plane,
Thus the involved wisdom blossoms
As fresh knowledge each doth gain.

Then you see past birth and dying,
See past poverty and sin,
See the changeless All appearing,
As you near the Great Within.

Veil on veil thus parts before you,
With eternal veils behind,
Keeps the pathway interesting,
Till illusion's left behind.

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.

EXPRESSION—Mrs. Alma Gillen, editor, \$1.50 per year.

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.

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 August 1 the thought for this month will be:

I now meditate upon the Spirit, which adds all things to me. The seeker is THAT which is being sought.

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 Henry R. Vanderbyll.

Oakland, Calif. Christian Yoga Hall, 562 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.

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, Wednesday, 2:05 p. 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.

Vallejo, Calif. Literature and information, Mrs. Frances Babcock, 803 Capitol St.

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

San Jose, Calif. 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.