

CHRISTIAN YOGA MONTHLY

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NON-ATTACHMENT	A. K. Mozumdar
HEREDITY	Jessie M. deBit
AT THE MASTER'S COMMAND	A. K. Mozumdar
INTERNATIONAL BIBLE LESSONS	Ralph M. deBit
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CHRISTIAN YOGA CORRESPONDENCE COURSES	
VICTORY	Author Unknown



PHILOSOPHY
 SPIRITUAL HEALING
 METAPHYSICS
 PSYCHOLOGY

10 CENTS Sept., 1914. \$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.

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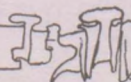
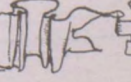

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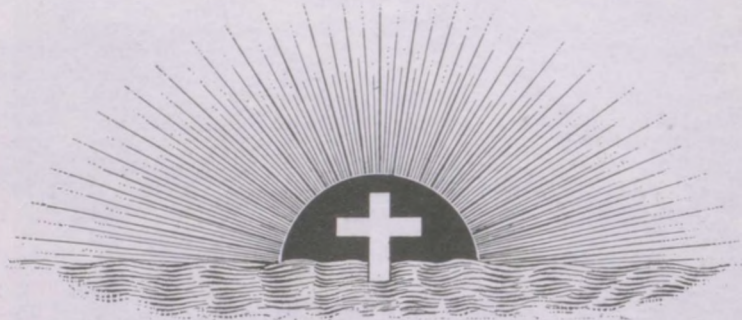


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Christian Yoga

REACH THE GOAL OF FREEDOM BY THE PATH OF FREEDOM



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

PUBLISHING DEPARTMENT

Christian Yoga Monthly

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

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

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Cardinal Points of Christian Yoga

No affirmations or denials in the form of fixed statements.

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

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

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

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

All manifestation is by reflection.

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✻ ✻ EDITORIALS ✻ ✻

***** Be bold, and face The
Truth! Be one with it! Let
visions cease,
Or, if you cannot, dream the truer
dreams,
Which are Eternal Love and Service
Free!

—Vivekananda.

The Brotherhood of Man and the War in Europe. When chaos or a great revultion reigns in the life of an individual, we know at once that that one's life is in need of a change. From a Metaphysician's standpoint, everything is judged in terms of concept, and the manifestation of misery, sickness and all form of inharmony, is the sign that the concept is in need of a change. There will be a continued recurrence of chaos in an individual's life until he has gained the highest of all concepts,—Unity with God.

As the collective individuals make the life of a nation, and as there are concepts held in common by all of that nation, so a nation becomes like a larger individual; with its laws of Cause and Effect in operation the same as in the life of an individual.

Another phrase for "Unity with God" and identical in meaning is "Brotherhood of Man." As Master Jesus gave the two great commandments: "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: this is the first com-

mandment. And the second is like, namely this," (That is in meaning the same, for from the plane of the perception of one of the other appears as identical.) "Thou shalt love thy neighbor as thyself."

All neighbors (individuals) being one in essence and that being God, so through the perception of the Unity with God we have the Brotherhood of Man.

In the nations of Europe, through greed, selfishness and the suppression of the many by the power of a few, the cosmic urge for higher evolution was being so seriously protracted that a break was inevitable. A readjustment or equalization to the law must come; its outward manifestation is this dreadful carnage, with all of the appalling suffering and misery. "As every knee must bend, and every tongue confess," so out of the suffering of the widows, orphans and devastated manhood, they will one and all come to understand that they are brothers, for the essence of each is part of God, and the law of growth will continue from a higher plane; the Brotherhood of Man will be more of a reality.

R. M. deB.

What Constitutes a Devotee of Truth. When the desire to attain to that state of consciousness which means complete identity or oneness with God has the predominating place in one's thoughts, and it becomes the factor in his life which influences him the most, we could call such a one a devotee of Truth, but there is a little more needed. He must have the ability to rise above the personal interpretation of things and conditions with which he meets.

Temporarily the devotee of Truth, through environment and circumstances, may be compelled to act his part in the world, but if the objects of life and of sense have a secondary place in his consciousness, and he is honest and sincere in seeking for the solution of his own divinity, it does not by any manner of means disqualify him from being a devotee of Truth.

The manner in which an individual meets the daily problems and complexities of life determines the point of his unfoldment. Our progression into the realm of realization is governed entirely by the attitude which we naturally and unconsciously assume to the daily vexations and experiences of life. The one who is the easiest thrown off his center is farthest from that knowledge of the Self. The nearer one approaches to the understanding of the Self, the more steady and poised becomes his life, and hard it is for him to be thrown off from the equanimity of his consciousness. Peace, calmness and poise under all circumstances are the signs by which the devotee is known.

Another marked and distinguishing sign and characteristic of a devotee of Truth is that he can at all times and under all conditions naturally take an impersonal view of every thing and condition with which he is related. When

one interprets an act of his own or of another in relation to his own personal self, he is yet a worshipper at the throne of Baal, and has not found the path which leads to Peace.

The only Satan or Devil we know is the belief in the personal self as a reality, and this tempter must be overcome, not by resistance or direct fight, but by becoming absorbed in the realization of that which is Real, which is also the Impersonal.

Blessed is the one who automatically and without conscious forethought can judge and interpret all acts and actions in an impersonal light. Such a one is a devotee well along the path of spiritual unfoldment.

When we, as students of Truth, can undergo the period of transition from a personal viewpoint to an impersonal judgment of all actions of the concept life, we indeed become devotees of the Spirit, for the Impersonal Actor is God—eternally.

R. M. deB.

To Find Our Point in Evolution. As the Buddhistic teachings lay special emphasis upon the attainment of Nirvana; Brahmanism to permanent Somadhi; and as the predominant note of the Christian teachings seems to bear upon love for God through faith; so Christian Yoga, while teaching and revealing the laws of life and the relation of man to God, lays special stress upon being natural.

To understand the significance in which Christian Yoga uses this word "natural," one must understand the individual law of being, since for a devotee to live naturally he must find his point in the journey of his knowing power from sense of separation from God to sense of unity with Him. The in-

dividual (I Am, never journeys. IT is forever one with God, as IT is Consciousness, and the function of Consciousness is to know. That which It knows, while in sense of separation from God, Christian Yoga calls concept, the apparent reflection of the concept becoming the phenomenal universe to the individual. Through impressions upon itself, this Knower continually is conceiving of concepts in higher significance or degree, ever in an ascending scale, until the Goal of complete unity with God is attained. This relinquishment of a concept of lower quality and conception, and manifestation of one of higher quality is the only evolution in the realm of metaphysics. As the phenomenal universe in its final analysis is discovered to be metaphysical and not physical, so then the only evolution which has a scientific basis in fact is this journey of the knowing power from one concept to another of higher quality. To the individual (I Am) there is a beginning to this journey through conception of concept, and an ending. But to creation itself there is no beginning nor ending, for it is as eternal as God. For every individual part of God (I Am) which goes beyond the recognition of form creation, there is some other part (I Am) beginning to conceive of it, which perpetuates the illusion.

When an individual's knowing power is first conceiving a quality or concept, that quality is natural, and the desiring, or living, and the experiences, of that concept or quality of consciousness becomes the law of that individual's Being. It is inevitable and imperative for that individual to manifest the same, no matter at what point it may be in evolution. This is being natural, and this is also being spiritual, for spirituality consists in being natural. There will sooner

or later come a time when that particular concept should be relinquished for one of higher quality; this must take place in response to the urge of the Spirit (I Am) to know Itself as It is, which urge is always going on, regardless of the concept held. When a concept is natural, the Spirit (I Am) is knowing Itself through that illusory opinion of Itself. The result of the experience gained by knowing Itself through a particular illusory concept is that It learns that that is not a reality; that that is no longer desirable, so the urge comes to know Itself in a more satisfying manner. This evolves the knowing into the conception of a higher concept which is more natural; the world of form concept has ceased to be natural.

Now if we get into a non-responsive attitude to the urge of the Spirit. (I Am) to know Itself in a higher significance, and through such non-responsive attitude hold on to the concept which has ceased to be natural, we then create a reaction which we call disease, suffering or inharmony. It is through the experience of such suffering that we are compelled to relinquish the old concept for the real one. We are compelled again to live up to and consistent with the law of our Being. Thus the Spirit (I Am) is taking us in spite of ourselves, or regardless of Its own illusory opinion, to the great Goal of Life—Unity with God.

Many there are who, partially understanding this law of Life, are desirous of finding their point in evolution. This is especially true of the devotee of Truth. But it takes a brave and fearless soul to live his natural life, regardless of the race. He must have trained himself to give heed to the dictates of his own inner Self, and he must correspondingly have trained himself to become immune from giving

heed or lending ear to the race, and people around him. He must absolutely and unqualifiedly prevent an impression from others from gaining access to his consciousness. One Violation of this rule and he is not qualified to live up to the law of his Being, even if he should find it. Professed seeker of Truth and would-be candidate for realization, ponder this well and determine in advance whether you desire the understanding of your relation to God, or whether you desire the good name and opinion of your family, parents, friends, neighbors and people, because in the earlier stages of the Path you cannot have both at the same time; but later on in your unfoldment and on-going, when the world cannot destroy you and trample you down into the mire and muck of their own unregenerate creation, they will return and worship you. Even then, if you receive their plaudits and adoration, there will be contained therein a subtle snare, whereby you will again become blinded and lose the Path. The world will not turn to you and uphold you as a saint until after you have gone through the ordeal of the earlier stages, which in some cases requires years and existences.

Before setting out upon the path of attainment to realization of your Oneness with God, consider well the purpose in your heart, and if you find the urge of your soul is for that Realization, then make the decision and prove your worthiness, but if you are yet fearful of what "they" may think or say, do not attempt it, and do not profess it.

There are two stages through which we should go to find our natural point in the scale of evolution, and, if circumstances permit, the writer would recommend to the one who wishes to find his point in evolution that, for the first stage, he

go into the country, mountains, or by the sea,—any place withdrawn from the radiated concepts of the masses. One can, by withdrawing divest himself of impressions which do not belong to him. In contact with people, we are more or less influenced by the radiated quality of their consciousness, and it is not easy to distinguish what are our own natural tendencies and desires, and to what extent we are influenced in our desires by the condition of those we are in contact with. After withdrawing from contact with every one for a period of some days, weeks or months, as the devotee may elect, let him abstain from all stimulants, such as tea, coffee and narcotics. He must also discontinue all flesh eating and sense indulgence. Let him for this period fast some, but do not carry fasting to an extreme. Read and study holy books and scriptures, and put forth every effort to feel and realize, through meditation, that the essence of your Self is identical with God. The earnest seeker should become as near absorbed in meditation and contemplation of the oneness of life and his unity with that One as it is possible for him to attain. Employ the process of analysis in meditation, coming to see that I AM not the body, I AM not the mind, I AM not mortal and changeable, but I AM One with God; we are identical.

Near the close of this period, the devotee will find that three-fourths of the objects of sense which he heretofore thought desirable will seem insignificant and valueless. He may even wonder why he ever, ever could have thought some things desirable; for his consciousness will now be wiped clean of so much. But yet, in spite of all of his earnestness, he still feels and sees that there are a few things desirable, and the tendency

exists that happiness or pleasure can still be found in these few things. In spite of all of his sincerity and earnest meditations, he will find his mind reverting to these things, and they will intrude themselves into his thoughts when the least off guard. At this point he will be ready for the second stage of finding his point in evolution.

Retaining in memory those things which our thoughts would revert to in spite of all our meditations upon the Supreme Identity of Self and God, let the devotee then go to where these things may be contacted and more closely analyzed. Let him contemplate and study them,—study them not as realities, but study them as creations of his own consciousness because of the absence of unity with God. Study these objects of sense and their desirable appearance as existing only as the apparent reflection of a state or condition of his own consciousness, as conditional upon his belief of their reality. Then, if the illusory nature of those objects of sense does not appear clear, the devotee has arrived at his natural point in the scale of evolution. Knowing that the object in life is the final realization of our identity with God, and yet being concerned with the desirability of these objects of sense as a reality, the quickest way to attain to the Goal is to experience these objects of sense. Having conceived that the underlying substratum of all that appears is One in Essence, and that it is the Spirit which is the actor and doer through all concept form, then let the devotee give this higher significance during the experiencing of these objects of sense. Let him feel like it is God the Actor, the Doer, the Knower, and quickly will he be enabled to transcend the belief in their desirability and be freed in conscious-

ness for the attainment of yet greater heights.

We are all prone to judge the actions of others from the standpoint of our own concept or condition of consciousness, and we may say that that man or woman is violating all conventions, is living a wrong life, when in reality he may be natural, and he may be more spiritual than we. The Great Master said, "I judge no man, but if I judged, my judgment would be true," because he had the ability to perceive the motive back of the action, and not until one is qualified to judge the motive of an individual's life, can he be qualified to judge the action. Actions are merely the shadows of our thoughts. The action is meaningless, the motive is everything. If each and every one would pay as much attention to gaining their point in the scale of evolution and living honestly and consistently up to it, they would have no time to judge the acts or actions of another.

True spirituality consists in being natural, in living up to the law of our individual Being.

R. M. deB.

Our New
Responsive
Service.

"All Scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly fitted out for all good work."—New Testament.

The Scriptures of the world are a literature by themselves. They are the "earthen vessels" in which have been preserved the Teaching of the Great School of Masters, as recorded by the greatest of their disciples. These revelations for the most part so far transcend the limitations of our languages, even the most refined, that the Masters were compelled to resort to the use

of symbols, parables, and what Swedenborg has called "the law of correspondence." This characteristic makes the Scriptures of the world very obscure to the uninitiated; but to the student of Truth the unlocking of these mysteries is a source of unequaled delight, and a means of ever-increasing realization.

It is recorded of the disciples of the risen Master Jesus, that after He had met and conversed with them concerning the fulfillment of certain of the Hebrew Scriptures, they said one to another: "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" This is an example of the principle about which we are writing: the Master Consciousness within, risen from the three day's sleep in the illusion of mortality, can alone open up the Scriptures of the world to the eager disciple. And this illumination of the sacred page comes most of all in meditation.

It is with these considerations in mind that the AMERICAN COUNCIL OF CHRISTIAN YOGA

is preparing the Scripture Responses for use in our Sunday Services. The people come to these services for uplift, the quieting of their fears, and the realization of their immortal nature. They need to be made to feel the Truth which they have been taught. There is no better means to this end than communion together in meditation on the great Scriptures.

It is not proposed, however, that all teaching by the Minister be eliminated from our Sunday services. The thought is, rather, to subordinate his word to that of the Masters as set forth in the Scriptures. The Minister is expected to "show the meaning," to explain the Scriptures in the light of the fuller revelation of the New Cycle, knowing full well that this is no new light to the Masters whose words he is interpreting.

In this way we will conserve the advantages of both the contemplative and expository methods; and we are fully convinced that our services will be much richer for the change.

J. M. H.

NON-ATTACHMENT.

By A. K. Mozumdar.

The doctrine of non-attachment is generally misunderstood and misread. It does not mean that anyone should give away everything he possesses; it simply means that he should feel the sense of freedom from attachment. A man may give away everything he has in his name, yet not be free from attachment. Non-attachment indicates a free condition of our inner being rather than that separation from the things and conditions. We know that the cause of unhappiness lies in attachment. Whenever we attach

ourselves to a thing, condition, or person, we invite unhappiness. We have not yet seen a case wherein this inevitable law has failed. Name anything to which you are attached and we will show you that it will bring you unhappiness. The thing you are attached to, when taken away from you, makes you feel miserable. When death enters your home and takes away your beloved, when the robber steals your most valuable treasures, when your husband or wife disappoints you in his or her fidelity, you feel miserable. Even if

we are attached to the noble work we do, we must pay the inevitable price. So, you see, attachment always brings misery. It creates anxiety and a feeling of unrest in our mind, which create nervous tension. No man can work long in a tense condition without facing a general break-down. When we are non-attached in our work, we neither seek for the result nor for the glory; consequently, our whole being is relaxed and charged with the creative energy of the universe; then we do our best and the best results follow the work we do.

You may say you do not care to be non-attached, because the philosophy makes you feel void and barren and takes away the beauty of self-life, which inspires you to live in this world. Yes, my friend, but the beauty of self-life which inspires you to live suggests nothing but disease, decay and death.

If you had the real vision of life you would be the master instead of the slave. Everything in this world, thinking makes and un-makes. The way you think of this life spells limitation and inspires no hope to live the immortal life. It is greed created by attachment that drives us to pursue the object of our selfish desire in a mad rush. What can give us such a distorted view of life as attachment? It compels us to see mortality in the world of eternal life; it incites us to crucify our inner perception; it is the creator of un-brotherly feeling in man; it deprives us of our vision of unity in diversity.

How can you hope to be happy if you cling to the cause of unhappiness? If you keep your hand in the fire you do not expect to have a cool effect therefrom. Be free from the bondage of limitation and you will be happy. The free man, alone, can enjoy real happiness. He, alone, knows how to re-

ceive the boundless bounty from the Almighty Law of being.

The doctrine of non-attachment does not suggest that you have to cut loose from the things you are attached to, all at once. It is a matter of growth. You have to grow into that condition of perfect peace, happiness and repose. You may keep in your possession all that you have, yet practice the doctrine of non-attachment. The first thing towards that end is to find out the way which elevates our nature and changes our being for the better. The thing which changes us for the better is the higher quality of thought. Christian Yoga suggests a method which has the higher quality, yet it does not make anyone conscious of his personality, or personal shortcomings and wants. It is to manifest one's Ideal of certain quality and try to see it manifested in everything and person one is attached to.

If you have a nice home, then think or imagine that it belongs to your Ideal and its presiding spirit is your Ideal. If you have children, think that they are God's and try to see His manifestation through them. Consider yourself merely their custodian, appointed by Heaven. If you have a beloved husband or wife, think that he or she is your spiritual comrade or helpmate manifesting your Ideal. When you have some work to do, think that it is the work of your Ideal and it is doing through you. Your whole being will vibrate with the thought of your Ideal and you will find the superhuman energy manifesting through you. When a man has the assurance of eternal life, he never hurries. As the dawn of the new life breaks in upon him, he just begins to live the eternal life of eternal action. What a grand and beautiful life is that! When you keep your mind

constantly charged with the thought of your Ideal, you cannot help but act like your Ideal. When you manifest the qualities of your Ideal, without any effort you become your Ideal.

As your soul rises higher and higher by manifesting Divine qualities, you become free from the things and conditions you are attached to. We are attached to a thing or a condition according to the nature of our inner being or concept. When our inner being or concept is changed by the higher quality of thought, or by its association, we become free from attachment. The cause of attachment is the thought that a certain thing or condition belongs to us. Our opinion of ourselves is so limited that the things or conditions we are attached to cannot be any-

thing but limited. Our consciousness of ourselves, which we call our personality, gives us the power we manifest. If our consciousness, or realization of power, is small, we manifest a small degree of power. Our attachment for a thing or a condition corresponds to our personal consciousness and power. In the degree we free ourselves from attachment do we manifest higher power and consciousness. When we are free from attachment, knowing God is ALL IN ALL, we manifest God-like power. Then our spoken or silent word takes its effect and is materialized immediately on account of our highest state of consciousness. Then when we speak we speak for our highest and grandest good for all.

HEREDITY.

(By Jessie M. de Bit.)

Many people are laboring under the opinion that we, as individuals, inherit our traits and characteristics from our parents.

The thinking people of today are coming to understand that there is something wrong with this theory, and many have not been able satisfactorily to explain it.

How are we to account for such geniuses as Colbourn, the great mathematician, and Mozart, the musician? We know that in these instances neither of the parents possessed the talents that they had naturally from the time of birth.

It appears that we must abandon the theory of heredity, as it is unable logically to explain many of these phenomena of life. The only logical way for these geniuses to come by their talents at such an early age is for them to have acquired it in previous lives, and this brings us to the consideration of the law of reincarnation, or life on earth before. Intelligently to consider this law of reincarnation, it must be readily perceived that the life between the cradle and the grave,—the life in the world of effects,—is a life of assimilation and experience, of results due to causes set into operation some time and some place prior to the experience. And would it be a great

stretch of the imagination to say that these experiences were created by causes while on earth in a prior existence? Any given life on earth is the character-forming period, where effects are so arranged as to present them as causes in the following earth life, not in the shape of separate influences, but as traits of character, giving rise to well-defined policies in life on the part of the individual. Like attracts like, and unlikes repel. We know this to be true, by watching the simple things around us, of our every-day existence and in the study of chemical affinity.

Now if parents have certain influences governing their lives at critical times, they will attract a soul of like character, who is seeking re-birth on earth at that particular time. It may be that the predominating influence at that time is not a permanent characteristic of the parents, yet the quality of that influence may determine the kind and nature of the reincarnating soul; for like will attract like, and unlikes will repel.

What a critical and important time this is for parents! How fraught with such deep consequences and far-reaching effects! It depends upon the state of the consciousness of the parents at this particular time what kind of a soul they

will attract to them. What a wonderful opportunity for one who knows this law of like attracting like, for them to attract to themselves a genius of any quality of thought they may elect.

There is no accident, no chance, in the economy of the Cosmos; all is the working of an immutable law,—the law of cause and effect.

Zerah Colburn's premature development in mathematics while he was yet a little boy, was not any accident or chance, nor was it inherited from his parents, but it was the carrying over of the assimilations of his prior existences, or earth lives. Nor did Leopold Mozart inherit his wonderful talent from his parents, for it is known that neither of them possessed any talent for music, although it is true that the maternal mind did provide attraction, to a certain degree, by her violent and inherent love for music, which was prematurely experienced.

Atavism has been called upon to explain these causes of premature development when it has been well known that neither parent had the traits the child possessed and manifested, but atavism has been abandoned as insufficient to explain this mystery.

The question of heredity is a deep one, and an interesting one; parents are moved by special influences, and children of that time are souls of corresponding likeness as contemporary influences. Such was the young genius, Zerah Colbourn; such the infant prodigy, Leopold Mozart.

We have it on well grounded authority that Colbourn was a noted mathematician of the lost continent Atlantis, and that Mozart was Alcman, the famous poet and lyrist of Sparta.

We all have the ability within us to attract Colbourns and Mozarts. Oh, if parents only knew this great law! How much joy and satisfaction they would have in always attracting souls that would be a help and an inspiration to the race, and how, by the simple application of this law, parents could avoid attracting the degenerate and those who possess none of the characteristics that we all hope to have in our off-spring. There would be no heartaches or disappointments on this earth-plane, if we all knew this wonderful yet simple law of our own Being: that like attracts like and unlikes repel.

At the Master's Command

By A. K. Mozumdar

Chapter X—The Inner Life

The storm came and went. It did more good than damage and left the earth drenched, fresh and green. The cooling effect of the atmosphere brought on a new life to the suffocated populace. Their peace and poise were restored, and they soon sank into the oblivion of sound sleep. The night was nearly spent. The advent of the new dawn was already heralded by the grayish darkness in the eastern horizon. Alcyon, whose mind was being ransacked by tumultuous thoughts and emotions, felt the soothing touch of sleep on his brow, and he, too, entered into the kingdom of oblivion.

Miss Beacher did not sleep, or could not sleep. Her mind was lifted up in an unaccountable manner into a celestial realm, where all doubts and fear cease to be and certainty rules. Some people say that it is the realm of soul where our daring thoughts transcend all man-made rules and theories. However, Miss Beacher was happy,—happy in the realization that the outside world, where deception, gossip and prejudice rule, could not enter into her inner sanctuary.

There—in that sacred and secret region of her soul she would live her life happily like a goddess of a lone forest. There she would sing forever that celestial song on the first dawning love of her holy maidenhood. In that sacred place of Most High she would meet her ideal and talk to him in the immortal language of spirit. When her maiden heart would touch the heart of her ideal it would be seen by no one but God. Before that eternal Sentinel she would take the vow of immortal fidelity. She would neither face nor fight the world, but silently and quietly pass through it showering benediction and love upon all. It was the first time that she had come to realize how that, loving one person, one can learn to love God and humanity. It filled her mind with holiness and thankfulness. Her over-joyous soul cried out a silent prayer, "Father, thank Thee." When she came back to the earth again she noticed that the golden streams of light were pouring through the window into her room.

She heard a skylark singing. It seemed to her to be the song of wel-

come into a new day where all was well. She arose in happy anticipation, and hastily dressing, came out on to the eastern veranda where she almost ran into Alcyon. He was absorbed in drinking the nectar of the beauty of verdant nature, and consequently he did not observe her coming. Miss Beacher stood by his side quietly so that he might not know of her presence. She, too, began to watch beauteous nature, but her mind was on Alcyon. In some mysterious way she became conscious that his soul was looking into her soul. It was her first experience, and it almost frightened her. She did not know that intelligence, or consciousness, in man could exist apart from its sense of physical existence. She instinctively looked at his face, which was turned toward the East; yet she felt the inner Alcyon looking at her facing the West. The outer man seemed to her unconscious, it was lifeless and inert; but the inner man stood on a bold relief of nothingness. She felt the impulse to talk to Alcyon, but was afraid to do so. She was afraid that she might bring about an unforeseen calamity by breaking in upon this awe-inspiring Muse. He was then living a soul-life if there is such a thing. Miss Beacher looked away from him far out toward the distant horizon where the perspective was more dreamlike. Even there she was conscious of Alcyon's watchfulness. He was following her everywhere. She felt the desire to run away from him, far away to some unknown country. Mentally she traveled far into the wilderness of South America where the mighty Amazon has its birth. Even there, the bodiless Alcyon followed her. She made a dash for the Sahara, the great desert, but in vain. Having been defeated, she climbed the highest peak of the Himalaya mountains; even there she felt the watchful presence of Alcyon. Then in despair she plunged into the very depth of the ocean, but she was unable to get rid of him. Then a smothered cry escaped her lips: "Alcyon, please don't"

Alcyon looked at her with a start and kept his eyes on her like one in a trance. For a full minute neither of them uttered a single word. An unspeakable awe was depicted on the face of Miss Beacher. She thought that by her thoughtless action she had called into being an unknown danger. She had done something which she should not have done. Fear almost paralyzed her power of speech. At the same time she became conscious that watchful inner Alcyon had gone, and she was again living in the world of flesh.

In the meantime, Alcyon had recovered, and he spoke to her with much

surprise: "Why, Miss Beacher, how long have you been here? I—I must admit I was thinking of you." Alcyon blushed like one guilty of some impropriety. Then the tension was broken and Miss Beacher heaved a sigh of relief. "Alcyon, you almost frightened me in the way you looked at me. What happened to you? And—and you looked so strange and uncanny, I—I was fearing your sanity."

Alcyon smiled mischievously: "Well, I have never been known to be sane. I am glad you did not fear anything very serious. Now, leaving aside the joke, I must say I have undergone a novel experience this morning. It is better that you should not know," he concluded teasingly.

It aroused Miss Beacher's curiosity more than ever, and she demanded imperatively: "You must tell me what happened to you. I have a right to know."

Alcyon humorously replied: "Do you think so. Whatever may constitute your right, I presume I have to yield to your demand. It is the shortest route to peace—especially when one's good fortune depends upon somebody's good will. Am I right, Miss Beacher?" She did not reply, but looked at him with reserved dignity.

Alcyon also assumed a serious demeanor and asked with concern: "Now, what is your wish? I will do anything you wish me to do. The reason that I did not want to tell you about my queer experience was because you might not believe me."

Miss Beacher's expression softened and she coquettishly tilted her chin downward, and with head slightly turned aside, looked at him. While a faint smile was playing at the corners of her mouth, she said: "It remains to be seen whether I will believe it or not. You should not concern yourself about what I shall do. I will tell you this much, though, that I have the capacity to believe almost anything. The more impossible is your story, the better it will suit me. I too, have had the experience of something which will not be believed by the average person."

"You have? Well, then I should like to hear about it," Alcyon expressed his desire to listen to it.

But Miss Beacher protested: "No, you have no right to ask me to extend to you the courtesy which you, yourself, deny me. It is your turn first. Unless you tell me about your experience I refuse to utter a single word regarding mine."

Alcyon replied: "I deny you nothing. You assume it for yourself. Very well, I will tell you. This morning at sunrise while I was watching beautiful nature, a thought occurred to me—rather I should say a peculiar fancy seized me—this is the hardest part of my story. Won't you please excuse me?"

Miss Becher refused to take any excuse, so Alcyon reluctantly proceeded: "Miss Becher, you desire me to tell a thing for which you will certainly hate me. You will think it is my presumption. But you must not forget that I am a Rajput, and the purest Aryan blood courses through my veins. No matter how poor I may be, my heart is as proud as my royal ancestors'. Since you desire to know I will tell you. I wanted to watch with you the morning beauty of wonderful nature."

Miss Becher gave a little gentle laugh and remarked amusedly: "Alcyon, I really fail to see any seriousness or impropriety about it; without mentioning your royal blood and royal ancestors, you could have told me about it. Perhaps I am stupid and unable to see your point. Won't you please enlighten me? Won't you tell me in what way it would have been your presumption?" Again she laughed teasingly.

Alcyon blushed and was at a loss for words. He stammered some foolish nothing. Miss Becher came to his rescue and encouraged him to tell what happened next. Partly recovering from his self-consciousness, he recommenced: "As I stood here I began to imagine you were by my side, and—and very near me."

She interrupted him: "You mean to say your arm was around me."

Alcyon again blushed and stammered: "I—I—mean to say, I—mean—not quite that far,—but—pretty near."

She teasingly asked: "How near?"

Alcyon could stand it no longer. He refused to proceed any farther with his story. But Miss Becher, in order to make things right with Alcyon begged his forgiveness and coaxed him to go ahead.

After much persuasion he continued, vexedly: "Well, I felt you near, so near that I actually came to see and feel you. Then I became conscious that you were running away from me, and I followed you. I followed you on and on until I heard your smothered cry. As I turned I saw you standing by my side. I was so surprised that I could not speak for the time being. I did not know whether you were my image picture or reality. I have told you everything. Now you may think as you please. Although I

must tell you this, that it was nothing but my passing fancy. You must not imagine or think anything else."

Miss Becher smilingly said: "Are you sure it was nothing but your passing fancy. I doubt it very much. Alcyon, you must be very careful; your passing fancy has a bad symptom."

This time Alcyon was thoroughly roused, and he felt that he was equal to her teasing mood. Therefore he said: "Well, what of that if it has. I am not to blame for my fancy. You are to blame for that, because you are too beautiful." She blushed.

At that moment Alcyon was called by the Rev. Mr. Becher and he had to go. As he was about to enter the house Miss Becher remarked: "Alcyon, I am not yet through with you. You owe me an explanation. I will wait for you here. Will you please come back as soon as you can?"

He nodded assent with a smile. Before very long he returned and gallantly placed himself at the service of Miss Becher. She discovered that Alcyon was in an exceptionally jolly mood, and his smiling eyes were full of mischief. She became curious to know the reason and therefore she asked: "What is the matter with you, Alcyon? You seem to be extremely happy. Have you received good news?"

"I don't know what you will call it, but it is something very good," he replied. "But I don't think it will interest you at all. Nothing very startling about it."

Miss Becher insisted that she would be interested in almost anything that concerned him, and she begged him to tell her all about it. This time Alcyon did not so easily yield to her request, but kept on teasing. In other words, he was paying her back in her own coin. He was in one of his playful moods, and her mood was also playful.

She liked Alcyon in this mood very much, because it found a ready response from her nature. It also broke the reserve which existed between them. According to temperament every woman demands certain mannerisms in a man which brings them together, and cements their friendship. This mannerism is the gate through which two natures get acquainted with each other and blend into a harmonious relation. When two persons act natural and find mutual response without any studied effort their temperaments are complementary to each other. In other words, they are temperamentally suited to each other.

Alcyon was unconsciously giving response to Miss Becher, and she was en-

joying it immensely. Outwardly she appeared chagrined and impatient, but inwardly she was enjoying the fun. She therefore remarked seriously: "Very well, if you don't want to tell me, I had better go inside and attend to my work. Remember, I shall never ask you for anything again." She took a few steps toward the door, but Alcyon begged her to stay and promised her that he would tell her everything she wanted to know provided she told her own experience. She turned back and looked at Alcyon accusingly and said with feigned anger: "I will never forgive you for keeping me waiting so long. It is really mean of you, Alcyon. This is the last time I will give in to you. However, I will tell you, my experience coincides with your own. Now tell me why did you follow me everywhere? It really frightened me to see the way you acted. I cannot account for such an experience, can you?"

Alcyon replied: "I don't know very much about it, but they say it is the awakening of the soul consciousness. It is also possible that you and I met each other somewhere before, and—and—it is most likely you and I thought very much of each other."

"You mean to say we were on this earth plane before?" Miss Beacher asked eagerly.

Alcyon felt as though he had heard a long forgotten note in her voice. A vague longing for something swept over his mind. He therefore looked at Miss Beacher affectionately and tenderly. She met his gaze, but some mysterious influence overpowered her and she could look at him no longer. An unknown fear, hope, joy and anticipation besieged her from all directions. Alcyon felt powerfully drawn to her as though some invisible magnetic force were in operation, and he could resist it no longer. As he took a step or two toward Miss Beacher, she raised her drooping eyelashes and looked into his eyes with cold dignity. It brought Alcyon back to his sense and the spell of the invisible force was broken immediately.

He stood there a moment disconcerted, and soon regaining his mental poise he said apologetically: "Miss Beacher, won't you forgive me? An invisible something gripped me and I could not resist its power. I seemed to come to live in another age and in an altogether different environment. I—I almost forgot that you were Miss Beacher and an American. You don't blame me for acting as I did, do you? How different is this world of today. This world of today is how different from that of yesterday. The spring

which quenched the thirst yesterday is dry today. Not a drop of water is visible. This is certainly an enchanted world. Its plays are constantly changing with the shifting of sceneries. Yet it is all marvelous when we stop to think."

Miss Beacher did not make any reply. She looked away at the sun-kissed meadow and remained in that attitude of musing for a while. Whether she was thinking or looking at any definite object it was hard to tell.

Alcyon called: "Miss Beacher!" and she turned to him inquiringly. He continued: "Miss Beacher, I will tell you why I have been so happy this morning. I have found the secret of happiness. I know now that man can be happy under any circumstances."

"What is that secret?" Miss Beacher asked. He replied: "Will you promise me one thing, that is, you will apply it to your daily life?" She nodded assent. Alcyon proceeded: "Our daily happiness depends upon how we prepare ourselves in the early morning. There is one central thought upon which we should meditate, and that is, no matter what comes to us, we should receive it as though it came from Spirit, and is for our good. If we can keep that attitude all through the day we can be happy and thankful for everything."

Miss Beacher remarked: "Your idea may be splendid, but I fail to see how one can receive his misfortune as coming from Spirit."

Alcyon tried to elucidate his point: "Let us see why misfortune comes. It comes in response to the condition we create within us by not living according to the law of our being. But when it comes it comes to serve a definite purpose, and that purpose is to adjust a wrong condition. It is really the action of our spirit which tries to readjust its own condition in its illusory concept of life. No matter what comes or what happens, it is all due to the action of the spirit. The moment we realize the loving act of the spirit or Spirit the so-called misfortune disappears, because then we see nothing but our good fortune. Then again, by living in the consciousness of the action of the Spirit we raise ourselves into the spiritual plane of existence by association. And thereby we create such a condition within ourselves as has no affinity for misfortune. This morning, for example, I have been trying to meet everything in that spirit; the result is that I am extremely happy. At every turn I find nothing but the hand of God. Even our meeting

here this morning has this new significance to me. I have received you this morning as though you were sent to me by God. It is not blind fatalism, but intelligent application of the spiritual law. I am so happy to think that you are God-sent this morning. Even you, yourself, are affected by my silent attitude toward you. By living the life in God-consciousness we can help everything and everybody."

Miss Beacher did not approve or disapprove of his view, but she made inquiry for further information: "If anything happens to us because we have created a condition for it within us, how are you to account for our meeting people unexpectedly?"

Alcyon replied: "By the operation of the same law. Nothing happens to us without a cause. But we should not forget that we are consciously or unconsciously creating a cause. When we consciously dwell upon the Immortal Spirit we create such cause as corresponds to It. Consequently effect follows likewise. But I believe we can avoid an unpleasant effect."

Miss Beacher asked "How?"

Alcyon answered: "By turning our mind to immortal Spirit and thereby destroying the very unpleasantness of an effect. When we realize by contemplation that there cannot be anything unpleasant to Spirit we rise above that material concept. An effect is not only modified but is also transformed by our right attitude. Because our right attitude changes the very nature of the cause. This is a part of the practical philosophy which we study in our brotherhood."

"Brotherhood! What do you mean?" Miss Beacher interrogated.

Alcyon explained: "Our order of universal brotherhood. Its aim is to establish the universal brotherhood of mankind irrespective of caste, color and creed. Its teaching really regenerates a man. Take me for example: I am already a changed man. You remember how sensitive and self-conscious I used to be? Today I have almost risen above these things. If any teaching makes the inefficient efficient, the weak strong and the hopeless hopeful it is this soul-inspiring teaching. If you go deeper into the study you will be surprised to see that it is exactly the same teaching as Jesus of Nazareth taught. Verily it brings the new life to a person, that is, the consciousness of a new life. I feel myself a new being today, because by the grace of Spirit I have come to know that I am immortal, and I exist forever in God and no harm can ever befall me."

Alcyon spoke like one with authority. His whole face was illumined with the inner inspiration of a heavenly vision. The ring of sincerity in his voice carried conviction to Miss Beacher. She too was inspired by an invisible power.

She asked eagerly: "Alcyon, please tell me more about it. Tell me how—tell me how a person can overcome his weakness by following this teaching. Suppose I am weak in a certain thing, can I be strong? Of course I know we can overcome almost anything through perseverance. Is it something like perseverance?"

Alcyon said kindly: "No, it is not that. We overcome, or rather rise above, our weakness through positive knowledge. If we are weak it is because we are conscious of weakness. Outside our consciousness of weakness, weakness cannot exist to us. In fact, nothing can exist to us if we are not conscious of it. In this relative plane, we associate our own created condition with ourselves. Now if we can change our view of ourselves—that is to say, since our own created condition is no part of our real Being, we can rise above all shortcomings and weaknesses."

Miss Beacher remarked: "You mean to say in reality we have no weakness or shortcoming and that it exists to us only as an idea."

Alcyon replied: "Yes, our real Being or spirit is forever at one with the universal Spirit, and it is therefore of the same substance as the universal Spirit. The Universal Spirit is the Essence, that is, It is the final, and therefore unchangeable. So are we unchangeable in essence. When we contemplate our real Self, knowing its true nature, we lose the comparative idea of smallness and greatness. Our consciousness of weakness is comparative. When we fall below the majority of people in a certain quality, we consider ourselves inferior or weak. We are then self-conscious. But in the plane of Reality where everybody is the same as others, there cannot exist any comparison. There is no black or white, superior or inferior, in the world of real Being. So the panacea for all ailments and weaknesses is the realization of our real Self, which one with God. Even by contemplating our real Being we become invincible to all mortal concepts."

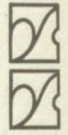
Miss Beacher tenderly and wistfully looked at Alcyon and her soul silently cried out: "Alcyon, Alcyon, I love you; you are my ideal."

(To be continued.)



The International Bible Lessons

Ralph M. deBit



Lesson X, September 6.

THE GREAT COMMANDMENTS.

Mark 12: 28-34, 41-44.

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

(The scribes and Pharisees were the very learned people of the law during the Master's ministry, yet their wisdom was of a very superficial nature, as is displayed by the manner of their questions. They had the letter of the law and not its spirit. We have seen this displayed in a remarkable manner in Nicodemus' questions to the Master, which astonished the Master to such an extent that He replied, "Art thou a Master of Israel, and knowest not these things?" So in this question of the scribe who came to the Master with an inquiry entirely from the plane of intellect; but the Master answers from a totally different plane, from that condition which transcends intellect, and is designated among the devotees of Truth as Realization.)

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;

(So from this transcendental plane of internal illumination the Master knew the greatest of all things was the one Reality, and that one Reality is the Lord, our God. He knew that It is not divided. He knew that It is the one and indivisible essence which is the underlying substratum of all appearance, and so the greatest of all commandments is: "The Lord our God is one Lord." The word "Israel" in the Scriptures means the children of the quickened Spirit, or the awakened Consciousness, and only by them would this statement be appreciated. So the Master spoke this to those who had the ears to hear and the eyes to see, and not to those without the realization.)

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

(After the first statement that God is One, it logically follows that there is nothing else for us to love. If we love anything in the world of appearance, we are loving God. It may be the wrong name for the right thing, yet there being but One, it follows that we are loving That, regardless of the significance by which we know it. In this sense all matter is Spirit, designated by a wrong name, and we see phenomena in the significance of our own opinion of the one, indivisible Spirit. And those who are awakened in high enough degree to realize the illusion in the appearance, know that the only way by which the ultimate reality can be realized is by concentrating all their heart, all of their soul and all of their mind and all of their strength upon that one Reality; and that by the incessant reiteration that they in essence are that Reality does it come into their consciousness.)

31. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

(Who is thy neighbor? Does your neighbor consist of the personal appearance and form of a human being? Not if we remain consistent with the first statement from the Great Master, when he said, "There is but One and that One is God." Therefore our neighbor, if he exists at all, he must exist like ourselves, as one with God. And truly to love our neighbor is to love that indivisible essence which constitutes his being, and in this significance this commandment is exactly as the first, because by loving our neighbor, by realizing that It is the essence of his being and inseparable from our essence, do we love God. The eyes of flesh or mortal concept cannot see this neighbor. Only by the spiritual vision born from realization of our immortality can we perceive the neighbor who is at one with God.)

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He.

(Under the tremendous radiation of the Master's realized state of Unity with God, the scribe was enabled to see the Truth as possibly never before, and he declares, "There is one God; and there is none other but He.")

33. And to love him with all the heart, and with all the understanding, and

with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

(The love with the whole heart, understanding and soul is greater than all external form, ceremonies and offerings, for love means understanding.)

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

(The Master knew by the force and power of the scribe's answers and the condition felt, that the scribe indeed had the perception which was not far from the complete realization. That condition of an individual's consciousness which is at one with God is the Kingdom of God.)

* * * * *

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

(In rendering offerings to the work of Truth and to the Spirit, the individual gets the reaction in proportion to the sacrifice entailed in the offering, and the Master used the object lesson of those casting in their offering to the treasury of the Temple.)

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hast cast more in, than all they which have cast into the treasury:

(While in an external valuation, the widow's mite was very insignificant, yet the self-surrender and sacrifice brought to her in return greater realization and the Peace of the Spirit than those who gave much from their abundance and felt no sacrifice.)

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

(In our offerings to the Spirit of Truth of our means or of ourselves, let it be with the internal condition of true renunciation. Only in renunciation to the Spirit of Truth can blessings be received.)

Lesson XI, Sept. 13.

THE TEN VIRGINS.

Matt. 25: 1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

(The rich symbolism and imagery of the Orient is displayed again and again in the concrete illustrations the Master employed to set forth to the crude souls what the Kingdom of Heaven is like. We have here in this parable of the ten virgins one of the most beautiful expressions which portray that most wonderful period in the evolution of the soul which is known as illumination. The bridegroom can mean only one thing from the standpoint of our realization of Truth, namely, the Spiritual Light born within the individual's consciousness.)

2. And five of them were wise, and five were foolish.

(There are those who know the significance of man's relation to God, yet that illumined presence of the Spirit has not come into them, and there are those who know not and who perceive not their own immortality, and are engaged in the external world of appearance, believing it to be a Reality. These two attitudes on the part of God's children are likened to the five wise and five foolish virgins.)

3. They that were foolish took their lamps, and took no oil with them:

(The "lamps" of the foolish ones is the power of awareness or knowing of their Being. The "oil" can be likened to the intuition and partially awakened perception of the Spirit, and these foolish ones, while having the knowing power and activity of Spirit, in common with all other parts of God, yet had no valuation or recognition of the divinity of which they are a part.)

4. But the wise took oil in their vessels with their lamps.

(But the wise, which are the awakening souls, have the consciousness filled with the oil of perception and intuition, for they are anticipating the coming of the fullness of the Christ and they are watchful lest the impressions from the personal plane mar their vision, and so they are awake and ready.)

5. While the bridegroom tarried, they all slumbered and slept.

(To so many who are treading the Path of spiritual unfoldment, it seems to their relative concept of time that it is a long time before the realization comes; and so with the foolish and unregenerate. They will lapse from their perception of things spiritual. To be awake is to have the consciousness of God within, and to sleep is to be without this quickened realized state.)

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

(At the unexpected hour, and when least expected, in reality when we are not searching, there comes the dawn of Truth within the consciousness, which proclaims our immortality, when the Spirit which animates all things is truly perceived.)

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

(Those who had trained themselves in the spiritual life, had had the spiritual glimpses of Truth and Reality, knew how to go quickly into that state, but those who had not worked, who had not put forth the effort, who had not weathered the storm of ridicule, of criticism and persecution, and had continued to occupy themselves with the world of appearance and of objects of sense, could not suddenly be receptive to the vision of immortality, and so these unwise, at the eleventh hour, endeavored to borrow wisdom, but it never can be given, for each individual is a law unto himself, working out his own salvation, and no external agency or being can give that salvation. It is a matter of growth, unfoldment and evolution.)

9. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

(So those who had not undergone the training, sacrifices and renunciations, whereby the perception of the Spirit is attained, must go in their darkness and yet buy of those that sell.)

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

(The reward of patient endeavor and not becoming weary in well doing is here shown forth, for those that had undergone the preparation went into the conscious realization of their unity with God, which necessarily excludes all those who are without this conscious perception.)

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

(Then the others cry out, "Lord, Lord, open to us," but it cannot be opened, for only within themselves is the power so to open the door. They themselves must find the key which will unlock the door of the "I Am," and gain admittance into the Universal Consciousness.)

12. But he answered and said, Verily I say unto you, I know you not.

(The Spirit of Truth gives those recognition who want that recognition. It cannot be otherwise because the immutable law of growth governs our unfoldment.)

13. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

(The great watchword of all in the study of Truth should be "Watch." Watch the nature of the impressions upon your consciousness that you are daily receiving, for you today are the sum total of all past impressions which have been conceived by that inner conscious Being whose name is I AM. That with which you associate, the same quality you will manifest. So if we wish to be ready for the great realization of unity with God, we must watch that the only impressions which find admittance to our knowing power are those of a spiritual nature. Thereby we keep our lamp filled with the oil of perception, ready and waiting for the time when the great realization of our identity with God may come into us.)

Lesson XII. Sept. 20.

THE JUDGMENT OF THE NATIONS.

Matt. 25: 31-46.

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

(From the standpoint of the perception of the Spirit and of oneness of life, we know of but one judgment, and that is the condemnation of the immortal "I AM" of its illusory concepts below its better understanding, yet obtaining in the knowing power of its own being. The coming of the Son of man in this light can only mean the "I AM" manifesting in the knowledge of Itself, and it will therefore be seated upon the throne of Its own true perception and realization of its glory.)

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

(Adhering strictly to metaphysics, the only separation possible is by the I AM through its higher conscious attainment discriminating between a concept of illusory value and quality and one of higher nature.)

33. And he shall set the sheep on his right hand, but the goats on the left.

(Those perceptions within the Self which pertain to the spiritual nature will be sorted from the unregenerate concepts of personality and valued accordingly.)

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

(Those perceptions of the eternal Truth will dwell eternally for the Kingdom which has been prepared from the foundation of the world, for in spite of all the false opinions that the I AM has held regarding itself, there does exist eternally the Spirit, knowing Itself for what It is, and this Spirit, in knowing Itself as Spirit and one with God, has existed from the beginning of mortal concept and will be in conscious recognition at the end of mortal concept.)

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

(The immortal I AM, which is Christ forever, Itself was an hungred and thirsty and a stranger. It was naked. It was sick and It was in prison, and this was all when It was in ignorance regarding Its own nature, for when we as I-AMS are without the conscious recognition of what we are, we feel hungry, thirsty, a stranger, naked, sick and in bondage, which is all the illusion due to sense of separation from the true vision of our immortal nature, but we rise from this illusion of appearance and recognize the Christ vision.)

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in, or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

("Verily the Light shineth in the darkness, and the darkness perceiveth it not," for when we interpret our Self as hungry, thirsty, sick and in bondage, we perceive it not.)

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

(Eternally and forever, one in the consciousness of the immortal Christed state can truly say, "Inasmuch as ye have done it unto one of the least of these—inasmuch as ye have recognized in the least degree that I am He that ye seek—ye have done it unto me.")

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(Never will the immortal Christ speak to Itself as cursed and condemning It into everlasting fire forever, but having once risen above its own deluded opinions, it may forever realize that the illusions can dwell only and everlastingly in that plane of imperfect understanding.)

42. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink:

(For these concepts of personality, of mortality and of flesh can never give recognition to the Master.)

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

(As water cannot rise above its own level, neither can a mortal concept manifest power or force above its own limitations. They would forever attain the Spirit within the limitations of their own conceptions, and would not recognize, nor could these misconceptions recognize that which transcended and existed forever above their ken.)

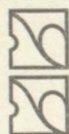
44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

(Through the concept of mortality, imperfection and illusion, the Master Christ consciousness was never seen.)

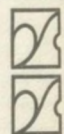
45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment; but the righteous into life eternal.

(As God is eternal, so is the perception of that immortal essence of our own Being eternal, and eternally It will perceive itself; but the concept of space, time, name and form will also dwell eternally in the plane of illusion, holding in bondage the sons of God who fall into its deceptive appearance, through which they must again work their way to salvation. God, the Absolute and Infinite Whole, can never condemn a part of his own Being. That part is forever saved and is never misjudged from the standpoint of realization. The only judgment or discrimination is in the significance in which that immortal part of God conceives itself. There is a right significance and a wrong significance. The right significance in knowing itself can inherit the Eternal Life. The wrong significance is illusion, error, darkness and superstition, and the Day of Judgment inevitably comes when the discriminating faculty of the awakened soul separates these right and wrong concepts regarding its own nature.)



The Universal Temple of Silent Demand



The Practical Application of Spiritual Law.

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

"Ask and Ye Shall Receive."

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

There Is no Fixed Charge,

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

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

San Jose, Calif.

Dear Friends in Christian Yoga.

Words are impossible to express my heartfelt thanks for your treatments. I am entirely relieved from the old mortal concepts. I trust that the enclosed offering will assist your cause.

Ever for Truth,

J. C. R.

Emporia, Kans.

Dear Healers:

The effects of your treatments were noticeable from the very first. I am over rejoiced and filled with the gladness of the Spirit. I praise God for such grand work.

Yours for Truth and Right,

E. A. S.

Denver, Colo.

My Dear Friends in Truth:

Since writing in to your Headquarters for treatments for my little boy, I am so glad to report a marked improvement in his condition. Please continue the treatments another thirty days. Enclosed please find a love offering to help along your wonderful work. Sincerely yours,

J. C. T.


Kansas City, Mo.

Dear Healers of Christian Yoga:

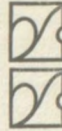
Your treatments are bringing relief from my trouble that I wrote you about. By the end of this month I expect to make a better report. Remember me in your prayers and meditations.

Yours for Truth,

A. N. D.



Responsive Studies in Ancient and Modern Scriptures and Christian Yoga



The New Christian Yoga Service.

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

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

I. I AM.

(1) Congregation—Lord, where shall we find Light and Truth? Who will lead us through the valley of shadows to the heights of eternal day?

Minister—"I AM the Way, the Truth, and the Life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known my Father also: and from henceforth ye know Him and have seen Him."

(2) Congregation—Teach us, O Lord, to rise above anger, passion and every base desire.

Minister—"I AM the Infinite Ocean of Love; in Me there is no anger or wrath or any human attribute. Again, beloved, I AM God! I AM Love! I AM Silence! I AM Peace! I AM Power! I AM Plenty! I AM Providence! I AM Omnipresent! I AM Omniscient! I AM Omnipotent!"

(3) Congregation—Lord, how shall we throw off the shackles of attachment, and live in the freedom of God-consciousness?

Minister—"He that loveth Me knoweth I AM the All in All, remaining omnipresent in unruffled serenity and perfect Silence unmoved by any passions or desires. I AM beyond all attachment; and

the pure simple silent loving mystic man is like Me; he dwelleth in pure consciousness."

(4) Congregation—How shall I learn to love all—even the most unlovely?

Minister—"Within and above all, I AM: I AM thee, and thou art Me: the ignorant and the unbalanced and the dualistic mind seeth Me in some and not in others. I AM. I AM in ALL, and all there is. Why dost thou therefore ever try to hurt or injure any being for I AM in that being—I AM that being. I shall go nowhere, nor do I come from anywhere. I AM God: I AM the perceived and the Perceiver: without Me nothing is."

(5) Congregation—Lord, on whom shall I rely, and in whose name and power shall I go forth on my mission in life?

Minister—"I AM THAT I AM: thus shalt thou say unto men, 'I AM hath sent me unto you.' This is My name forever, and this is My memorial unto all generations."

(6) Congregation—Almighty Father, we would feel Thy presence always, and in all places, and be able to realize Thy help in whatever task may be laid to our hands.

Minister—"Behold, I AM with thee, and will keep thee in all places whither thou goest; for I will not leave thee until, I have done that which I have spoken to thee of. Lo, I AM with thee alway, even unto the end of the world."

—Holy Bible and Mystic Text Book.

II. THE LAW OF OUR BEING.

(1) Congregation—O Lord, everywhere I see strife and suffering. The world appears to be a great field of battle. I am moved to pity even more for the living than for the slain! What is right action for me—what is my duty?

Minister—The truly wise grieve neither for the dead nor yet for the living. Just as the brave man feareth neither death nor life, so doth the wise man avoid grief over either, though the half-wise grieve over both, according to mood and circumstance.

(2) Congregation—Tell me, O Lord, Thou whose knowledge includes all wisdom—tell me, I pray, the distinguishing characteristics of the Wise Man, who, stable of mind, blessed with spiritual knowledge, and fixed in contemplation, is worthy of the name Sage. How may he be known among men?

Minister—Know, O disciple, that when a man freeth himself from the bonds of the desires of his heart, and findeth satisfaction in the Real Self within himself—such a one has attained spiritual consciousness. His mind is disturbed neither by adversity nor by prosperity; accepting both, he is tied to neither. Anger, fear and worry have been cast off by him as discarded garments. HE is worthy of the name Sage.

(3) Congregation—O Bestower of Knowledge! If, as Thou hast said unto me, Right Thinking is more important than Right Action—if the thought be superior to the deed—then wherefore dost thou incite me to action. Inform me, I pray Thee, of the one course that leads toward Peace and Satisfaction.

Minister—The race of men is bound because of action performed from motives of reward and gain; it hath become attached to the desired objects, and must toil on, bound, until freedom comes at last. But do thou avoid this folly, O disciple, and do thou perform thy dutiful and proper tasks unattached and free. Perform thy tasks for the sake of duty to the Real Self alone, and for no other motive.

(4) Congregation—But, O Lord, it oft would seem that a man is pushed into evil doing by some power outside of himself—as if contrary to his inclinations, he were compelled by some secret force. Inform me, Thou of this mystery.

Minister—It is the quality of his accumulated impressions, combining for attack, that urgeth him on. It is this enemy of man, called lust or passion, begotten of the carnal concept, full of sin and error. As the flame is dimmed by the smoke, the bright metal by the rust, so is the understanding of man obscured by this erroneous concept of Himself.

(5) Congregation—Alas, O Lord, I am unable to comprehend Thy teaching of the steadfastness of the controlled mind, of which Thou hast spoken. I know the mind to be most restless, unsteady, turbulent, strong and stubborn, obstinate, and not yielding readily to the will. As well tell me to control and curb the wind, as it bloweth and passeth—now the gentle breeze, and now the raging storm—as to master and control with steady hand this mysterious principle which is called the mind.

Minister—The faithful and earnest seeker after Truth—he who doeth the best he can, and ever trusts to the workings of the law—is greater by far than the fanatics who seek merit by penance and self-torture. Therefore, become thou one who, with Faith and Love, letteth My Love and Life flow through him. Of all the Yogis, O disciple, I consider him the most devoted whose heart is filled to overflowing with love for Me, and who dwelleth in perfect Faith.

(6) Congregation—Tell me, I pray Thee, My Beloved Teacher, what is the Universal Life? Inform me of this thing, O Wisest of Teacher, and further tell me how the Wise Ones know Thee at the hour of death?

Minister—I AM the ALL. At the hour of the great change, the Wise One, with mind fixed upon Me, cometh straight to Me, without doubt or mischance. But he who fasteneth his desire upon aught else—if there be to him a greater god, material or otherwise, than Me—to that god of materiality, or super-materiality, goeth that man? Each goeth to that which is his Master Ideal, strong even in the hour of death. Therefore make Me thy Master Ideal, even to the hour of death, and then live the life that is before thee.

THE BHAGAVAD GITA

III. HOW TO FIND GOD.

(1) Congregation—What is the nature of God? Since He is Infinite and Absolute, how shall we conceive of Him?

Minister—God is without attributes, unchangeable and unmovable. His name is Consciousness. His abode is Con-

sciousness, and He, the Lord, is All-consciousness.

(2) Congregation—God is infinite, man is finite. How then can the finite grasp the Infinite?

Minister—It is like a figure of sugar trying to fathom the depths of the ocean. In doing so the sugar doll is dissolved into the sea and its form is lost. Similarly the man, in trying to measure God, loses his personality and becomes one with Him. The part spirit enchained in its own illusory concept is man, and free from chains is God in part. As the water and its bubbles are one: the bubble has its birth in the water, and ultimately is resolved into water; so the personal concept rests upon the Infinite and in essence they are one and the same.

(3) Congregation—What is the relation of the personal ego, then, to the Infinite Spirit?

Minister—As when a plank of wood is stretched across a current of water, the water seems to be divided into two, so the Indivisible appears to be divided by the illusion of the personal ego which is limitation. In truth they (the Individual and the Infinite) are one and the same. The idea of duality or distinction is the illusion which is responsible for the world current. By taking refuge in the Real Self one can reach Him. He alone crosses the ocean of illusion who comes face to face with God, who realizes Him. He is truly free, living even in this body, who knows that God is the Doer and he is the non-doer.

(4) Congregation—Where is God and how is He to be found? What offering is required to attain to God?

Minister—Verily, verily, I say unto thee, he who longs for Him, finds Him. Go and verify this in thine own life; try for three consecutive days in genuine earnestness and thou art sure to find. "I must attain perfection in this life, yea, in three days I must find God; nay, with a single utterance of His name I will draw Him to me." With such a violent love the Lord is attracted soon. Luke-warm lovers take ages to go to Him. To find God thou must give Him thy body, mind and riches.

(5) Congregation—Should we pray aloud to God?

Minister—Pray unto Him in any way you like. He is sure to hear you, for He is thine own Real Self. So long as a man cries aloud "O God! O God!" be sure that he has not found his God, for he who has found Him becomes quiet and full of peace.

(6) Congregation—How shall we learn to see God in everything?

Minister—He who does not find God within himself will never find Him outside himself. But he who sees Him in the temple of his own consciousness, sees Him also in the temple of the universe.

—Adapted from Rama Krishna.

IV. THE NEW REVELATION.

(1) Congregation—What is the Basic Principle of the New Revelation that the Spirit has vouchsafed to us in this New Cycle?

Minister—"The denier exists before he can deny himself. This consciousness of one's being is God in Essence, and It is one with the Universal Essence, God. To realize our Real Being, or Self, as God in Essence is to realize God in spirit."

(2) Congregation—Since the Being of each of us is God in Essence, or part, how shall we conceive of Perfect Whole God?

Minister—"God is the consciousness of ALL CONSCIOUSNESS. He is ALL, and in ALL; we cannot exist beyond him. In the world of God there is nothing but God."

(3) Congregation—We perceive that this is indeed the Truth. How shall we develop the realization of it within ourselves?

Minister—"Let the concept of God-life occupy your minds. It will always fill your beings to the brim. As by exercise we develop our strength, so by constant association with God in our thought we develop God-consciousness."

(4) Congregation—In this world of Consciousness, shall we find Companionship and love and all the beauties of Christ?

Minister—"In the Universe of Consciousness no one can be alone. When Consciousness meets Consciousness there is nothing but the greeting of Love."

(5) Congregation—Shall we then look upon the world as Consciousness, or God in Essence?

Minister—"Yes, for by observing Consciousness without we regain our lost paradise within."

6. Congregation—What then is the difference between the world of matter, and the world of spirit?

Minister—"When we become conscious of a thing without the Universal Principle, God, within it, we call it a material thing; but when we see God within it, the same thing then appears to us as spiritual. For within is without and without is within."—The Life and the Way.



**Christian Yoga
Correspondence Courses**



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

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

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

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

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

We place no evaluation on the lessons

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

AMERICAN COUNCIL CHRISTIAN
YOGA,

Box 355, Oakland, Cal.

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

NAME

.....

.....St.,

.....

VICTORY.

When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult: that is victory.

When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence: that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption: that is victory.

When you cheerfully bear any discord, any annoyance, and irregularity or un-

punctuality (of which you are not the cause): that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it as Jesus endured it: that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown: that is victory.

—Author unknown.

"One God, one Law, one Element,
And one Divine, far-off event
Toward which the whole Creation
moves."
—Tennyson.

ITEMS OF INTEREST.

The many new friends who are receiving the CHRISTIAN YOGA MONTHLY for the first time this month will no doubt be interested to know that the August issue was Convention Number and Year Book. Nothing that we could send to enquirers could give an equal amount of information as to the teaching and work of Christian Yoga in anything like equal space. Of course, there is a large demand for the issue, so we are obliged to put a little additional price on it; however, since the number contains the principal addresses of the Convention stenographically reported, and contains twenty-eight pages of reading matter, fifteen cents will not be thought unreasonable. If you want the book you had better not delay.

We are introducing several new departments with this number. Our thought is not only to teach, but also to serve. Let no one, then, hesitate to make use of any opening offered in any of our departments. If you want help for healing, write to the Temple of Silent Demand; if you are hungry for Truth presented in such a way that you can realize it for yourself, drop a line for our First Lesson. The Master bids us, "Give to him that asketh of thee," and it is our purpose to live up to this injunction to the letter.

The Ministers and their students will be glad to learn that the Headquarters is preparing a beautiful Associate Teacher's Certificate. This became necessary in order to fulfill the intention of the Constitution, Article V., Section I., which reads: "Local Ministers shall have power to appoint such of their students as they may deem qualified, as ASSOCIATE TEACHERS, and such appointment shall confer authority to Teach and Heal in the community in which such Minister shall be laboring." Ministers desiring these certificates, and further information concerning the conditions on which they should be granted to their students, may enquire of Headquarters.

The new responsive service makes it necessary that each member of the congregation have his magazine with him for use in the service. Be careful to have it handy throughout the month. Of still greater importance, perhaps, is the daily morning meditation on the

passages used in the service. It will be noticed that the passages are numbered to correspond with the days of the week, excepting Sunday. Begin on Monday with number one, and thus live every day in the light of the Words of the Master.

Here is an item of special importance to the office: We are receiving letters and remittances addressed in so many ways that we often find some embarrassment in cashing money orders, etc. Note this: All communications to Headquarters whatsoever, no matter what department, should be addressed to THE AMERICAN COUNCIL OF CHRISTIAN YOGA, Box 355, Oakland, Calif. And all remittances made out to the same.

We are happy to be able to announce that the readers of this magazine have not heard the last of the Convention. All the addresses, including of course, the addresses of our teacher, A. K. Mozumdar, have been reported and will appear from time to time during the next twelve months. This feature alone will be worth a hundred times the price of the magazine.

Los Angeles, Cal., July 30, 1914.

Christian Yoga,

Dear Friends: I want to thank you so much for your treatments to my son. He is improving, and you don't know how thankful I am to you, and inclosed you will find one dollar for treatments—not the worth, but what I can send at present. May God bless you always is my prayer for you all.

Yours truly,

Mrs. M.

The vision that you glorify in your mind, the ideal that you enthroned in your heart—this you will build your life by, this you will become.

—James Allen.

Nothing dies, nothing can die. No idlest word thou speakest, but is a seed cast into Time, and grows through all Eternity!

—Thomas Carlyle.

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.