

## INTERNATIONAL S. S. LESSONS.

April 21. Matt xxiv; 42-51.

This passage and the chapter of which it forms part is full of the inspiration of the prophet Joel and others of that earlier epoch. The cry repeated from of old—"Watchman, what of the night?"—is answered by the same warnings in similar words and with almost the same images used by the mystic Joel and by Isaiah, and Amos, and Micah and many another. The end of life, or the end of the cycle, or the end of the planet, they are all alike. Sudden destruction cometh upon them who are unprepared for the new life and the new day. Darkness and weeping, shall be their portion. Who then is that faithful and prudent bondman whom his Lord has set over his household? Thinketh he of what he shall eat and drink and be clothed withal, or has he entered into the knowledge of his Heavenly Father who knoweth of all these things? If not, then shall he be cut in two, his higher Self shall be taken and his lower self shall be left with the portion appointed for the hypocrites.

April 23. Mark xiv; 12-26.

These mystical passages should be compared with the Old Testament scriptures upon which they may most naturally be supposed to be founded, though the symbolism in common to other religions. One astronomical blind here is fully explained in "The Perfect Way," (see Appendix vi. and elsewhere). Christ was designated by the Fish, and the Mar and Fish signs are of great significance. Jonah, who mystically is the Man, passed through the Fish as the Sun passes through the sign Pisces, the Fish, the zodiacal epoch of Christ, and the next sign is, as Jesus states, verse 13, the Water Carrier, Aquarius; "There shall meet you a Man bearing a pitcher of water" (see John iv: 14). When the Sun passes over into the new sign, "one of the twelve," there shall come to pass the betrayal, and there shall be celebrated the breaking of bread, and the quest of the Holy Grail, and the new Avatar shall descend to the Elect. But this curious knowledge of times and seasons seems unprofitable beside the direct ethical and vital teaching of the Logia, the Sermons and discourses, or of such scriptures as the Gita.

May 5. Mark xiv: 32-42.

"They came to a farm of the name

Gethsemane." The three who accompanied the Master to the Mount of Transfiguration are again chosen to be with him in the Valley of Decision. And here, as there, they slept. In the supreme moments of transcendental consciousness it might seem to be suggested that the three lower states are unequal to the reception of impressions from that fourth and highest plane. And the "three qualities" also occur as obstacles to the realization of the Self. See "Voice of the Silence" for the three states, Jagrat, Svapna, and Sushupti; and "Bhagavad Gita," chs. xiv, xvii and xviii, for the three qualities. Also "Letters That Have Helped Me," chap. x. Dr. Kingsford interprets Peter, James and John as Buddha, Pythagoras and Jesus, or Understanding, Works, and Love, or Mind, Body and Heart, but she does not seem to take note of their slumbering.

May 12. Mark xiv: 53-64.

Those who are satisfied to accept this narrative as mere history, the record of a certain semi political event of nineteen centuries ago, and to base its importance on its mere historical accuracy, have not by any means realized the purpose of a Sacred or Mystical Book. When the Christ Spirit descends upon a man and he arraigns it before his intellect and brings against it the varying witness of his senses then indeed the claim to be the Son of the Blessed is like to have but a sorry hearing. "Here, in this inner court of law, before these testators, in the presence of the judgment-seat, claiming power to destroy and rebuild the temple? Preposterous! What blasphemy! The Lord of all the earth is on His throne in Heaven! Let us destroy this abomination from among us" So men reject the claim and crucify the Christ daily, seeking Him in the heavens whom they might worship in the inner court of their own hearts.

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