

ish Galatians" of Paul's epistle, having begun with a belief in the Spirit of the Christos, they have ended by believing in the flesh of a corporeal Jesus. (See Galatians iii: 3, Revised Version and margin.) John's test of the faithful is stated in the first epistle, iv: 2, "Every spirit which confesseth that Jesus Christ is come in the flesh is of God." The Greek is explicit. Not that Jesus Christ did come formerly, but that he is now come and present in the flesh, which is the ancient teaching concerning the Avatar. The personal appearance of the World Christs at the consummation of certain cycles depends entirely on the acceptance of their teaching by humanity at large. If we desire to witness the advent of a Messiah, it becomes the personal duty of each to have entered into that Presence and to have realized in his own experience what the Coming, the Parousia, means. The Christ is only to be found within, so that "If any man shall say unto you, Lo, here is Christ, or there, believe it not." All the signs of the coming enumerated, verse 25, *et seq.*, refers to the occult experiences of the student. The signs in the sun and in the moon and in the stars, the solar, the lunar and sidereal planes of consciousness, upon the earth, the physical plane, distress and perplexity for those who have penetrated no deeper; the sea and waves roaring, symbols of the disturbed astral conditions. The powers or forces of the over-world shall be vibrated, the higher faculties becoming active. The parable of the fig-tree directly refers to the subjective life represented by its fruit, the flower and seeds of which grow within. The fig and the vine represent the psychic and spiritual natures in the Bible teachings. The statement of verse 32 is simply untrue, if it refers to such an Advent as is looked forward to by most Christians. Applied to the disciples around him, and in view of their efforts to attain to the Christ-consciousness, it was an encouragement to them and to all future seekers after God. "Heaven and earth shall pass away." "There shall be new heavens and a new earth." Rebirth and its woes await those who have not

"escaped all these things, and who are not worthy to stand before the Son of Man."

**June 7. Luke xxii: 24-37.**

"He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." In the counsels of the Great Lodge, of which the lesser lodges, churches or societies of earth present but imperfect semblances, we can realize this as a law governing the "going forth" of the Messengers. We have a picture in these verses of the Master with His chelas. "Ye are they which have continued with me in my trials (literally, my assaying), and I appoint unto you a kingdom, even as my Father appointed unto me." Through incarnation after incarnation had His pupils followed Him, and now that the perfecting-period or time of initiation had been reached, the Master must needs pass on alone. Simon, type of the intellect or reason, the human understanding, has been snared by the adversary; but the Master asks him, when he repents, is converted, or turns again, to "stablish the brethren." That Peter was not yet "converted" is worth reflection. There was yet a lower depth of intellectual obstinacy into which he must descend ere he could tread the upward path of humility, and subjugate the brain-faculties to the service—of the criticism—of the Higher Self.

**June 14. Luke xxiii: 33-46.**

"They came unto the place which is called, The Skull." Anything clearer than this statement is rarely met with in occult writings. Here it is that the Christ is crucified. In this human microcosm the denial of the Lord or Master is made by the intellect. In this arena is played the great drama of the evolution of the spiritual life, the initiation. All religions have recognized the appropriateness of the allegory. Even in ancient Mexico we have the national Saviour, Quetzalcoatl, crucified between two thieves, as at Jerusalem. The Babylonian and Egyptian temples were reared to display this sacred mystery, and in Freemasonry to-day there lingers the image of the same great teaching. Yet for centuries the