

## INTERNATIONAL S. S. LESSONS.

## June 28. Review.

Golden Text: "Repentance and remission of sins should be preached in his Name among all the nations." Luke xxiv: 47.

No more appropriate text for theosophists could have been selected at the present time, when, at the commencement of the labours of the earnest party of workers which has set out to deliver the new-old message of theosophy to the world, the real meaning of that message and its relation and relevancy to the messages aforesaid become more apparent, and the added weight and power involved in the changed conditions, and the new creative forces which are implied in its re-announcement, compel attention. Repentance means change of mind, and not merely sorrow or remorse, however keen, for past misdeeds. The popular conception that sorrow for an error is adequate reparation finds no countenance in the processes of Nature, which are determined by Divine law. To turn away from old paths, to change the character, does not imply the escape from the just consequences of past acts. False conceptions concerning "remission of sins" have fostered this idea; but the being set free from sin, which is the result of turning to righteousness, and is what is meant by remission, certainly does not carry with it immunity from the effects of past wrong-doing. It is in character that repentance and remission are wrought; with the changed character we may face the harvesting of any seed-sowing. This is but simple justice, and any change of character, any repentance which omits a consideration of justice and just law cannot be regarded as worthy of the Word, in which, as Isaiah tells us, every knee shall bow and every tongue shall swear. That universal Name or Word, in which the temples of every nation have been raised, the scriptures of every race recorded; that Name, which Horus and Herakles, Mithra and Buddha, Krishna and Christ, lived and died to honour, whose sound is gone out into all lands, whose incommunicable meas-

ures guide the music of the spheres, that Name and Word of Life embodies the Wisdom of the Holy One, which is the message and the ministry of Theosophy. In that Name the message shall be proclaimed to all nations.

## July 5. 2 Samuel ii: 1-11.

Has any orthodox Christian of the present day a definite conception of what is meant by "enquiring of the Lord," in the first verse of this passage? Has he any idea of the way in which the answers to such enquiries are received? The Lord of David, and of the Jews generally, is said by some authorities to have been Saturn or Jehovah, the Archangel of the outermost of the seven planets. By others we are told that the Jewish Lord, at least of later times, and of the period of David and the prophets, was Jupiter, that is, the Lord or Archangel of that planet. The word Jew is said to be derived from the first syllable of Jupiter, *piter* meaning father, as in *pitar* or *pitri*. The Lord of Jupiter was known as Eloi among some of the Syrian tribes, the Druzes, for example, and by the Gnostics, and we have the exclamation of Jesus upon the Cross, that is, during His initiation, invoking Eloi. Among the Arabian tribes consultation of the Lord usually takes the form of astrology, and the aspect of the planets, among which Jupiter is the Lord or Ruler, determines the course adopted. To the occultist such allusions convey vastly more than is apparent to the ordinary reader. To consult the Lord (that is, the Master), as David did, is only possible, in the highest sense, for those who have undertaken the necessary training, and who live the life required. "The Lord said unto him, Go up." The brevity of the message reminds one of the charge of triviality once brought against a modern message. For it is well to remember that the Lord is still within reach, and quite as accessible to the civilians of to-day as to the kings of antiquity.

## July 12. 2 Samuel v: 1-12.

It has been remarked that David was utterly unacquainted with the his-