

INTERNATIONAL S. S. LESSONS.**February 23. Luke viii: 43-55.**

The four tassels which formed part of the symbolic detail of the Jewish dress had a semi-sacred significance, and the woman in touching the tassel (not border) that hung over the shoulder of the Master adopted a device of ceremonial magic. "I recognised power going forth from me," said the Master; but it was the woman herself, by the exercise of the power—*πίστις*, faith—who assimilated the vital effluence which the Master shed around Him, and so healed herself of her sickness. "Thy faith hath made thee whole." In the awakening of the daughter of Jairus we have the symbology of the seven—Peter, James, John, the father and mother of the maid, she herself, and the Master. No one else was permitted to enter. Instead of bewailing and regretting our blindness, could we but still the tumult and listen to the voice of the Master, who bids the sleeping awake, we might sooner realize the completeness of the microcosm that dwells within us.

March 1. Luke ix: 18-27.

The knowledge of the fact of reincarnation is nowhere in the Bible more clearly indicated than in this passage. There is absolutely no sense in any other explanation than that which recognizes Jesus' knowledge of the law of birth and rebirth, and the popular familiarity with it. "Whom say the people that I am?" Some thought John the Baptist, some Elijah, some one of the old prophets risen again, or, literally, "some of the ancients arisen" (*anistemi*). He was none of these, however, but greater, the Christ; that is, "the Anointed of God." The writer of Hebrews (i: 9) quotes Psalm xlv: 7, and so carries us back to the Atlantean period to which the psalm evidently refers, in order to emphasize the importance of what is intended by the title of the Anointed. This was to be kept a profound secret, however (verse 21), and was evidently not the basis of the Gospel Jesus had to proclaim, as the Church now mistakenly conceives. He goes on to make this clear in a passage

of great importance, containing the especial message for that inner circle of disciples to whom He taught the mysteries. "If anyone desires to come after me, let him utterly deny (*apaneomai*) himself, and let him take up his cross daily, and let him follow me. For whoever may desire to save his soul (*psuche*) shall lose it, but whoever may lose his soul (*psuche*) on account of me, he shall save it." It ought to be clearly understood that this teaching was given to His pledged followers. The further statement then becomes intelligible to the student of occultism. "I say to you of a truth, there are some of those here standing who in no wise shall taste of death until they shall have seen the kingdom of God." In other words, that they should have developed the spiritual consciousness and the use of the Inner Eye.

March 8. Luke x: 25-37.

It seems strange that the Churches which rightly recognize in the Parable of the Good Samaritan one of the greatest of the sayings of Jesus, absolutely decline to apply its teachings. No neighbours are recognized who are not of the same communion, the same sect, the same creed. In the 27th and 28th verses we have all the religious teaching that Jesus thought necessary for one who desired to learn. "Thou shalt love the Lord *thy* God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Rightly hast thou answered: this do, and thou shalt live." There is nothing here of creeds or dogmas; nothing of trinities, or atonements, or immaculate conceptions, or baptisms, or Bibles. "Thou shalt be in union with thy God in all thy faculties, and with thy neighbours as thyself. This do and live."

March 15. Luke xi: 1-13.

The secret instruction to His disciples is here continued by Jesus, and the prayer, elsewhere included in the Sermon on the Mount, itself taught privately (Matthew v: 1), is made the subject of some explanations. The bread we are to pray for is indicated by