

## INTERNATIONAL S.S. LESSONS.

October 21. Mark I: 21-34.

"He taught them as one having authority and not as the scribes." The scribes, clerks, clerics, clergy of that day were as deeply buried in the dead letter as at present, and were satisfied with mere negations and quibbles, unwilling to acknowledge the existence of that with which they were not acquainted. The casting out of demons, evidently the cure of insanity, the healing of the sick, is not less a wonder to-day than then, and not less strenuously denied. The only resource of the formalist then, and later, (Justin Martyr for instance, speaking of Apollonius of Tyana, of whom he writes, "whilst our Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous and actually manifested in present facts") as at the present day, was to attribute them to Satanic agencies.

October 28. Mark II: 1-12.

This passage turns on the text, "The Son of Man hath power to forgive sins," and the true meaning of forgiveness here is of the first importance. The ordinary conception is at variance with the idea of Karma, so continually enforced, that every debt must be paid to the uttermost farthing. The word translated "forgive" in ii. 10 is *aphienai* and is translated very freely in various passages. In Matt. iii. 15, "suffer," "suffered;" iv. 11, "leaveth;" viii. 22, "let;" xii. 36, "sent away;" xv. 14, "let alone;" xix. 14, "suffer;" xix. 27, "have forsaken;" xxiii. 23, "have omitted;" xxvi. 56, "forsook;" xxvii. 50, "yielded up;" and so in corresponding passages in the other gospels; Mark xv. 37, "cried;" John xiv. 27, "leave;" xr. 23, "remit;" 1 Cor. vii. 11, "put away." The mission of the Christ being "to save His people from sin," it will be seen that the meaning is rather to endow with the power of forsaking or putting away sin than to interfere with the result of violated law. It is the power of the physician rather than the surgeon.

November 4. Mark II, 23-28; III, 1-5.

The great principle enunciated in this passage is in the 27th verse, "the Sabbath was made for man, and not man for the Sabbath, so then, therefore, the Son of Man is lord or master of the Sabbath. This is the same argument Jesus uses in John x., 34-36. Because man

has these privileges, He unquestionably so.

November 11. Mark III, 6-19.

Like all the Saviours of the world, Jesus, as Son of God, ordains his twelve followers. Buddha had his twelve followers, five centuries before, Krishna ages before that, the twelve tribes of the Israelites, typify the same mystery, and the twelve signs of the Zodiac forever embody it in the heavens. Compare the prophecies of Jacob and Moses in Genesis xlix. and Deuteronomy xxxiii. with the signs of the Zodiac, and the re-enumeration of the tribes in Rev. vii. and the twelve foundations in Rev. xii. The Christ, the spiritual centre, is the sun of righteousness, Malachi, iv., 2.

November 18. Luke vi, 20-31.

This great summary of the teaching of Jesus, delivered to His disciples, verse 20, for the world is not even yet willing to receive it, is sufficient of itself to show the identity of His doctrine with that of all previous Christs. Sir William Jones attributes the Laws of Manu to the first three ages, and as we are now approaching the close of the first 5000 years of the fourth age the antiquity of these teachings is evident. In Manu Book vi, sloka 92 we read "Resignation, the action of rendering good for evil, temperance, probity, purity, repression of the senses, the knowledge of the holy books, that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty." The Golden Rule is variously formulated by earlier teachers and was familiar to the Jews before Jesus in the writings of Hillel.

## The Local Branch.

The attendance during September averaged better than during the summer season and it is expected that No. 365 will be quite filled on Fridays and Sundays during the coming months. A new feature in the shape of a five minute impromptu address after recess on Friday evenings elicited some salient remarks from Mr. J. H. Mason and Mr. J. Randall on the 14th and 21st Sept. Mr. Port's paper on the "Prodigal Son of Theosophy" and Mr. Titus' on "The God of the Jews" have been among the most notable on the past month's programme. A committee to visit the sick and absent has been appointed. Forum No 63 and Oriental Paper No 19 for September have been distributed. The Society has just doubled its membership since last October.