

INTERNATIONAL S. S. LESSONS.

March 24, Luke x: 1-9.

If the record is to be accepted, not only Jesus Himself, but seventy others, his disciples, found it possible to live the life of the ascetic or mendicant. What was possible then must still be so, and if these seventy are to be accepted as the model teachers or missionaries, it is to be feared that the modern cleric is not of this order of priesthood. "Carry no purse" meant a great deal in an age when there were no pockets in the garments. Those who are continually reminding us that the labourer is worthy of his hire should note the hire referred to here "eating and drinking such things as they give." See also I Timothy v: 17-18. The labourers are indeed few when those only are reckoned who display these characteristics; only these return with joy, or find themselves subject to them. See verse 20. Double-dyed calumny rather than double honour seems to be the hire of the true labourer now-a-days.

Romans viii: 3-14.

This summary of the commandments will bear careful study in the light of the perfect freedom from law which Buddha taught. There is no duty, says Paul, nothing owed, except to love one another. Everything hinges on that. "I am loosed from all bands, human and divine," says Buddha. "Ye also, O disciples, are loosed from all bands." Love worketh no ill to his neighbour and is the fulfilment of law. The night is far spent. Deliverance is nearer than when we believed. We should put on the Master, the Enlightened Deliverer (verse 14).

April 7. Mark xi: 1-11.

The differing accounts in this passage and Matt. xxi: 1-11 seem to suggest that the writers were not eye-witnesses. Matthew describes both the ass and the colt as having been brought, while Mark, whom tradition seems to support, speaks of the colt alone. Perhaps the Chaldean and Babylonian magicians from whom Zechariah learned much could elucidate the point. The word "Hosanna," used by the multitude, was a mystery word derived from the magic lore of the Babylonish conquerors. The ass symbolises the subjected body of the Adept upon which he rides into the City of Peace, or the Peace, or Rest of God. The properly trained body may assist the disciple, as appears from the story of Balaam. Its natural undepraved instincts will rebel against unnatural prac-

tices. Is there a hint in this passage of the choice of a matured body for the incarnation of a Nirmanakaya?

April 14. Mark xii: 1-12.

The vineyard is the macrocosm of the planet or the microcosm of man, according to the plane of interpretation. The vine metaphors are very abundant in the Gospels and elsewhere in the Bible, and may be usefully compared. Christ is the true vine, thus being identified with the ancient conceptions of the true vine gods, as Bacchus, whose mystery-name, Iacchos, is the same as Jacob. Noah planted a vine, as the founder of the new race, and there, as here, the presiding Manu appears to be represented, in one case on the plane of effects and in the other of causes. The object of a vineyard is to produce wine—wisdom. So we have the hedge, the wine pit, and the tower, which is the headstone of the corner. The wicked husbandmen who waste the sacred wisdom and play false to their charge may not stand to hear that solemn reproach: "I have trodden the winepress alone; of the peoples there was no man with me. Read the magnificent Atlantean passage, Isaiah lxiii: 1-6.

THE GOTHENBURG SYSTEM.

The following are stated by the "Humanitarian" to be the chief features of the Gothenburg system of regulating the liquor traffic:

1. It is forbidden to serve men under 18 years of age.
2. No women or children are ever seen at the bars.
3. The spirit bars are closed at 6 or 7 p.m.
4. No intoxicants are sold after 8 p.m.
5. They must sell for cash only.
6. No person may have several glasses in succession.
7. The kitchens clean and spacious and the food good.
8. The bar trade conducted without loitering.
9. The houses have an unpretentious exterior.
10. They are situated in open public places.
11. No spirits are sold in country districts.
12. Monopoly granted to be used for the public welfare.
13. The publicans have fixed salaries.
14. And make profit only on non-intoxicants.
15. There are no tied houses