

Scripture Class Notes.

THE Epistle to the Romans is a summary of Paul's teachings in his mission journeys. He gathers together his strongest arguments and outlines his system in full. Judgment and Justification are considered to be the divisions of his message. Judgment is the rendering of the Greek word *Krima*, bearing the same meaning and evidently from the same root, if not directly from *Karma*. It is rendered elsewhere condemnation and damnation. It occurs in Ch. ii. v. 2 and 3; iii. 8. v. 16; xi. 33; xiii. 2 and should be distinguished from the other word *Krisis* rendered by the same English words. Paul's occult training (Galatians i. 17) is evident. The Hermetic "As above so below" is amplified Ch. i. 20. Anthropomorphism is condemned i. 22, 25. Taught in the same school as the Master, the parallels to the Sermon on the Mount are notable in Romans. Compare Ch. ii. v. 1 and 21 with Matt. vii. 3 and 5; Ch. ii. 6, Matt. v. 26 and vii. v. 2; Ch. ii. 13, Matt. vii. 21. Ch. ii. v. 29; Matt. vi. 18. The antithesis of aeonian life ii. 7, is not death, vrs. 8, 9, with which compare Matt. xxii. 13 and similar passages. Chap. ii. 14-16 recognises the operation of the Universal Christ. The Jew with the oracles of God has the advantage of testimony to confirm his intuitions.

The distinction between faith and belief and want of faith and unbelief is most important through the Epistle as in the Gospels. Jesus marvelled at the lack of faith in the people, not in their unbelief. One may have much belief and no faith. Faith is the aspiration that inaugurates growth and leads to knowledge. The devils believe (James ii, 19) but they lack faith. It is in faith, not in belief, that a man is accounted righteous, or justified, as the translators have it. We have the idea in ordinary life of a man acting in good faith. So all ideals exhibit faith and all effort towards their fulfillment tends to advancement. Thousands of years before, Krishna had said "Even those who worship other Gods with a firm faith in doing so, involuntarily worship Me, too, albeit in ignorance." Bhagavad Gita Ch. ix. So is the Eternal Law established, Ch. iii. 31.

The symbolic hilasterion of Ch. iii. 25, which occurs again only in Heb. ix. 5,

is here translated propitiation, though mercy-seat is the natural rendering. The allegory of the mercy-seat, the last covering of the Holy things, the veil of the Great Law itself, will bear study

Sparks.

WE don't intend to use any lamp black.

THEOSOPHY works seven days a week

To be, or not to be, that is the question.

As Mr. Port remarks, Do you really know who you are?

Do not think that everything you hear at 365 Spadina Avenue is Theosophy.

WE are entirely non political, and have sympathizers on both sides of the House

EXPECTING to be back here again, and to reap as we sow, we think that the more civilly we behave now the more civilly we shall experience the next time.

DON'T forget this, there is nothing new in Theosophy. It is the oldest thing in the world. But there are many things about it which you probably never heard before.

SOME Christian Science friends in Toronto have likened theosophy to the Scarlet Woman of St. John's Revelations. All right brethren, if it be so we can find consolation in the first chapter of Isaiah, especially the 18th verse. Come, now, let us reason together.

RAYS.

THE Gospel is not history, it is legend and dogma. History is a science, and the whole Gospel belongs entirely to Faith.--Eliphas Levi.

A HOLY spirit sits in every heart and treats us as we treat it.—Seneca.