

stood, would be more favourably considered. Karma does not teach that if a man steals a loaf he will go to hell unless he repents. He may never repent, but the exact recompense of stealing a loaf would be to have a loaf stolen from him under similar conditions.

"It knows not wrath nor pardon; utter-true  
Its measures mete, its faultless balance  
weighs;  
Times are as naught, to-morrow it will judge.  
Or after many days.

"By this the slayer's knife did stab himself;  
The unjust judge hath lest his own defender;  
The false tongue dooms its lie; the creeping  
thief  
And spoiler rob, to render."

It is interesting to remember that the old Jewish teaching of the Atonement, which later modern Christian teaching has distorted into the idea of vicarious sacrifice, was the expression and recognition of this law of Karma. The Atonement was made, as it is taught in the synagogues to this day, not to, but with God, and so far from relieving man from his obligations on earth and to his neighbours, the true conception of the Atonement insists upon his discharging all his debts and responsibilities before the propitiation is complete.

In other words the Atonement is the same thing as the repentance, the turning again homewards of the soul in its great journey through the life-cycle from the bosom of the Father. It is not an episode of one earth-life, but the great crisis of the whole cycle of many earth-lives, in which the Son journeys for many days or lives into the far country of physical existence. On all the devious ways of that journey he reaps only as he sows; surely his sin, every act that separates him from his Divine Father, finds him out; with the measure he measures is it measured unto him; the reward is fast upon the act to render unto him according to his work.

And the law is neither cruel nor harsh, but bears its own all-heal. "I say unto you, Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also." For, if it be not just, no man shall ever smite thee twice. But having sinned, then bear the just desert with patient love and deep humility, and free thyself forever from the load. In the attitude with which we sustain all the occurrences of life we change all the forces

of nature. For either with revenge and hate, or with patience and love do we meet the buffetings of fate, and with pride and vanity, or with gratitude and humility the gifts of fortune; and if we have not learned that the operation of the Law is the result of the Divine Will, the very message of the Word, we shall never escape from the bondage of ignorance, nor can we ever realise our true sonship and heirship of the Divine Nature, "the living Word whose breath we are," as the greatest of Canadian poets has phrased it.

Karma is then the expression of man's being, his effort, his attainment, his character, and denotes the means and the end, since both are "of Him, and through Him and to Him," of Whom "are all things."

"Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!

BEN MADIGHAN.

#### A TYPICAL BUDDHIST AT THE PARLIAMENT OF RELIGIONS.

Southern Buddhism found a most fascinating exponent, among others, in Dharmapala, of Ceylon. He was a great favourite at the Parliament, and well he might be, for it needs only a glance at the photographs of the many distinguished representatives to discover his moral and spiritual superiority over the majority. A more refined and spiritual face — one more like those pictures in which artists have vainly striven to embody their ideas of Jesus Christ — it would be difficult to find among the whole number of orthodox and heterodox divines who spoke more dogmatically on behalf of Christ. There is stamped very plainly on the countenance, even as photographed, a burning indignation against wrong-doing, and at the same time a meekness and gentleness of spirit which reminds us of the meek and lowly Jesus, and contrasts most pleasantly with the blatant self-assertiveness of some of the avowed ministers of the Cross. "With his black, curly locks thrown back from his broad brow, his keen clear eye fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked