

was by his own authority over his soldiers that he could get his commands carried out, begged Jesus to act with the least amount of inconvenience to himself. Jesus wondered at the man's wisdom, which was unusual in such a person, just as he wondered on another occasion at the ignorance or unwisdom (*apistis*) of the people of his own country (Mark vi : 6). If we recognize faith as a faculty of the Soul or Higher Ego, and belief as of the brain or Lower Ego, it will be seen that belief is the mere intellectual assent to statements whose truth or untruth is not thereby confirmed. Such belief may have a good moral effect, and in future lives will produce great results, but it cannot immediately affect the growth of the Soul, since it is not founded upon Truth, but only on an approximation to Truth. There should be no mistake in undervaluing mere belief, for it is the only means by which the greater part of humanity progresses. But it must be recognized that mere brain operations can have no effect upon the forces of higher planes, until the results of such brain-action have been assimilated by the higher nature. On the other hand the Wisdom of experience, or Faith, as it is called, the result of such assimilation from past lives, is a real Force, and when brought into action directly affects the forces of its own and inferior planes. Where this Soul-force is present it is possible to do great works: where it is absent, and the conditions for such operations are negative, and this may occur in the presence of very positive but merely intellectual *belief*, no such works are possible. So we read in Mark vi : 5, 6, that in the midst of a spiritual ignorance which caused him to marvel, Jesus was restricted to certain mesmeric phenomena, performed by the laying on of hands upon a few sick folk. In the case of the centurion's servant, the forces—neither hypnotic nor mesmeric—of higher planes were used. In the case of the widow's son, the same command is given as was given to the paralytic, "Awake," (*egairo*). The co-operation of the individual is necessary in all cases of resuscitation where "white magic" only is exercised.

#### CLEANTHES' HYMN TO ZEUS.

[This is the celebrated hymn quoted by St. Paul in his address to the Athenians, Acts xvii: 28; Zeus is, of course, simply the Greek name for God, the Theos, or Holy One as St. Paul clearly indicates in this passage, and this recognition of the God of the Greek poet as being One with the God of his own Wisdom is but another testimony to the universality of religious thought. Cleanthes flourished B.C. 300. Aratus, B.C. 270, expressed the same idea in one of his poems.]

Most glorious of the Immortals, many named, Almighty forever!

Zeus, ruler of nature, that governest all things with law,

Hail! for lawful it is that all mortals should address Thee.

For we are Thy offspring, taking the image only of Thy voice, as many mortal things as live and move upon the earth.

Therefore will I hymn Thee and sing Thy might forever.

For Thee doth all this universe that circles round the earth obey, moving whithersoever Thou leadest, and is gladly swayed by Thee.

Such a minister hast Thou in Thine invincible hands;—the two-edged, blazing imperishable thunderbolt.

For under its stroke all Nature shuddereth, and by it Thou guidest aright the Universal Reason, that roams through all things, mingling itself with the greater and lesser lights, till it have grown so great, and become supreme king over all.

Nor is aught done on the earth without Thee, O God, nor in the divine sphere of the heavens, nor in the sea, Save the works that evil men do in their folly—

Yea, but Thou knowest even to find a place for superfluous things, and to order that which is disorderly, and things not dear to men are dear to Thee.

Thus dost Thou harmonize into One all good and evil things, that there should be one everlasting Reason of them all.

And this the evil among mortal men avoid and heed not; wretched, ever desiring to possess the good, yet they nor see, nor hear the Universal Law of God, which obeying with all their heart, their life would be well.

But they rush graceless each to his own aim,