

beings we leave the world too far behind. And if we concentrate our vision upon God as Truth, as Light, as Creativity, and think of the Christ only as the spirit of God that abides in all of us and of Jesus only as the first demonstrator of that spirit, we tend to become remote—vague—far-away from man. We may feel a glory within us—a spiritual glory—but others do not see it, and we become separated from our fellowmen.

There is only One in all the world who dwelt perfectly in God and yet remained firmly in the flesh, enduring it until the very end: the man Jesus Christ. "He ever liveth and maketh intercession for us." He is, in other words, always attuned to our prayers, always sending out to us the infinite and eternal light of God clothed in the thought-vibration of humanity. In order to fill ourselves with the power of God, then, let us fill our spirits and minds and hearts with Him.

In order to fill ourselves with His whole Being, let us think of Him, imagining His presence, seeing Him with the eyes of the mind, trying to love Him with the heart. Let us beseech Him to come and dwell within us. Let us ask Him to enter into our spirits and fill us with His own consciousness of the Fatherhood of God; to enter into our minds and think within us His own thoughts; to enter into our hearts and feel through us His own love, directing it to those who need it most; to enter into our bodies and build them up according to the pattern of His perfect holiness, making us more and more fit channels for the inflow and outflow of His life.

Above all if we really want to love Him and feel His love for us, let us kneel before His Cross, dare to contemplate His sufferings thereon and thank Him for His inestimable gift to us. Let us then thank Him for the great gift of his own life. Let us dwell upon Him and immerse ourselves in Him until the reality of His being fills us and floods us with power. As we do this, our healings become free and easy and spontaneous, for we know that we are doing nothing at all. The great Friend of man is doing His own works through us.

His angels and spiritual messengers are also working through us, and it is often given to us to be conscious of

their coöperation and support. The spirits of those for whom we have prayed on earth are working through us, for the thought-paths worn from mind to mind by prayer have held over the edge of death. Perceiving this with an inner certainty we know that there is no death. There is now no condemnation to those who are in Christ Jesus. Being no condemnation there can be no severance of power, and that stream of creativity that flowed through Jesus Christ, through Peter and James and John, through Paul and Francis of Assisi and bishops and priests and the praying souls of all ages, through our friends in the larger life and our friends in the flesh, is flowing through our small, attentive selves and making a stream of power that nothing can withstand.

As we pray for His indwelling and for the coöperation of His saints, we become aware of an inrush of power. Some of us feel an actual current of life entering into the center of the body and rising through the spine. So forceful is this vibration or stream of life that we are forced to keep the spine erect and the breathing light and even. For a little time we cannot speak. We are so filled with the fullness of Christ that there is within no room for words.

Being so filled with His life, we must needs send it forth. So the third step of intercessory prayer is the connecting of the healing force with the one whom we would heal. Having turned our thoughts up toward God, we now turn them down toward man. And the success of our prayer depends as much on the depth of our love to man as on the height of our love to God.

Some of those in convents and monasteries pray with continual fervor and with great benefit to themselves and to the world, but with little or no actual healing results to the sick and sorrowing who ask their prayers. They have learned to rise into God, but they have not learned to sink again into man. They reach a high state of religious contemplation and there they stay. But their prayers for healing are less effective than the prayers of Unity and other modern schools of prayer, because they have not learned how to project the power of God into the being of man.