

existence of God and your own nothingness, his presence everywhere, his providence, or others that you will find in the same place.

You must employ the same method to practice hope and charity, rendering your memory and your will, by separating them from the obstacles and disinclinations they have to union with God, fit for this union, and consequently for their perfection, as we have just explained; and you must then make acts of these two virtues according to the models we have given in the chapters which treat of them.

THE END.

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