

in importance, it is our duty to keep the soul on top.

Many people work so hard at their daily avocations their souls have no room to expand.

If one has continued impulses to do good and suppress them a reaction is sure to follow. It is better to express the impulse even in a slight way if one cannot realize one's deepest and fullest desires.

Want of charity narrows the soul. Love of the truest sort expands it and has a marked effect on the health. The soul should be master and the powers of thought should be free. That we have faced our fears and doubts and as calmly dismissed them, powerless, because we saw their utter absurdity, has, no doubt, been our experience in some of our calmer moments.

We realize the possibilities of the soul; we discover our inner centre and become poised, grounded on eternal reason, and calm in eternal peace.

The ideal of daily conduct is to maintain this inward repose, regain it when we lose it, seek it when we need help, to have a calm centre, within which is never disturbed come what may, a never-yielding citadel of the higher self. The soul must learn what it is and why it is here by actual experience in order to learn there is a wisdom—a love that is equal to all occasions, and when man comes to consciousness of what it means to develop a soul, he no longer resists this deep moving. He sees how he might have acted more wisely. With this deep consciousness comes readjustment to life and more soul freedom.

We are sometimes disturbed by people who narrate their experience with painful minuteness. City rush and noise deprive us of our peace; our faith is tested, and we are pushed to the wall. There is just one wise course to pursue, not to feel uncharitable, unforgiving, since one will only

add more trouble, but to regain one's poise.

We are so accustomed to thinking of the Divine Being as one afar off—separated from us; we have limited our own worship of God to one day in the week, one place of prayer and to be revealed in one book, yet a little reflection shows that we are, we must be partakers of an omnipresent love, that not the Bible alone nor any other sacred book, but every book through which the soul of its author speaks untrammelled all that is most sacred is a revelation of God, for he is not an exclusive but an inclusive God, and when we learn this we discover this inward kingdom of heaven.

Every trying experience demands a strengthening of one's faith, or a deepening of one's self possessions, for the natural tendency is to fear, worry and doubt. We are not sure of ourselves until we have met and undergone the test of some experience. Any experience, then, that strengthens this inward repose is rather a blessing than a hardship.

Is it too much to say we can become equal to any experience, and meet in quiet trust and perfect faith? Surely the possibility is worthy our consideration. If the reader is convinced that God is immanent this knowledge furnishes a basis on which to reason; it gives poise and inspires trust. The point of this chapter is this: Have a method, have a soul of your own, be your true self, think, realize, reflect until you have a measure of unborrowed convictions which establishes a centre of repose and is a source of happiness and contentment. A centre, you will at last discover, rests on the love of God for its strength, and when you lose this poise regain it, as if you would say, sit still my soul; thou, at least, must not lose thy composure, nor thy awareness of the eternal presence of God. It is wonderfully refreshing to open the spirit to the healing power, the wise