

that he needed. That is real wealth, to have all one wants and to want no more than one needs. And the secret of this condition is that sense of inward sufficiency which conversion brings with it, that consciousness of possessing inalienably the pearl of great price. Having that, a man wants little more—food and drink, work to do, a few good books, friendship, the love of a good woman, the laughter of little children round about him—a few elementary things of this kind; and perhaps not even all of these.

This is not that doctrine of "being content in that station of life in which it has pleased Providence to place us," which the rich are so anxious to have preached to the poor. It is a lesson that the poor have learnt; they know how few are the things that are necessary to happiness. If to-day they are rising to demand a larger share of the material things that they produce, it is because the rich have not been content in the station of life to which Providence called *them*. They have ground the faces of the poor in order to elevate their own station; and because they have too much, the poor have too little. This gospel is essentially one to be preached to the rich; for back of our social confusion is the bondage of the rich to their riches.

This sense of sufficiency and liberty is not gained in a day. The entail of life is not so easily broken; and we have to reach this Kingdom through much tribulation. There is no such thing as "sudden conversion." The process may begin in an unexpected moment; but we have to work our passage into peace and freedom. Little by little we shall