

it—that is salvation. It is the consciousness of having found and purchased the pearl of great price, of possessing a Kingdom that cannot be moved, which enables us to meet all the vicissitudes of life and death, “gentlemen unafraid.” With this goes a certain sense of deliverance from the tyranny of things. At least it enables us to see things in a true perspective. We are still apt to suppose (Jesus notwithstanding) that the fulness of life is contingent upon the multitude of things that we possess ; and mere possession becomes an aim. But real freedom is to have gained independence of things and a contempt for the accumulation of them ; to sit lightly upon our possessions and to make them servants, not our lords. Saul of Tarsus, who seems to have lacked none of the secular “prizes,” who indeed both by inheritance and achievement had the whole world—certainly the only world he cared about—at his feet, came to a time when he summed up all his wealth of ancestry, attainment, and promise in one word of supreme contempt. He called it *dung*. He had undergone what Nietzsche would have called “a transvaluation of values.” In Samuel Butler’s *Erewhon*, the sick man was sent to prison and the man who told a lie to hospital ; and for Paul, conversion was like walking straight into a world where all his conventional judgments were turned upside down as sharply and as abruptly as though he had walked into *Erewhon*. The change wrought in him a condition which he described in this way : “I have learnt in whatsoever state I am therein to be content.” Though he had forfeited the things he once sought and prized, yet he had all